VOLUME XI, PART 1 — Codices Hispanienses, Pars Prior: Codices Scorialenses I (1932)

Descripsit Carolus Orestes Zuretti (†); Epilogum addidit F. Cumont

287 pages | Real Biblioteca del Escorial (manuscripts I–15

Vols. XI/1–2 (Escorial/Madrid/Zaragoza, 1932–34) are shaped by the poignant death of Zuretti mid-proof in October 1931, with Cumont editing and publishing both volumes posthumously. Vol. XI/2 contains the unexpected bonus of **Nicephorus Gregoras's verse poems** — Byzantine literary scholarship appearing inside an astrological catalogue.

Preface (pp. v–vi) and Epilogue (pp. vii–viii)

Zuretti's preface explains the challenge of working with Miller's imperfect 1848 Escorial catalogue, which was based largely on Turriani's older notes rather than direct inspection. Zuretti undertook new first-hand examination. Cumont's Epilogue records that Zuretti died suddenly on 13 October 1931 at age 66 while correcting the final proofs. Cumont edited and published the volume posthumously.

PART I: CATALOGUE (pp. 1–130)

Fifteen major Escorial manuscripts (numbered 1–15), all described with unusual thoroughness — more detail than the series norm, since Zuretti examined each codex personally and transcribed extensively.

pp. 1–70 — Cod. 1 = Scorial. I.H.14 (the most important Escorial manuscript)

The single most extensively described manuscript in the volume — occupying 70 of the 130 catalogue pages. A massive compilation (15th c., ff. VIII + 179+). Contains:

- **George Chrysococca**, *Exēgēsis eis tēn syntaxin tōn Persōn* (Commentary on the Persian Astronomical Canons), acephalous: the principal 14th-century Byzantine commentary on the Persian astronomical system (cross-references to Ambrosian Cod. 469 = I.112.sup. and other witnesses)
- Extensive astronomical tables (ff. 44–110): solar motion tables (*Themelia tēs kinēseōs tou Hēliou eis tous mēnas tōn Persōn*); planetary motion tables; geographical tables
- On earthquakes (*Peri seismōn*): a schema identifying the earthquake-portent from the lord of the preceding conjunction or full moon

- On house-lordship of the planets (*Peri oikodespoteias tōn planōmenōn*): technical chapter from the Hephaestion tradition
- Earthquake schema (seven schemata): predictions from planetary configurations at seismic events
- Wind sphere (*Ventorum sphaera*) diagram with six scholia on the origins of storms, clouds, thunder, earthquakes
- Method for constructing the Ascendant or astrolabe: **Harmōnios**, *Methodos hē dei kataskeuazein horoskopon ētoi astrolabon* — the astrolabe construction text (with two unfinished diagrams)
- **John Philoponus**, *Ekthesis methodikē tou astrolabou katāgraphēs kai chrēseōs* (14 chapters on the astrolabe) — cross-referenced to the Bodleian, Ambrosian, Venice, German, and Hispanic witnesses
- Technical method for finding the rising degree without an instrument (from Chrysokokkas)
- On the *idioprosopon* (aspect of a star to the Sun or Moon)
- On theft (*Peri klopēs*): interrogational chapter
- On the five planets — their synodic periods and stations; planetary aspects and their right/left character
- On the so-called centres (*Peri tōn kaloumenōn kentrōn*): on the four centres, the 12 places and their names and powers — aligned with Zuretti's critical edition in the Appendix
- **Parantellonta** (co-rising fixed stars) in each decan — from Apomasar/Abu Ma'shar (cf. Catal. V/3 Boll edition)
- On the five planets from first degree to completion (stations and synodic phases)
- On the warring and dominant planets (*Peri polemountōn kai dieponton asterōn*) — canonical table

pp. 70–130 — Cods. 2–15 (further Escorial manuscripts)

Fourteen further manuscripts, of varying content:

- **Cod. 2 = Scorial. III.Y.21** (15th–16th c.): Contains **Maximus**, *Peri Katarchōn* (astrological poem on elections); **Paul of Alexandria**, *Eisagōgē*; **Porphyry**, *Introduction*; Argyros's Persian canons; **John Philoponus** on the astrolabe; **Harmōnios** on the astrolabe; Chrysococca on the Persian canons (cross-referenced with Cod. 1 throughout)
- **Cod. 3 = Scorial. I.H.19** (15th c.): Ptolemy, *Tetrabiblos*; anonymous commentary; Porphyry; Demophilus scholia; Hephaestion astronomical arrangement
- **Cod. 4 = Scorial. X.I.13** (14th–15th c.): Contains **Dorotheus of Sidon** fragments; Theophilus of Edessa on elections; anonymous chapters on the four centres and house-lords; on finding the time of day from a shadow — parallel to the Vat. gr. 1056 text
- **Cod. 10 = Scorial. T.III.13** (15th c. — the second most important Escorial manuscript): Contains the **Abu Ma'shar *Mysteries** *(ff. 210–*

*245v) — another witness to the Angelicus 29 tradition; Theodore Meliteniotes on astronomy; John Philoponus on the astrolabe; George Chrysococca on the Persian canons; on the 12 houses (*Peri tōn ib' topōn*); various astronomical and astrological tables; extensive zodiac melothesia; paranatellonta (co-rising stars by decan)

- **Cods. 11–15**: various manuscripts with Ptolemy, astronomical tables, astrological fragments, and Greek sacred texts

PART II: APPENDIX — Critical Editions (pp. 133–287)

Zuretti edits selections from Cods. 1 and 10, the two most important Escorial manuscripts:

pp. 133–168 — From Cod. 1: Astrolabe, earthquake, and astronomical texts

- Harmōnios on the astrolabe: full edition of the construction method
- On earthquakes and storms: scholia and schema from the wind sphere
- Technical astronomical chapters on house-lordship and centres
- Parantellonta from Apomasar

pp. 169–187 — From Cod. 10: Abu Ma'shar and Meliteniotes material

- Abu Ma'shar *Mysteries* excerpts from Cod. 10 (with variants from other witnesses)
- Theodore Meliteniotes astronomical passages

pp. 185–287 — From Cod. 1 (continued): Systematic editions

Additional chapters from the great Escorial compilation, including: on the five planets' synodic periods and stations; on the 12 house-places and their names and powers; extended melothesia table.

CATALOGUS CODICUM

ASTROLOGORUM GRAECORUM

CODICES HISPANIENSES

DESCRIPSIT

Carolus Orestes ZURETTI

PARS PRIOR

CODICES SCORIALENSES

TOMI XI

PARS I

BRUXELLIS

IN AEDIBUS MAURITII LAMERTIN

58, RUE COUDENBERG

1932

CATALOGUE OF CODICES

OF GREEK ASTROLOGERS

HISPANIC CODICES

DESCRIBED BY

Carolus Orestes ZURETTI

FIRST PART

ESCORIAL CODICES

VOLUME XI

PART I

BRUSSELS

IN THE OFFICES OF MAURITIUS LAMERTIN

58, RUE COUDENBERG

1932

PRAEFATIO.

Codices astrologicos Graecos in Scorialensis Bibliothecae scriniis asservatos quindecim undecimi huius *Catalogi* voluminis parti priori tribuimus; reliquos Scorialenses, nec non Matritenses et Caesaraugustanos posteriori voluminis parti, quam proximo anno publici iuris facturi sumus, reservavimus.

In aliis Hispaniae bibliothecis astrologici libri graece scripti aut latent, aut me ceterosque, qui hanc provinciam diligenter investigandam sibi sumpserunt, et fugerunt et fugiunt: nullos potius inesse credimus. Hac de re videas quaesumus *Catalogue des mss. alchimiques grecs*, V, pp. 115 sqq., ubi de alchemisticorum Hispaniensium codicum catalogi sermonem fecimus subsidiis quibusdam, quae in astrologicis quoque codicibus Graecis describendis adhibuimus — doctorum scilicet hominum de Hispanicis bibliothecis opera, typisque impressos catalogos, nec non manu scriptos catalogos vetustiores et indices.

Quae cum ita sint, Millerique *Catalogue des mss. grecs de la Bibliothèque de l'Escurial* inspicere atque adhibere liceat, mirum fortasse videri poterit me copiosius intentiusque ea quoque codicum folia, quae res non astrologicas exhiberent recensuisse, ceteros contra, qui aliis huius astrologicorum Grae-

PREFACE.

We have assigned to the first part of the eleventh volume of this Catalogue the fifteen Greek astrological codices preserved in the archives of the Library of the Escorial; the remaining Escorial codices, as well as those from Madrid and Zaragoza, we have reserved for the second part of the volume, which we intend to publish in the coming year.

go.

In other libraries of Spain, books written in Greek on astrology either lie hidden, or have eluded and continue to elude both myself and others who have diligently undertaken to investigate this field: we are inclined to believe that none exist there at all. On this matter, we would ask the reader to consult the Catalogue des mss. alchimiques grecs, V, pp. 115 sqq., where we discussed the catalogue of Spanish alchemical codices, along with certain aids that we also employed in describing Greek astrological codices — namely the works of learned scholars on Spanish libraries, catalogues printed in type, as well as older handwritten catalogues and indices.

This being the case, and given that one may consult and make use of Miller's Catalogue des mss. grecs de la Bibliothèque de l'Escurial, it may perhaps seem surprising that I have reviewed rather more fully and attentively even those folios of the codices that contain non-astrological material — whereas others, who have taken upon themselves other parts of this Greek astrological

corum codicum catalogi voluminibus operam dederunt, res non astrologicas paucis tantum tetigisse verbis vel omnino omisisse. Sed Milleri catalogum Scorialensem, trium tantum mensium opera concinnatum, minus ex ipsorum codicum inspectione quam ex tabulis, plerumque N. Turriani manu scriptis, ipsiusque Turriani cum catalogo consentientibus et codicis cuiusque operculo appositis, derivatum esse non primus vidi ; nonnulla igitur parum accurate relata, nonnulla omissa esse comperi. Cum vero Scorialensium codicum Graecorum catalogum novum P. Alexius Revilla, vir doctissimus et diligentissimus, non mox editurus esset, haud inopportuna additamenta quaedam futura esse speravi, quae codicum ipsorum pleniorem exhiberent notitiam, multa tamen Alexii Revilla operi desideratissimo et necessario reservarent.

Multa me viri illius qui Italiae scholas regebat, Mediolanensisque Universitatis rectoris, Lyncaeorum Academiae liberalitati, multa quoque Hispanicarum bibliothecarum praefectorum, marchionisque Paolucci de Calboli, Italiae Regis legati, Summique Pontificis nuncii, M. Tedeschini, aliorumque humanitati debuisse publice iam professus sum, gratoque cum animo rursus profiteor. At Franciscus Cumont in me cumulavit beneficia, cum typothetae paginas diligentissime et doctissime meum in usum emendaret, multa in Graecorum scriptorum verbis recte ipse statueret, Petri denique Boudreaux folia, in quibus *Parisinorum* codicum *2056* et *suppl. Gr. 1241* capita quaedam descripserat, mecum humanissime communicaret. — His omnibus officiis Cumontius, vir doctissimus mihique amicissimus, me sibi artissime coniunxit, debitasque sibi gratias non repetit ; sed ipse et ago et habeo maximas.

C. O. Zuretti.

EPILOGUS.

Praefatione et indicibus iam typothetae mandatis, auctor huius libri ad finem optatam laboriosi muneris properabat, quum acerbo correptus morbo, frustra chirurgorum opera

those who have contributed to the volumes of the catalogue of codices have touched upon non-astrological matters only briefly or omitted them entirely. But I was not the first to observe that Miller's Escorial catalogue, compiled in the course of only three months' work, was derived less from direct inspection of the codices themselves than from tables, mostly written by hand by N. Turrianus, which accorded with Turrianus's own catalogue and were appended to the cover of each codex; I therefore found that certain items had been reported with insufficient accuracy and that others had been omitted altogether. Since P. Alexius Revilla, a most learned and diligent scholar, was not about to publish a new catalogue of the Greek codices of the Escorial in the near future, I hoped that certain additions would prove not inopportune, additions that would provide a fuller account of the codices themselves, while reserving much, nonetheless, for the most eagerly awaited and indispensable work of Alexius Revilla.

I have already publicly acknowledged how much I owe to the generosity of that man who governed the schools of Italy, to the rector of the University of Milan, to the Lincean Academy, and likewise to the directors of the Spanish libraries, to the Marquis Paolucci de Calboli, legate of the King of Italy, to the nuncio of the Supreme Pontiff, M. Tedeschini, and to the kindness of others; and I acknowledge it again with a grateful heart. But Franciscus Cumont has heaped benefits upon me: he most diligently and learnedly corrected the printer's pages for my use, himself rightly settled many questions concerning the wording of the Greek writers, and most generously shared with me the leaves of Petrus Boudreaux, on which he had transcribed certain chapters of Parisian codices 2056 and suppl. Gr. 1241. By all these acts of service, Cumont, a most learned man and my dearest friend, has bound me most closely to himself, and does not demand the thanks owed to him; but I both offer and hold him in the deepest gratitude.

C. O. Zuretti.

EPILOGUE.

With the preface and indices already delivered to the typesetter, the author of this work was hastening toward the long-desired conclusion of his laborious task, when he was seized by a severe illness and, despite the efforts of surgeons, fought in vain

impugnato, paucis diebus absumptus est et idibus Octobribus huius anni obiit. Morte repentina devotissimi, mihique carissimi amici attonitus et moerore quasi obstupefactus, opus eius paene absolutum, nonnullis quae ipse emendanda notaverat correctis, protinus edendum curavi. Usque ad suprema vitae suae tempora miro quodam fervore, quasi flore iuventutis vigeret, nova semper et ardua incepta auspicabatur, et Graecorum codicum lector peritissimus gaudebat detegendis et transcribendis scriptis ad nostram aetatem in bibliothecarum scriniis abditis. Difficile est dictu quantum Catalogus noster Astrologorum, quantum Catalogus « Alchemistarum » Societatis academicae, quos ambo auxilio laboris strenue iuvabat, interitu eius luctuoso perdiderint. Saltem speramus chartis eius excussis fieri posse ut alterum huius libri tomum anno proximo edamus. Ita descriptio haec accuratissima omnium codicum Hispaniensium monumentum manebit perenne singularis eruditionis eximii philologi Caroli Orestis Zuretti.

Scr. Romae m. Novembri MDCCCCXXXI.

F. C.

against it, and was carried off within a few days, dying on the Ides of October of this year. Struck with shock and overwhelmed with grief at the sudden death of my most devoted and dearest friend, I immediately undertook to see published his nearly completed work, correcting a few things which he himself had noted as requiring emendation. Up until the final hours of his life, with a remarkable ardor — as though he were still in the flower of youth — he was ever embarking upon new and ambitious undertakings, and as a most skilled reader of Greek codices he took delight in uncovering and transcribing writings hidden away in the archives of libraries down to our own age. It is difficult to say how much our Catalogue of Astrological Writers, and how much the Catalogue of "Alchemists" of the Academic Society — both of which he vigorously assisted with his labors — have lost through his grievous death. We at least hope that, upon examining his papers, it may be possible for us to publish a second volume of this work in the coming year. Thus this most accurate description of all the Spanish codices will stand as an enduring monument to the singular erudition of that distinguished philologist, Carlo Oreste Zuretti.

Written at Rome, November 1931.

F. C.

CODICES SCORIALENSES

ESCORIAL CODICES

CODICES SCORIALENSES

1. Cod. Scorialensis I. R. 14 (era! III. Δ. 5 ; IV. I. 1) ; chart., saec. XV ; ff. VIII + 17 271 + III ; cm. 26,2×19,7. Cf. TURRIANI, *Catal.* (I. X. 16), F. 38-38ᵛ ; TURRIANI *Indicem alph.* (I. X. 18), F. 14ᵛ : *Ἀμμωνίου... Μέθοδος ᾗ δεῖ κατασκευάζειν ἀστρολάβον III. Δ. 5* ; IV. I. 1 ; F. 76ᵛ : *Δαβὶδ τοῦ προφήτου βροντολόγιον III. Δ. 5* ; IV. I. 1 ; F. 86ᵛ : *Ἑρμοῦ Τρισμεγίστου... Βροντολόγιον III. Δ. 5* ; IV. I. 1 ; F. 105ᵛ : *Ἡφαιστίωνος... Καθολικὸν βιβλίον πρῶτον III. Δ. 5* ; IV. I. 1 ; *Προγνωστικὸν ἀπὸ τῶν ἐν παλάμῃ γραμμῶν III. Δ. 5* ; IV. I. 1 : *περὶ θανάτου καὶ ἕτερα III. Δ. 5* ; IV. I. 1 : *περὶ κύκλων ἡλίου καὶ σελήνης III. Δ. 5* ; IV. I. 1 ; F. 147ᵛ : *Ἰωάννου γραμματικοῦ ἀλεξανδρέως τοῦ φιλοπόνου... Ἔκθεσις μεθοδικὴ τοῦ ἀστρολάβου καταγραφῆς καὶ χρήσεως III. Δ. 5* ; IV. I. 1 ; F. 195ᵛ : *Κλαυδίου Πτολεμαίου... βιβλίον ὁ καρπός* I. *B.* 1 ; I. *Δ.* 5 ; *III. Δ.* 5 ; IV. *I.* 1 ; II. *Δ.* 2 ; *I. K.* 1 ; *et alibi* ; COLVILLI *Catalog. Scorialensem* (I. K. 20) et *Ambrosianum* (Q. 111. sup.) passim. — Vd. MILLER, *Catal.* p. 5-7. — Folii 17 summo margini adpictum est : « *del Mag.º Mr. Marco Dandolo.* »

F. I-IVᵛ Vacant. — F. V-Vᵛ. Index latinus. — F. VI-VIᵛ. Index graecus. — F. VII. Vacat. — F. VIIᵛ. *Τὰ ὀνόματα τῶν συγγραφέων.* (*Πτολεμαῖος — Μανουὴλ ὁ Παλαιολόγος*). — F. VIII-VIIIᵛ. Vacant.

F. 1-16. Perierunt.

F. 17. Georgii Chrysococcae expositio in Persarum canones manuales astronomicos : liber autem anepigraphus et acephalus. Haec prima paginae verba sunt : *καὶ ἓν τίθεται εἰς τὰ ζῴδια · εἰ δὲ καὶ ὁ ψῆφος τῶν ζῳδίων πλείων τῶν ιβ', ἀφίενται τὰ ιβ'*, quae in codice *Ambros.* 469 (I, 112 sup.) l. 8 folii 5 occupant. *Scorialensis* codex cum *Ambrosiano* plerumque consentit, at non in numeris qui capitibus sunt praemissi ; neque consentit interdum in capitum titulis : capita quaedam diversa. *Scorialensis* interdum liber quibusdam in locis cum *Ambrosiano* 294 (E.80. sup.) consentit, et in capitum numeris,

CODICES SCORIALENS

1. Cod. Scorialensis 1. R. 14 (formerly III. 1. 5; IV. 1. 1); paper, 15th century; ff. VII + 271 + III; cm. 20.2 × 19.7. Cf. TURRIANI, Catal. (I. X. 16), F. 38–38v; TURRIANI Indicem alph. (I. X. 18), F. 14v: 'Apporíον... Μέθοδος ᾗ δεῖ κατασκευάζειν ἀστρολάβον II. 4. 5; IV. I. 1; F. 76v: Δαβίδ τοῦ προφήτου βροντολόγιον II. A. 5; IV. 1. 1; F. 86: 'Ερμού Τρισμεγίστου... Βροντολόγιον II. Δ. 5; IV. 1. 1: F. 105: Ηφαιστίωνος... Καθολικὸν βιβλίον πρῶτον III. 4. 5; IV. I. 1: Προγνωστικὸν ἀπὸ τῶν ἐν παλάμῃ γραμμών II. Δ. 5; IV. 1. 1: περὶ θανάτου καὶ ἕτερα III. Δ. 5; IV. I. 1: περὶ κύκλων ἡλίου καὶ σελήνης II. Δ. 5; IV. I. 1; F. 147: Ιωάννου γραμματικοῦ Ἀλεξανδρέως τοῦ φιλοπόνου... Εκθεσις μεθοδικὴ τοῦ ἀστρολάβου καταγραφῆς καὶ χρήσεως II. 4. 5; IV. I. 1; F. 193v: Κλαυδίου Πτολεμαίου... βιβλίον ὁ καρπός I. B. 1; I. 4. 5; III. 4. 5; IV. I. 1; II. A. 2; I. K. A et alibi; Colvilli Catalog. Scorialensem (I. K. 20) et Ambrosianum (Q. III. sup.) passim. See Miller, Catal. p. 5–7. — At the top margin of folio 17 is inscribed: « del Mag. Mr. Marco Dandolo. »

F. I–IV Blank. — F. V–Vv. Latin index. — F. VI–VIv. Greek index. F. VII. Blank. F. VI. Τὰ ὀνόματα τῶν συγγραφέων. (Πτολεμαῖος — Μανουὴλ ὁ Παλαιολόγος). — F. VIII–VIIIv. Blank.

F. 1-16. Lost.

F. 17. George Chrysococces' exposition on the Persian manual astronomical canons — a book without title and without beginning. The first words of the page are: xai ἐν τίθεται εἰς τὰ ζώδια· εἰ δὲ καὶ ὁ ψῆφος τῶν ζωδίων πλείων τῶν ιβ', ἀφίενται τὰ ιβ', which in Ambrosian codex 469 (I, 112 sup.) occupy line 8 of folio 5. The Escorial codex generally agrees with the Ambrosian, but not in the numbers prefixed to the chapter headings; nor does it always agree in the titles of certain divergent chapters. The Escorial codex in certain passages also agrees with Ambrosian 294 (E.80. sup.), and in the chapter numbers,

plerumque autem ab eiusdem codicis textu differt. — In *Scorialensi*, f. 42, haec postrema verba sunt : *ἀλλὰ κατ' ἐμὴν εἴρηνται δύναμιν.* — Vd. USENER, *Kl. Schriften*, III, p. 371 (et p. 356 seqq. = *Ad historiam astronomiae symbola*, p. 27 sqq.) ; vd. COLVILL. *Cat. Ambr.*, p. 173v.

F. 42v. Vacat.

F. 43-43v. Quattuor tabularum lineamenta ; ipsi numeri desunt omnino.

F.44-110. Tabulae, quarum prima hunc titulum praefert : *Θεμέλια τῆς κινήσεως τοῦ Ἡλίου εἰς τοὺς μῆνας τῶν Περσῶν · τοῦ Ἰσδεγέρδη · εἰς τὸ μῆκος τῶν οβ'.* (1) — Alibi nomen est *Ἰασδαγέρδης* ; cf. *Cat.*I, 6 (7, f. 2) ; IV, 16 (5, f. 134) ; V, III, p. 147, l. 5.

F. 93 et F. 107v vacant.

F. 111. Schema : Ventorum et terrae motuum sphaera.
Περὶ σεισμῶν. (*Προγινώσκεται τὸ τοιοῦτον σημεῖον μᾶλλον δὲ σύμπτωμα, ἀπὸ σημείων τοιούτων · ὅταν εἰς ἓν ζῴδιον σύνοδος γένηται τριῶν ἢ τεσσάρων ἀστέρων — ὁμοίως καὶ ὁ πρῶτος δεκανὸς τῶν Ἰχθύων.*) Cf. *Cat.*, II, 12 (5, f. 265v) ; 25 (6, f. 72) ; 53 (7, f. 195v) ; V, 43 (2, f. 172v) ; VIII, I, 70 (9, f. 75v) ; 91 (10, f. 67v).
<*Περὶ οἰκοδεσποτείας τῶν πλανωμένων.*> (*Ἡ τῶν πλανωμένων ἀστέρων οἰκοδεσποτεία λαμβάνεται οὕτως κατὰ τὰς ἔγγιστα συναφὰς ἢ ἀπορροίας — προκρίνομεν εἰς τὴν οἰκοδεσποτείαν.*) — Titulum sumpsi e *Laurent.* 28, 14, f. 46v : vd. A. OLIVIERI, *Frammenti di Efestione Tebano* in *Studi ital. d. Filol. cl.*, VI, p. 2 ; cf. *Catal. codd. astr. gr.*, I, 24 (7, f. 33 sqq.) ; IV, 7 (4, f. 37) ; 27 (8, f. 188v).

F. 111v. *Σφαῖρα δι' ἧς εὑρίσκεται βροντή, χειμὼν καὶ ὄμβρος καὶ σεισμός.* — Sequuntur tabulam schemata duo et sex scholia *de origine tempestatum, nebulae, tonitruum, terrae motuum etc.* — Cf. VII, 33 (17, f. 30) ; VIII, IV, 43 (83, f. 10) ; 44 (84, f. 166) ; 93 (118, f. 4).

(1) Verba, quae MILLER. *Catal.* p. 6, exhibet non huius codicis f. 44 sunt, sed in TURRIANI *Catal.*(I, X. 16), f. 38 leguntur, in ipsa codicis descriptione.

but for the most part differs from that codex's text. — In the Escorial manuscript, f. 42, these are the final words: ἀλλὰ κατ' ἐμὴν εἴρηνται δύναμιν. — See USENER, Kl. Schriften, III, p. 371 (and p. 356 ff. = Ad historiam astronomiae symbola, p. 27 ff.); see COLVILL. Cal. Ambr., p. 173°. F. 42. Blank.

F. 43-43. Outline frames of tables only; the numbers themselves are entirely absent.

F. 44-110. Tables, of which the first bears the following title: Θεμέλια τῆς κινήσεως τοῦ Ἡλίου εἰς τοὺς μῆνας τῶν Περσῶν· τοῦ Ἰσδεγέρδη· εἰς τὸ μῆκος τῶν οβ'. (1) Elsewhere the name appears as Ιασδαγέρδης; cf. Cal. I, 6 (7, l. 2); IV, 16 (5, f. 134); V, 111, p. 147, l. 5.

F. 93 and F. 107 are blank.

F. 111. **Schema** Sphere of winds and earthquakes.

On earthquakes. (Such a sign — or rather symptom — is foretold from the following signs: when a conjunction of three or four stars occurs in one zodiacal sign — and likewise the first decan of Pisces.) Cf. Cal., II, 12 (5, f. 265°); 25 (6, f. 72); 53 (7, f. 195); V, 43 (2, f. 172°); VIII, 1, 70 (9, f. 75°); 91、10, f. 67%). "On the rulership of the wandering stars." (The rulership of the wandering stars is determined as follows: according to the nearest applications or separations, we assign priority in the rulership.) — I have taken the title from Laurent. 28, 14, f. 46: see A. OLIVIERI, Frammenti di Efestione Tebano in Studi ital. d. Filol. cl., VI, p. 2; cf. Catal. codd. astr. gr., I, 24 (7, f. 33 sqq.); IV, 7 (4, f. 37); 27 (8, f. 188v).

F. 111. Sphere by which thunder, storm, and rain are discovered. and earthquake. Following the table are two diagrams and six scholia on the origin of storms, fog, thunder, earthquakes, etc. — Cf. VII, 33 (17, f. 30); VIII,

IV, 43 (83, f. 10); 44 (84, f. 166); 93 (118, f. 4).

(1) The words that Miller. Catal. p. 6 presents are not from f. 44 of this codex, but are found in Turriani's Catal. (I, X. 16), f. 38, within the description of the codex itself.

F. 112. Schemata septem et *Σχόλια ἀπὸ φωνῆς Συμεὼν μοναχοῦ τοῦ Χρυσογράφου εἰς τὰ προκείμενα δύο κανόνια περὶ σεισμῶν.* (*Τὸν ἀστέρα τὸν κύριον τῆς προγεγεμηνένης συνόδου ἢ πανσελήνου — ἔτυχεν, ἀπο<φαίν>ου*). — (*Ἰστέον ὡς ὁ μὲν Ἥλιος, δίχα Σελήνης καὶ τῶν λοιπῶν πλανητῶν — οὐκ ἔστιν ὡς ἐπὶ* cetera desunt.) — Cf. Lyd., *De ost.* ed., Wachsmuth², p. 175 ; *Cat. codd. astr. gr.*, I, 68 (12, f. 114ᵛ) ; VIII, I, 3 (1, f. 5) ; VIII, III, 13 (36, f. 193ᵛ). Vd. Colvill, *Catal. ambr.* p. 291.

F. 112ᵛ. — Ventorum sphaera : de ventis (sine titulo). (*Ἰστέον ὅτι οἱ ιβ' ἄνεμοι θεωροῦνται ἐν τῷ ὁρίζοντι — ὁμοίως δὲ γίνεται καὶ ἐπὶ τῆς δυτικῆς τομῆς, διὰ τῆς δυνούσης.*). Vd. Colvill., *Catal. Ambr.*, p. 314ᵛ.

Ἰδιοπροσωπία λέγεται ἑκάστου ἀστέρος τὸ τὸν αὐτὸν διασῴζειν πρὸς τὸν Ἥλιον ἢ τὴν Σελήνην σχηματισμὸν — τῆς κατὰ τὸ ἀνόμοιον τῶν περιεχόντων ζῳδίων κράσεως.) — Cf. *Cat.* I, 16 (7, f. 194ᵛ) ; 67 (12, f. 103) et p. 157 ; III, 20 (35, f. 41ᵛ) ; IV, 7 (4, f. 38) ; VIII, II, 23 (21, f. 192ᵛ) etc. — Haec non omnino inter se consentiunt.

Περὶ κλοπῆς. (Εἰ ἔστιν ἡ Σελήνη ἐν Κριῷ τὸ κλαπὲν εὑρεθήσεται — μετὰ δὲ τῶν ἄλλων ἀστέρων Διός, Ἀφροδίτης, Ἑρμοῦ, οὐδέποτε εὑρεθήσεται.) — Vd. Colvill., *Catal.*, p. 175.

F. 113. *Μέθοδος ᾗ δεῖ κατασκευάζειν ὡροσκόπον, ἤτοι ἀστρολάβον, Ἀμμωνίου. (Τὸ μὲν ἔξω δοχεῖον, ὁ περιέχει τὰ τύμπανα — καὶ κατὰ τὴν προσήκουσαν ἀναλογίαν · ὅπερ ἔδει δεῖξαι.*) — F. 115 et 117 schemata inchoata, non perfecta. Cf. *Scorial.* III. *Y.* 21, f. 90. In cod. *Ambros.* 469 (I, 112 sup.), f. 111 altera manus scripsit : *ἔν τινι ἀντιγράφῳ λέγεται Ἀμμωνίου* : ex interpretatione Georgii Vallae est Gregorae Nicephori. — Cf. P. Tannery, *Revue de philol.*, XII (1888), p. 61. Vd. *Catal. codd. astr. gr.*, III, 7 (10, f. 29) ; 14 (20, f. 189ᵛ) ; 18 (27, f. 111) ; 20 (32, f. 256) ; VIII, II, 27 (24, f. 240ᵛ) ; VIII, III, 81 (112, f. 281) ; et alibi.

F. 117. *Μέθοδος περὶ τοῦ τί ποιῶν τις εὐ-*

F. 112. Seven schemata and Scholia from the voice of Symeon the monk Chrysographer on the two proposed canons concerning earthquakes. (Determine the star that is lord of the preceding conjunction or full moon that has occurred).

(It must be known that the Sun, without the Moon and the remaining planets, is not as — cetera desunt.) Cf. LYD., De ost. ed., Wachsmuth², p. 175; Cat. codd. astr. gr., I, 68 (12, f. 114°); VIII, 1, 3 (1, f. 5); VIII, 111, 13 (36, f. 193). Vd. COLVILL, Catal. amor. p. 291.

F. 112v. Sphere of winds: on the winds (without title). (It must be known that the 12 winds are observed on the horizon — and likewise it occurs also at the western section, through the setting point.). Vd. COLVILL., Catal. Ambr., p. 314. P. Idioprosopia is said to refer to each star's preservation of the same configuration toward the Sun or the Moon with respect to the mixture of the dissimilar surrounding signs.) - Cf. Cat. I, 16 (7, f. 194); 67 (12, f. 103) et p. 157; III, 20 (35, f. 41°); IV, 7 (4, f. 38); VIII, 11, 23 (21, f. 192v) etc. - These do not entirely agree with one another.

On Theft. (If the Moon is in Aries, the stolen item will be found; but with the other planets — Jupiter, Venus, Mercury — it will never be found.) Vd. COLVILL., Catal., p. 175.

F. 113. Method by which one must construct ορο-σκόπον, that is the astrolabe, of Ammonius. (The outer container, which holds the tympana and also the proper proportion; which was to be demonstrated.) – F. 115 and 117, diagrams begun but not completed. Cf. Scorial. III. Y. 21, f. 90. In cod. Ambros. 469 (I, 112 sup.), f. 111 another hand wrote: ἔν τινι ἀντιγράφῳ λέγεται Αμμωνίου : from the interpretation of Georgius Valla it is of Gregoreas Nicephori. Cf. P. TANNERY, Revue de philol., XII (1888), p. 61. Vd. Catal. codd. astr. gr., III, 7 (10, f. 29); 14 (20, f. 189); 18 (27, f. 111); 20 (32, f. 256); VIII, 11, 27 (24, f. 240v); VIII, 1, 81 (112, f. 281); and elsewhere.

F. 117. Method concerning what one does in order to find

ρίσκει τὸν ὡροσκόπον ἤτοι τὴν ἀνατέλλουσαν μοῖραν ἀπταίστως. — In marg. *Τοῦ Χλωροῦ.* (*Αἱ λεγόμεναι καιρικαὶ ὧραι πῇ μὲν κοινωνοῦσι ταῖς μεσημβριναῖς — εὑρήσομεν καὶ οὕτως τὴν πρώτην τοῦ Ζυγοῦ ἀνατέλλουσαν*). — Cf. *Cat.*, I, 38 (10, f. 23ᵛ); II, 71 (8, f. 31); III, 7 (10, f. 37); 18 (27, f. 125).

F. 117ᵛ. Vacat.

F. 118. *Ἔκθεσις μεθοδικὴ τῆς τοῦ ἀστρολάβου καταγραφῆς καὶ χρήσεως. Ἰωάννου τοῦ Φιλοπόνου.* (*Προοίμιον. Περὶ τῆς ἐν τῷ ἐπιπέδῳ καταγραφῆς κτλ.*, quae verba indicis sunt. Indicem sequitur operis initium : *Τὴν ἐν τῷ ἀστρολάβῳ τὴν ἐπιφανείας ἐξάπλωσιν καὶ τῶν ἐν αὐτῷ καταγεγραμμένων — καὶ πόσαις τούτου μοίραις διέστηκεν ἐπὶ θάτερα.*) Post haec vacant 10 ll. — Cf. *Cat.*, I, 39 (10, f. 279); II, 4 (4, f. 384); 16 (5, f. 333); 71 (8, f. 134 ;) III, 7 (10, f. 38ᵛ); 13 (20, f. 180); 17 (25, f. 147ᵛ); IV, 64 (6, f. 209); 76 (11, f. 51ᵛ); V, 11 (15, f. 189); V, III, 65 (21, f. 62); VI, 3 (1, f. 175 *β*); VII, 7 (4, f. 234); 37 (22, f. 116); VIII, II, 10 (20, f. 22); 28 (24, f. 247); VIII, III, 21 (80, f. 1); 43 (83, f. 138); 44 (84, f. 130); 81 (112, f. 273); X, 37 (22, f. 147). — Vd. Colvill., *Cat. Ambr.*, p. 236ᵛ.

F. 125ᵛ. *Ὁ ἄξιον ἑαυτὸν ποιήσας πρὸς ὑποδοχὴν τῶν καλῶν καὶ τιμίων — ὡς οἱ ἐν θαλάσσῃ πλέοντες καὶ δι' αὐτῶν ὁδηγούμενοι.*) — Sermo est de astrolabo ; vacat dimidia pagina ad schema accipiendum idonea.

F. 126. *Ἰστέον ὅτι ἡ τέχνη καὶ ἡ σύγκρισις τῶν ἀστρονόμων δύο πρώτας ἐννοίας καὶ πραγματείας ἔχει — ἡ γνῶσις οὖν καὶ ἡ δοκιμὴ αὕτη τῆς σφαίρας ἐστὶ καθὼς ἐσχηματίσθη ἐνθάδε πρὸς ἔνδειξιν.* — Sequitur sphaerae schema. Cf. *Cat.*, III, 7 (10, f. 55).

<Hipparchi de duodecim signorum zodiaci nominibus immo de nominum origine.> (*Κριὸς διὰ τοῦτο κέκληται, διότι ἐν αὐτῷ γενόμενος ὁ Ἥλιος διακρίνει — Ἰχθύες διότι ἐν αὐτοῖς γενόμενος ὁ Ἥλιος Ἴστρον λαμβάνουσιν οἱ ἰχθύες... ὥστε ἀκούοντας τοὺς τὸν Βόσπορον οἰκοῦντας ἐξίστασθαι.*). — Cf. cod. *Scoria-*

finds the horoscope, that is the rising degree, without error.

In margin.

Of Chloros. (The so-called seasonal hours, in what way they communicate with the meridian hours we shall find, and thus the first degree of Libra rising). - Cf. Cat., I, 38 (10, f. 23°); II, 71 (8, f. 31); III, 7 (10, f. 37); 18 (27, f. 125).

F. 117.nf. Vacat.

118. Exposition of the astrolabe methodical [treatise] on the astrolabe's description and use.

By John Philoponus. (Prooemium. On the plane projection, etc., which words belong to the index. The index is followed by the beginning of the work: The projection of the surface of the astrolabe and of those [circles] inscribed upon it — and by how many degrees it is separated on either side.) After these, ff. 10–11 are blank. — Cf. Cat., I, 39 (10, f. 279); II, 4 (4, f. 384); 16 (5, f. 333); 71 (8, f. 134); III, 7 (10, f. 38); 13 (20, f. 180); 17 (25, f. 147); IV, 64 (6, f. 209); 76 (11, f. 51[3]); V, 11 (15, f. 189); V, III, 65 (21, f. 62); VI, 3 (1, f. 175v); VII, 7 (4, f. 234); 37 (22, f. 116); VIII, II, 10 (20, f. 22); 28 (24, f. 247); VIII, III, 21 (80, f. 1); 43 (83, f. 138); 44 (84, f. 130); 81 (112, f. 273); X, 37 (22, f. 147). — See COLVILL., Cat. Ambr., p. 236v.

F. 125. He who has made himself worthy to receive beautiful and honorable things, as those who sail upon the sea and are guided through it.) — The text concerns the astrolabe; half a page is left blank, suitable for receiving a diagram.

F. 126. It should be known that the art and synthesis of astronomers has two primary concepts and subjects of inquiry; the knowledge and proof of this sphere is as it has been diagrammed here for demonstration. A diagram of the sphere follows. Cf. Cat., III, 7 (10, f. 55). <Hipparchus on the names of the twelve signs of the zodiac, or rather on the origin of the names. > (Aries is so called because when the Sun enters it, it separates... Pisces, because when the Sun enters them, the fish receive the Ister... so that those dwelling by the Bosphorus are astonished upon hearing this.). Cf. cod. Scoria-

lensem III. *Φ.* 12, f. 394v, et *Catal. codd. astr. gr.*, I, 7 (10, f. 55v); II, 1 (1, f. 221v); III, 10 (12, f. 188); IV, 23 (7, f. 88v) VII, 74 (34, f. 159); VIII, I, 103 (10, f. 126v).

F. 126v. (*Οὗτοι οἱ ἀπλανεῖς ἀστέρες σὺν Ἡλίῳ ἢ Σελήνῃ, ἢν κλήρῳ Τύχης ἐν τοῖς κέντροις τυχόντες — εὐτυχῆ, πλουσιώτατον, ὑποτάσσοντα πόλεις· εἰ δὲ ὁ Ζεὺς διαμετρεῖ, καλὸν εἰς σατράπας.*) Cf. *Cat.*, I, 34 (8, f. 275). Editum *Cat.*, V, 1, p. 220, 25 sqq.

F. 129-143. Tabulae astronomicae et astrologicae, quarum primae hic est titulus : *Κανόνιον τῶν ἀπλανῶν ἀστέρων ἐκτεθειμένον ἐν ἔτει, ,ςωνδ' ἀπὸ κτίσεως κόσμου, Περσῶν δὲ ψιε'*, et postremae *Περὶ μελῶν ζῳδίων* (*Κριοῦ· κεφαλή, τράχηλος — Ἰχθύων· στόμα, κεφαλή κτλ.*) Numeri *μοιρῶν* additi sunt. F. 129 margini manus quaedam adpinxit : « *Fortassis cum superioribus tabulis Chrysococcae coniungendae* ». Cf. *Cat.*, I, 34 (8, f. 275); et vd. Colvill., *Catal. Ambr.*, p. 36v et 37.

F. 143v. *Οἱ παρανατέλλοντες τοῖς δεκανοῖς τῶν ζῳδίων.* (*Τῷ πρώτῳ δεκανῷ τοῦ Κριοῦ κατὰ Πέρσας παρανατέλλει γυνή, ἣν ὠνώμασαν Κασιέπειαν — καὶ τὰ ὀπίσθια μέρους τοῦ Κήτους.*) — Cf. Cf. Apomasar, lib. III, cap. *κδ'* (vd. cod. *Scorialensem* I. *Φ.* 5. f. 282v); ed. F. Boll, *Catal. codd. astr. gr.*, V. p.157-169, et vd. ibidem 26 (2, f. 73); cf. I, 52 (11, f. 149). Vd. Colvill., *Catal. Ambr.*, p. 37.

F. 146. *Περὶ τῶν ε' πλανήτων.* (*Ὁ μὲν Κρόνος ἀπὸ πρώτης μοίρας ἕως ιζ' ὕπαυγός ἐστι καὶ συνοδικὸς — <Ἄρης>... ἀπὸ δὲ τλθ' ἕως τξ' ποιεῖται κρύψιν ἐπισύνοδον ἐρχόμενος προσθετικός.*) — Cf. *Cat.*, VIII, II, 27 (24, f. 194v). Vd. Colvill., *Catal. Ambr.*, p. 37v. In marg. : *Σχόλιον.* — (*Ἰστέον ὅτι οὐ τὴν πρὸς τὸν Ἥλιον διάστασιν τῶν μοιρῶν ἐνταῦθα χρὴ νοεῖν — ὕστερον πολλὰ καμόντες ἔγνωμεν*).

F. 146v. *Περὶ τῶν καλουμένων κέντρων, ἐπαναφορῶν τε καὶ ἀποκλιμάτων, καὶ τῆς ἑκάστου τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως.* (*Τοῦ ζῳδιακοῦ κύκλου παρὰ τοῖς ἀστρονόμοις εἰς ιβ' μέρη διαιρουμένου — ἐν τῇ ὄπισθεν ἀποτελεσματικῇ συντάξει, ἐπὶ τὸ προγνωστικὸν*

lensis III. Φ. 12, f. 394, and Catal. codd. astr. gr., I, 7 (10, f. 55°); II, 1 (1, f. 221°); III, 10 (12, f. 188); IV, 23 (7, f. 88°); VII, 74 (34, f. 159); VIII, 1, 103 (10, f. 126°). F. 126. (These fixed stars together with the Sun or Moon, if they happen to fall on the Lot of Fortune at the angles fortunate, most wealthy, subjugating cities; but if Jupiter is in opposition, it is good for satraps.) Cf. Cal., I, 34 (8, f. 275). Published in Cat., V, 1, p. 220, 25 sqq.

F. 129–143. Astronomical and astrological tables, of which the first bears the following title: A canon of the fixed stars set forth in the year 6854 from the creation of the world, and 815 of the Persians, and the last is entitled Concerning the members of the zodiacal signs (Aries: head, neck — Pisces: mouth, head, etc.). The degrees (moirai) are appended numerically. In the margin of F. 129, a certain hand has added: "Perhaps these tables are to be joined with the preceding tables of Chrysococces." Cf. Cat., I, 34 (8, f. 275); and see COLVILL., Catal. Ambr., p. 36 and 37.

F. 143v. The paranatellon stars of the decans of the zodiac signs. (With the first decan of Aries according to the Persians rises a woman, whom they named Cassiopeia — and the hind parts of Cetus.) - Cf. APΩMASAR, lib. III, cap. κδ' (vd. cod. Scorialensem 1. Φ. 5. f. 282v); ed. F. BOLL, Catal. codd. astr. gr., V. p. 157-169, et vd. ibidem 26 (2, f. 73); cf. I, 52 (11, f. 149). Vd. COLVILL., Catal. Ambr., p. 37.

F. 146. On the five planets. (Saturn from the first degree up to the 17th is under the rays and in conjunction with the Sun; Mars... from the 339th to the 360th degree enters occultation, approaching in direct motion by addition.) Cf. Cat., VIII, 11, 27 (24, f. 1944). Vd. COLVILL., Catal. Ambr. p. 37. In the margin: Scholion. (It should be understood that one must not interpret here the distance of degrees from the Sun — as we later learned after much labor.)

F. 146. On the so-called centers, succedent houses, and cadent houses, and the names and powers of each of the twelve places. (The zodiacal circle being divided by astronomers into twelve parts in the following systematic treatise on astrological effects, toward the predictive

τέλος ἐρχόμεθα.). Cf. *Cat.*, I, 24 (8, f. 42ᵛ, et p. 90) ; 39 (10, f. 347) ; II, 4 (4, f. 462) ; V, 63 (6, f. 187) ; VIII, I, 30 (4, f. 56ᵛ) ; VIII, II, 29 (24, f. 328).

Ἐν οἷς τόποις χαίρουσιν οἱ ἀστέρες. (*Ὁ μὲν Κρόνος ἐν Ὑδροχόῳ χαίρει— ὁ Ἑρμῆς δὲ ἐν Παρθένῳ.*). Hanc unam capitis lineam sequuntur 15 ll. vacuae. —Cf. HEPHAEST. I, 7 ; et *Catal. codd. astr. gr.*, I, 7 (7, f. 106) ; 24 (8, f. 42ᵛ) ; IV, 6 (4, f. 34) ; VIII, III, 60 (46, f. 9). Edidit OLIVIERI, *Cat.*, I, p. 90. Vd. COLVILL., *Catal. Ambros.*, p. 37.

F. 149. *Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπὸς ἐν κεφαλαίοις ἑκατόν.* (*Προεκθέμενοι, ὦ Σύρε, τὰς ἐνεργείας τῶν ἀστέρων — ἐγχώριος ἔσται ὁ ἐχθρός.*). Ed. CAMERARIUS, Norinbergae, 1535.

F. 150ᵛ. Signa alchemistica : *Ἑρμηνία* (sic) *τῶν στερεῶν γραμμάτων τῆς τέχνης. τὰ σημεῖα τὰ ἐν ταῖς γραφαῖς εὑρισκόμενα.* (Inc. e *πανσελήνου* signo — expl. *καλανάνθι.*). Sunt ll. 23, quarum 6 postremae alio atramento scripta sunt. De his Colvillianus catalogus (I. K. 20), f. 40 : « *Alchymiae ecthesis notarum et signorum quibus Graeci utuntur cum hermenia sua seu enodatione.* IV. *I.* 1, *f.* 150*b*, *lin.* 12. » Cf. BERTHELOT, *Coll. Alchim. gr.*, I, p. 104 et 112 ; DUCANGE, *Lex.*, in appendice ; *Catal. alch. gr.*, V, p. 3.

F. 151. *Οἱ ἑνδεκαπλασμοὶ τῶν κύκλων τῆς Σελήνης.* Est numerorum tabula. Cf. cod. *Scorialensem* III. *Y.* 21, f. 1ᵛ ; *Catal. codd. astrol. gr.*, VIII, III, 31 (43, f. 319) ; I, 34 (8, f. 276ᵛ). Vd. COLVILL., *Catal. Ambr.*, p. 166 et 192.

Τὰ παρὰ διαφόροις γλώσσαις τῶν μηνῶν ὀνόματα. — Menses scilicet Romanorum, Hebraeorum, Aegyptiorum, Atheniensium, Macedonum. — Vd. COLVILL., *Catal. Ambr.*, p. 270.

Ἡμέρα τοῦ Κρόνου, ἤτοι σάββατον. (*Ἐν ταύτῃ τῇ ἡμέρᾳ τὸ γεννηθὲν βρέφος οὐκ ἐπιτήδειον τρέφεσθαι — εἰ δὲ ἡμέρα Ἡλίου, ὥρα δὲ Ἄρεος, οὐ τρόφιμον.*) Sequuntur dies Lunae, Martis, Mercurii, Jovis, Veneris ; postremum igitur caput est *Ἡμέρα Ἀφροδίτης, ἤγουν παρασκευή.* (*Ἐν ταύτῃ τὰ γεννώμενα ἔσον-*

finally we are coming.). Cf. Cal., I, 24 (8, f. 427, et p. 90), 39n(10, f. 347); II, 4 (4, f. 462) ; V, 63 (6, f. 187) ;` VIII, 1, n30 (4, f. 56°); VIII, 11, 29 (24, f. 328).
In which places do the stars rejoice. (Saturn rejoices in Aquarius — Mercury in Virgo.) This single heading line is followed by 15 blank lines. Cf. Hephaest. I, 7; and Catal. codd. astr. gr., I, 7 (7, f. 106); 24 (8, f. 42v); IV, 6 (4, f. 34); VIII, 111, 60 (-16, f. 9). Edited by OLIVIERI. Cat., I, p. 90. See Colvill., Catal. Ambros., p. 37.

F. 149. Claudius Ptolemy's book, the Fruit (Karpos), in one hundred chapters. (Having set forth beforehand, O Syrus, the influences of the stars [illegible] — The enemy shall be a native.) Ed. CAMERARIUS, Norinbergae, 1535.

F. 150. Alchemical signs: Interpretation (sic) of the solid letters of the art; the signs found in the writings. (Inc. from the sign of the full moon, expl. kalanan[illegible].) There are 23 lines, of which the last 6 are written in a different ink. Concerning these, the Colvillian catalogue (I. K. 20), f. 40: "Alchymiae ecthesis notarum et signorum quibus Graeci uluntur cum hermenia sua seu enodalione. IV. I. 1, 1. 150b, lin. 12." Cf. BERTHELOT, Coll. Alchim. gr., I, p. 104 and 112; DUCANGE, Lex., in appendice; Catal. alch. gr., V, p. 3.

F. 151. The eleven-fold cycles of the Moon. This is a table of numbers. Cf. Scorial codex III. Y. 21, f. 1; Catal. codd. astrol. gr., VIII, 111, 31 (43, f. 319); I, 34 (8, f. 276v). See Colvill., Catal. Ambr., p. 166 and 192.

The names of the months in languages of the various languages. Menses namely the Roman Romans, Hebrews, Egyptians, Athenians, Macedonians. Vd. COLVILL., Cal. Amb., p. 270

The Day of Saturn, that is, Saturday. (A child born on this day is not fit to be raised; but if it is the Day of the Sun and the hour of Mars, it will not survive.) There follow the days of the Moon, Mars, Mercury, Jupiter, Venus; the final chapter is therefore the Day of Venus, that is, Friday. (Those born on this day will be

ται λευκόχροα — εἰ δὲ ἡμέρα καὶ ὥρα τῆς Ἀφροδίτης, πολυχρόνιον.) Cf. cod. *Scorialensem* III. Y. 21, f. 2. — Edetur in appendice.

F. 152v. *Εἰς*(sic) *πλούσιον ἢ πτωχὸν γενήσεται τὸ γεννηθέν.* (*Τὰ πλούσια τῶν ζῳδίων εἰσὶ ταῦτα· Κριὸς — τὰς δὲ βαναύσους τέχνας ἐν τοῖς μέσοις τῶν ζῳδίων δεῖ σε νοεῖν.*) Cf. cod. *Scorialensem* III. Y. 21, f. 2.

Οἱ οἶκοι τῶν ἀστέρων μετὰ καὶ αὐτῶν τῶν πλανήτων. — (*Χσὰ. τλά. δπε'. πζ'* (1). *ἄυκ. Καρκῖνος. Λέων. Ἰδοῦ ἐνταῦθα πέντε συλλαβαὶ εἰσὶ τρίγραμμοι — καὶ τὴν τῶν πλανήτων διαγιγνώσκειν ποιότητα.*) — Cf. cod. *Scorialensem* III. Y, 21, f. 2v et *Catal. codd. astr. gr.*, VIII, III p. 5 (30, f. 151v).

F. 153. *Τήρησις τῶν ἡμερῶν τῆς Σελήνης, ποία ἀγαθή, καὶ ποία παρατηρήσιμος· ἐν αἷς παραδηλοῦνται καὶ ἑκάστης ἡμέρας αἱ ὧραι.* (*Τῇ α' ἡμέρᾳ, ἣ γεννᾶται ἡ Σελήνη φαίνει οὐγγίας ἐννέα· Ἑρμῆς ἐγεννήθη· αὕτη ἡ ἡμέρα — τῇ λ' ἡμέρᾳ — αὕτη ἡμέρα καλή ἐστι εἰς πάντα τὰ ἐπιτηδεύματα ... ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται· τὸ κατ' ὄναρ αὐθημερὸν ἔσται*). Cf. *Cat.*, I, 74 (20, f. 242); III, 3 (1, f. 20); 12 (16, f. 39v) et p. 32 sqq.; IV p. 142; VIII, III, 17 (39, f. 650; VIII, IV, 105: cum quibus non consentit saepe *Scorialensis* codex, *Parisino* tamen gr. 1184 proxime accedit. — Edetur in appendice.

F. 157v. *Βροντολόγιον Δαβὶδ τοῦ προφήτου καὶ Ἑρμοῦ τοῦ τρισμεγίστου· πρῶτον δὲ Δαβὶδ τοῦ προφήτου.* (*Μηνὶ Ἰανουαρίῳ. Ἐὰν βροντήσῃ, ἔσται καλόν· εὐφρασία παντὶ τῷ κόσμῳ, μεγάλων δὲ προσώπων θάνατον σημαίνει· εἰ δὲ σεισμὸς γένηται, ποιμνίων καταφθορὰν δηλοῖ*). *Ἑρμοῦ τοῦ τρισμεγίστου.* (*Ἐὰν βροντήσῃ ἢ ἀστράψῃ ἐν ἡμέρᾳ, προσερχέτω τῇ αὐτῇ χώρᾳ κτλ.*). *Μηνὶ δεκεμβρίῳ. Δαβὶδ τοῦ προφήτου... Ἑρμοῦ τοῦ τρισμεγίστου — τότε ὁ βασιλεὺς τοὺς ἐναντίους διώ-*

(1) Immo *τιζ'* ut est apud cod. *Scorialensem* III. Y. 21, f. 2.

fair-complexioned but if it is the day and hour of Venus, long-lived.) Cf. cod. Scorialensem 111. Y. 21, 1. 2. Edetur in appendice.

F. 152. Whether the native will be rich or poor. (The wealthy signs are the following: Aries... but the base crafts you must understand to lie in the middle signs.) Cf. cod. Scorialensem III. Y. 21,
f. 2.

The houses of the stars together with the planets themselves. (Χσά. τλά. ὅπε'. πζ' (1). ἄυκ. Cancer. Leo. Behold, here are five syllables written in three letters, which enable one to discern the quality of the planets.) Cf. cod. Scorialensem III. Y. 21, f. 2v and Catal. codd. astr. gr. VIII, ut p. 5 (30, f. 151).

F. 153. An observation of the days of the Moon, which are propitious and which are to be observed; in which the hours of each day are also indicated. (On the 1st day, on which the Moon is born, it shines nine ounces; Hermes was born; this day on the 30th day this day is good for all occupations... he who has begun to be ill shall be saved; the dream vision will be authentic.) Cf. Cat., I, 74 (20, f. 242); III, 3 (1, f. 20); 12 (16, f. 39) and p. 32 sqq.; IV p. 142; VIII, 111, 17 (39, f. 650); VIII, iv, 105: with which the Scorial codex frequently disagrees, yet it closely approaches the Parisian ms. gr. 1184. — To be edited in the appendix.

F. 157. Brontologion of David the Prophet and Hermes Trismegistus; first that of David the Prophet. (In the month of January. If it thunders, it will be good; joy for all the world, but it signifies the death of great persons; and if an earthquake occurs, it portends the destruction of flocks.) Of Hermes Trismegistus. (If it thunders or lightnings by day, let [the omen] approach that same region, etc.). In the month of December. Of David the Prophet... Of Hermes Trismegistus – then the king shall pursue his enemies.)

(1) Rather, as it stands in cod. Scorialensis III. Y. 21, f. 2.

ξει.) Vd. COLVILL., *Catal. Ambr.*, p. 74 et p. 264. — *Davidis brontologium* vd. in *Catal. codd. astr., gr.* IV, 41 (18, f. 275); VIII, III, 33 (44, f. 325v); cf. p. 168 sqq.; 75 (53, 163v.). *Hermae brontologium* vd. in IV, 41 (18, f. 275); VII, 59 (26, f. 152v; cf. p. 226 sqq.); VIII, III, 85 (70, f. 149v). Haec edita sunt in *Cat.*, VII, p. 266; VIII, III, p. 168.

F. 160v. *Αἱ παρακείμεναι χῶραι ἑνὶ ἑκάστῳ ζῳδίῳ. (Κριῷ παράκειται Βρεττανία — Ἰχθύσι Λυδία, Κιλικία, Παμφυλία, Φεζανία, Νασάμων, Γαραμαντική.)* — E PTOLEMAEI *Tetrabiblo* ed. Camerarius a. 1553, p. 73; vd. LYD., *De ost.*, ed. Wachsmuth², p. 158; cf. HEPHAEST., I, p. 47; et vid. COLVILL., *Catal. Ambr.*, p. 37. Cf. autem et APOMASAR, lib. III, cap. *κβ'* (cod. *Scorial.* I. Φ. 5, f. 297v).

F. 161. *Βροντολόγιον ἕτερον. (Μηνὶ Σεπτεμβρίῳ· — Ἐὰν βροντήσῃ, πολέμους καὶ σφαγὰς δηλοῖ — εἰ δὲ σεισμὸς γένηται, πολλῶν νοσημάτων συμφορὰς δηλοῖ).* Cf. *Cat.*, IV, 170-1: non consentit cum LYD. *de ost.*, ed. Wachsmuth², p. 60. Vd. COLVILL., *Catal. Ambr.*, p. 54. — Edetur in appendice.

F. 161v. *Περὶ σεληνιακῶν ἐπιτηρήσεων. (Οἱ δεισιδαιμονίαις τισὶν ἀναδεδεμένοι, αὗται γὰρ — καὶ θάνατος τετραπόδων· καὶ φθεῖσις* (sic) *ἀνθρώπων).* Mensium ordo est a Ianuario ad Decembrem: vd. LYD. *De ostentis* ed. Wachsmuth[e] p. 46; at *Scorialenis* codex integriorem exhibet lectionem, quae edetur in appendice. Vd. COLVILL., *Catal. Ambr.*, p. 251v.

F. 165. Sine titulo *Βροντολόγιον (Κριός· ἐὰν βροντήσῃ εἰς τὰ ἀνατολικὰ μέρη — εἰ δὲ σεισμὸς γένηται, νόσους εἰς τοὺς ἀνθρώπους.)* Duodecim signorum ordinem servat (*Κριός — Ἰχθύς*). Cf. *Cat.*, IV, 44 (18, f. 337v et p. 128 sqq.) - Vd. COLVILL., *Catal. Ambr.*, p. 54.

F. 166. *Ἑρμηνεία τοῦ βροντολογίου τὸ μηναῖον. (Μάρτιος· ἐὰν βροντήσῃ αὐξούσης τῆς Σελήνης πολλὰ ἀγαθὰ σημαίνει. — Φεβρ. ἐὰν βροντήσῃ, ἀνέμου κίνησιν μεγάλην δηλοῖ· εἰ δ' οὖν* (sic), *καλὸν χρόνον.)* - Vd. COLVILL., *Catal. Ambr.*, p. 54.

Sine titulo *Σεισμολόγιον. (Δεῖ γινώσκειν ὅτι*

ξει.) See COLVILL., Catal. Ambr., p. 74 and p. 264. The brontologion of David, vol. in Catal. codd. astr., gr. IV, 41 (18, f. 275); VIII, t, 33 (44, f. 325); cf. p. 168 sqq.; 75 (53, 163.). The brontologion of Hermes, see in IV, 41 (18, f. 275); VII, 59 (26, f. 152; cf. p. 226 sqq.); VIII, 111, 85 (70, f. 149°). These have been edited in Cat., VII, p. 266; VIII, 1, p. 168.

F. 160. The regions assigned to each zodiac sign. (Assigned to Aries is Britain — assigned to Pisces are Lydia, Cilicia, Pamphylia, Phezania, Nasamones, Garamantica.)[11] From PTOLEMY's Tetrabiblos, ed. Camerarius, a. 1553, p. 73; see LYD., De ost., ed. Wachsmuth², p. 158; cf. HEPHAEST., I, p. 47; and see COLVILL., Catal. Ambr., p. 37. Cf. also APOMASAR, lib. III, cap. xβ (cod. Scorial. I. Ø. 5, f. 297).

F. 161. Another Brontologion. (In the month of September: if it thunders, it portends wars and slaughters; but if an earthquake occurs, it portends the calamities of many diseases). Cf. Cat., IV, 170-1: does not agree with Lyd. de ost., ed. Wachsmuth², p. 60. See COLVILL., Catal. Ambr., p. 54. — To be published in the appendix.

F. 161. Concerning lunar observations. (Those bound to certain superstitions, for these portend also the death of four-footed animals and the wasting away (sic) of men). The order of the months runs from January to December: see LYD. De ostentis ed. Wachsmuth, p. 46; but the Escorial codex presents a more complete reading, which will be published in the appendix. See COLVILL., Catal. Ambr., p. 251. Without

F. 165. title, a Brontologion (Aries: if it thunders in the eastern regions; but if an earthquake occurs, it portends diseases among men). It follows the order of the twelve signs (Aries ... Pisces). Cf. Cat., IV, 44 (18, f. 337v and p. 128 sqq.) — See COLVILL., Catal. Ambr., p. 54.

F. 166. Interpretation of the monthly brontologion. (March: if it thunders while the Moon is waxing, it signifies many good things. February: if it thunders, it portends a great movement of wind; but if not (sic), a favorable season.). See COLVILL., Catal. Ambr., p. 54.

Without title, a Seismologion. (You should know that

κατὰ τὴν ιη' τοῦ Μαρτίου μηνὸς ὥρα ιε' ζ' εἰσέρχεται ὁ Ἥλιος ἐν τῷ Κριῷ — εἰ δὲ νυκτός, ζάλην ἐν τῇ θαλάσσῃ καὶ πολλὰ ναυάγια σημαίνει.) — Vd. COLVILL., *Catal. Ambr.*, p. 313ᵛ. — Edetur in appendice.

F. 167. *Περὶ Ἡλίου ἀπὸ ποίου ζῳδίου ἄρχεται· καὶ πότε εἰσέρχεται, καὶ πῶς δεῖ εὑρίσκειν αὐτόν. (Δεῖ σε γινώσκειν, ὅτι τὰ ζῴδια εἰσὶ ιβ' — κἂν καὶ πολλαί εἰσιν αἱ ἡμέραι καὶ τελειωθῶσι τὰ ζῴδια, πάλιν ἄρχου ἀπὸ τοῦ α'· ποιεῖ δὲ ἡ Σελήνη ἐν ἑνὶ ἑκάστῳ ζῳδίῳ ἡμέρας β' ζ').* — Vd. COLVILL., *Catal. Ambr.*, p., 144ᵛ ; cf. *Cat.*, II, 48 (26, f. 219).

F. 168. *Περὶ γεννέσεως* (sic) *τοῦ χρόνου ἐν τοῖς δώδεκα εἰδώλοις. (Ἐὰν γεννᾶται ἐν Ζυγῷ ὁ χρόνος τῷ οἴκῳ τῆς Ἀφροδίτης, τούτῳ ὑπόκειται μέσον ἡ Κρίτη* (sic) *καὶ ἡ Χαλκηδών. ἐν αὐτῷ ἀφανίζονται οἱ καρποί — τὰ δὲ τεταγμένα μέρη καὶ τὸν κόρον, ἥξουσι Φρυγία, Γαλατία καὶ τὰ λοιπά.)* — Vd. COLVILL., *Catal. Ambr.*, p. 168. Non consentit cum LYD. *De ost.*, ed. Wachsmuth², p. 57. Cf. *Cat.* II, 28 (6, f. 89ᵛ) et p. 139 sqq. ; VI, 45 (4, f. 158) ; VIII, III, p. 189 s.

F. 171. *Περὶ σημείων Σελήνης. (Σεπτεμβ. Ἐὰν σκοτωθῇ ἡ Σελήνη ἀπ' ἀρχῆς τοῦ χρόνου. — Αὐγ. Ἐὰν σκοτωθῇ ἡ Σελήνη, πολὺς λαὸς φονευθήσεται, καὶ θανατικὸν ἐν ἀνθρώποις ἔσται.)* Vd. COLVILL., *Catal. Ambr.*, p. 144ᵛ. — Edetur in appendice.

F. 171ᵛ. *Ἀποτρεπτικὰ κεραυνῶν καὶ ἀστραπῶν. (Ἀποτρέπουσι κεραυνοὺς καὶ ἀστραπὰς ἐν μὲν τοῖς φυτοῖς δάφνη καὶ συκῆ — ὁμοίως καὶ χάλαζα οὐδέποτ' ἂν λυπήσῃ τὴν ἄμπελον, εἰ βραχύ τι μέρος τῆς φώκης τῆς δορᾶς αὐτῇ περιάψας* (sic). — Cf. LYD. *de ost.*, ed. Wachsmuth², p. 95 (cap. 45), et cod. *Toletanum* 101-15, f. 27 (vd. *Catal. mss. alch. gr.*, V, p. 110) ; vd. COLVILL., *Catal. ambr.*, p. 175.

Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης. (Μηνὶ Ἰανουαρίῳ. Ἐὰν ἐν Αἰγοκέρωτι ὁ Ἥλιος ἐκλείπῃ, ὥρᾳ α' ἢ β' ἢ γ', Περσικὸς ἔσται πόλεμος. — Μηνὶ Δεκεμβρίῳ... πολιορκήσουσιν ἀλλήλους, καὶ τοὺς νεκροὺς αὐτῶν κατέδεται τὰ θηρία.) E PETOSIRIDE.—

at the hour of the 14th day of the month of March the Sun enters Aries; but if it is night, it portends a storm at sea and many shipwrecks.) See COLVILL., Catal. Ambr., p. 313. To be published in the appendix. F.

167. Concerning from which zodiac sign the Sun begins, and when it enters, and how one must find it. (You must know that the zodiac signs are 12, and even if the days are many and the signs are completed, begin again from the 1st; and the Moon spends 2 days in each individual sign.) — See COLVILL., Catal. Ambr., p. 141v; cf. Cat., II, 18 (26, f. 219).

F. 168. About of the birth (sic) of the year among the twelve signs. (If the year is born in Libra, the house of Venus, under it fall as middling Crete (sic) and Chalcedon. In it the fruits perish — but the appointed regions and the abundance: Phrygia, Galatia, and the rest shall come.) See COLVILL., Catal. Ambr., p. 168. Does not agree with LYD. De ost., ed. Wachsmuth, p. 57. Cf. Cat. II, 28 (6, f. 89v) and p. 139 sqq.; VI, 45 (4, f. 158); VIII, ut, p. 189 s. On the Signs of the Moon. (September. If the Moon is darkened from the beginning of the year. August. If the Moon is darkened, many people shall be slain, and there shall be pestilence among men.) See COLVILL., Catal. Ambr., p. 144v. — To be published in the appendix.

F. 171.

F. 171. Apotropaic Remedies against Thunderbolts and Lightning. (Against thunderbolts and lightning, among plants the laurel and the fig tree ward them off; likewise, hail shall never harm the vine, if a small piece of seal skin be bound around it (sic). Cf. LYD. De ost., ed. Wachsmuth, p. 95 (cap. 45), and cod. Toletanum 101-15, f. 27 (see Catal. mss. alch. gr., V, p. 110); see Colvill., Catal. Ambr., p. 175.

On the Eclipse of the Sun and Moon. (In the month of January. If the Sun is eclipsed in Capricorn, at the 1st, 2nd, or 3rd hour, there shall be a Persian war. In the month of December... they shall besiege one another, and the beasts shall devour their dead.) FROM PETOSIRIS.

Cf. *Catal. codd., astr. gr.* VII, 25 (8, f. 30) et p. 132 sqq., 142 sqq. ; et vd. COLVILL., *Catal. Ambr.*, p. 255v.

F. 176v. *Ἄλλα.* (*Ἐὰν γένηται ἔκλειψις Ἡλίου ἢ Σελήνης, ἡμέρας ἢ νυκτὸς ἀπὸ α' ὥρας ἕως δ' προσδέξασθαι δεήσει τὰ ἀποτελούμενα μετὰ μῆνας δ'. ἐὰν δὲ ἀπὸ δ' ἕως ς', τὰ σημεῖα ἔσται μετὰ μῆνας η' · ἐὰν δὲ ἀπὸ ζ' ἕως θ', μετὰ μῆνας θ'. ἀπὸ δ' ὥρας ι' ἕως ιβ' μετὰ μῆνας ιβ'*). Cf. *Cat.*, VII, p. 150 ; COLVILL., *Catal. Ambr.*, p. 255v. *Καθολικὴ τήρησις Σελήνης περὶ καρπῶν καὶ ἀνέμων ἀερίων καθ' ἑρμηνείαν πρὸς λέξιν ἀπὸ θερινῆς τροπῆς.* (*Εἰ κατὰ τὴν ἀρχὴν τοῦ Καρκίνου, ἤγουν κατὰ τὴν θερινὴν τροπήν, τύχοι ἡ Σελήνη ἐν Κριῷ, ἔσονται βρονταί, χαλάζαι καὶ ἀχλύς — Εἰ δὲ ἐν τῷ Ὑδροχόῳ ἢ τοῖς Ἰχθύσι. .. ἐλάττους δὲ ἔσονται οἱ ἰχθύες, καὶ διαφερόντως οἱ ποτάμιοι καὶ ὅσοι τῶν θαλασσίων τοῖς ποταμίοις ἐξομοιοῦνται.*) — Cf. *Cat.*, I, 18 (7, f. 212) ; 71 (12, f. 153) ; vd. LYD. *de ost.*, ed. Wachsmuth², p. 93 ; e LABEONE.

F. 177. *Ἡ ἀγωγὴ τῶν ἡμερῶν ἑκάστης τροπῆς ἔστιν οὕτως.* (*Χειμερινὴ ἀπὸ Δεκεμβρίου ἕως Μαρτίου ιβ', ἡμέραι ϟα' — ὁμοῦ ἡμέραι τξε'.*)— Vd. COLVILL, *Catal. Ambr.*,p 144v.

F. 177. *Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς καὶ προγνώσεως τῶν ἐξ αὐτοῦ συμβαινόντων... ἡ τοῦ Κυνὸς ἐπιτολὴ γίνεται διαφαινούσης εἰκάδος τοῦ Ἰουλίου μηνός · χρὴ δὲ παρατηρεῖν ποίῳ οἴκῳ οὔσης τῆς Σελήνης ἡ ἀνατολὴ γίνεται τοῦ Κυνός.* (*Ἐν Ζυγῷ οὔσης τῆς Σελήνης ἐὰν ἡ ἐπιτολὴ τοῦ Κυνὸς γένηται, ἔσται βασιλέως κίνησις — Εἰ δ' ἐν Παρθένῳ, πολυομβρίαι καὶ εὐφρασίαι καὶ τικτουσῶν φθορά, σωμάτων καὶ τετραπόδων ἀπώλεια.*) Cf.*Geopon.* ed. Basileae, p. 13 alio ordine I, 8 15 ed. Beck ;non consentit cum HEPHAEST. (OLIVIERI, *Studi. ital. Filol. cl.*, VI, p. 3 (cap. *μγ'*) ; vd. HEPHAEST., I, 23 ; APOMASAR, lib. I, cap. *θ'* (*Scorial.* I. *Φ.* 5, f. 215v) et II, cap. *ριζ'* (ib. f. 269) ; vd. *Ψ.* II. 17, f. 43v ; COLVILL., *Catal. Ambr.*, p. 66 : cf. *Catal. codd. astr. gr.* I, 8 (7, f. 114) ; VI, 30 (3, f. 60v, cap. *μβ'*) ; VIII, I, 3 (1, f. 16) et 36 (4, f. 100v) VIII, III, 26 (42, f. 109) ; 61 (46, f. 15) ; 65 (47, f. 64) ; 68 (47, f.

Cl. Catal. codd., astr. gr. VII, 25 (8, f. 30) et p. 132 sqq., n142 sqq. ; et vd. COLVILL., Catal. Ambr., p. 255v.

Γ. 176. Other. (If an eclipse of the Sun or Moon occurs, by day or by night, from the 1st hour to the 4th, one must expect the effects after 4 months. If from the 4th to the 5th, the signs will appear after 5 months; if from the 7th to the 9th, after 9 months. From the 10th hour to the 12th, after 12 months.) Cf. Cal., VII, p. 150 ; CoLvILL., Catal. Ambr., p. 255. General observation of the Moon concerning fruits and atmospheric winds, interpreted word for word from the summer solstice. (If at the beginning of Cancer, that is, at the summer solstice, the Moon happens to be in Aquarius, there will be thunder, hail, and mist. If in Aquarius or Pisces... the fish will be fewer, especially the river fish and those sea fish resembling river fish.) — Cf. Cal., I, 18 (7, f. 212); 71 (12, f. 153) ; vd. Lyn. de ost., ed. Wachsmuth[3], p. 93; e Labeone.

F. 177. The reckoning of the days of each solstice is as follows. (Winter solstice: from December to March, 12 days, 21 days — total 365 days.) Vd. CoLvILL, Catal. Ambr., p. 144°.

F. 177. On the rising of the Dog Star and the forecast of events arising from it... the rising of the Dog Star occurs at the dawn of the 20th of the month of July; one must observe in which house the Moon is when the rising of the Dog Star takes place. (If the Moon is in Libra when the rising of the Dog Star occurs, there will be a movement of a king. If in Virgo, abundant rains and rejoicing, destruction of women in labor, and loss of bodies and quadrupeds.) Cf. Geopon. ed. Basileae, p. 13 alio ordine I, 8 15 ed. Beck ; non consentit cum HEPHAEST. (OLIVIERI, Studi. ital. Filol. cl., VI. p. 3 (cap. μγ'); vd. HEPHAEST., 1, 23 ; ABUMASAR, lib. I, cap. Θ' (Scorial. I. Φ. 5, f. 215) et II, cap. ριζ" (ib. f. 269); vd. Ψ. 11. 17, f. 43° ; COLvILL., Catal. Ambr., p. 66 : cf. Catal. codd. astr. gr. I, 8 (7, f. 114); VI, 30 (3, f. 60v, cap. μß[3]); VIII, 1, 3 (1, f. 16) et 36 (4, f. 100°) VIII, 111, 26 (42, f. 109); 61 (46, f. 15); 65 (47, f. 64); 68 (47, f.

127) ; et IV, 31 (11, f. 74v) ; 40 (18, f. 272) et p. 125 ; 61 (19, f. 433v) et p. 154.

F. 177v. *Περὶ τοῦ Ἡλίου πότε εἰσέρχεται ἐν τῷ Κριῷ, καὶ διὰ πόσων ἡμερῶν δίεισι τοῦτον καὶ τὰ λοιπὰ ἕτερα ζῴδια.* (*Ἰστέον ὅτι ὁ Ἥλιος διέρχεται παχυμερέστερον τὸν οἰκεῖον κύκλον — τοὺς δὲ Ἰχθύας δι' ἡμερῶν λ' καὶ ὡρῶν ις'.*)

F. 178. *Μέθοδος περὶ τοῦ κύκλου τοῦ Ἡλίου* (*Ὁ δὲ τοῦ Ἡλίου κύκλος ἄρχεται ἀπὸ τῆς α' τοῦ Ὀκτωβρίου μηνὸς — ἴθι* (sic) *εἶναι τὸν τοῦ Ἡλίου κύκλον*). — Vd. Colvill., *Catal. Ambr.* p., 144v ; *Catal. codd. astr. gr.*, II, 2 (4, f. 7) ; VIII, III, 31 (43, f. 317v).

Περὶ τοῦ κύκλου τῆς Σελήνης. (*Ὁ τῆς Σελήνης κύκλος ἄρχεται ἀπὸ τῆς πρώτης τοῦ Ἰανουαρίου μηνὸς — ἴθι* (sic) *εἶναι τὸν τῆς Σελήνης κύκλον.*) — Cf. *Cat.*, VIII, III p. 31 (43, f. 317v) ; 36 (44, f. 238) ; 59 (46, f. 6) ; Petav., *Uranol.*, p. 384 ; et vd. Colvill., *Catal. Ambr.*, p. 255v.

F. 178v. *Περὶ τοῦ θεμελίου ταύτης.* (*Ὁ τῆς Σελήνης θεμέλιος καταλαμβάνεται οὕτως· ἑνδεκαπλασίασον — ὁ τῆς Σελήνης ὑπάρχει θεμέλιος.*) — Cf. *Cat.*, VIII, III, p. 31 (43, f. 319v).

Περὶ τῆς εὑρέσεως τῆς ἡμέρας αὐτῆς. (*Εἰ δὲ θέλεις εὑρεῖν καὶ πόσων ἡμερῶν ἐστιν ἡ Σελήνη — εἰσὶν αἱ τῆς Σελήνης ἡμέραι.*) — Cf. *ibid.* f. 320, cap. ψϟ'.

Περὶ τῆς εὑρέσεως τῆς ἰνδίκτου. (*Ἡ ἴνδικτος ἄρχεται ἀπὸ τῆς α' τοῦ Σεπτεμβρίου μηνὸς — τὸν τῆς ἰνδικτιῶνος κύκλον.*)

Περὶ τοῦ βισέξτου. — (*Τὸ βίσεξτον εὑρήσεις οὕτως. κράτει· — οὐκ ἐστι βίσεξτον ὁ ἐνιαυτός.*) Vd. Colvill, *Catal. Ambr.* p. 54.

F. 179. *Περὶ τῶν κύκλων καὶ τῶν θεμελίων τῆς Σελήνης: ἡ Σελήνη μετὰ τῶν κύκλων καὶ θεμελίων.* Hunc titulum sequitur numerorum tabula : 3 ll. ; vd. Colvill., *Catal. Ambr.* p. 270.

Τὰ θεμέλια τοῦ Ἡλίου καὶ τῶν μηνῶν. ὁ ἐνεστὼς κύκλος τοῦ Ἡλίου

127); and IV, 31 (11, f. 74v); 40 (18, f. 272) and p. 125; 61n (19, f. 433v) and p. 154

F. 177. Concerning when the Sun enters Aries, and in how many days it traverses this and the remaining other signs of the zodiac. (It should be noted that the Sun passes through its own circle more roughly — and through Pisces in 30 days and 16 hours.)

F. 178. A method concerning the cycle of the Sun (The cycle of the Sun begins from the 1st of the month of October *Oi (sic) being the cycle of the Sun). Vd. COLVILL., Catal. Ambr. p., 144v; Catal. codd. astr. gr., II, 2 (4, f. 7); VIII, 111, 31 (43, f. 317°).

Concerning the cycle of the Moon. (The cycle of the Moon begins from the first of the month of January; íthi (sic) being the cycle of the Moon.) Cf. Cat., VIII, 111 p. 31 (43, f. 317); 36 (44, f. 238); 59 (46, f. 6); PETAV., Uranol., p. 384; et vd. COLVILL., Catal. Ambr., p. 255.

F. 178. Concerning the foundation thereof. (The foundation of the Moon is determined as follows: elevenfold — of yours the the foundation of the Moon exists.) - Cf. Cal., VIII, III, p. 31 (43, f. 319v).

On the finding of the same day. (But if you wish to find also how many days the days of the Moon are. Moon) — Cf. ibid. f. 320, cap. ψϟ'.

On the finding of the indiction. (The indiction begins from the 1st of the month of September, the cycle of the indiction.)

On the Bissextile (Leap Year). — (You will find the bissextile thus. Note: — the year is not a bissextile.) See COLVILL, *Catal. Ambr.* p. 54.

F. 179. On the Cycles and Foundations of the Moon: the Moon with its cycles and foundations. This title is followed by a table of numbers: 3 lines; see COLVILL., Catal. Ambr. p. 270. The Foundations of the Sun of the months. The present cycle *καὶ* of the of the Sun

καὶ τὰ τούτου τέταρτα. (*Τοῦ Ὀκτωβρίου γ' — τοῦ Σεπτεμβρίου β'.*) De his PETAV., *Uranol.*, p. 384. *Τινὲς φασὶν αὐξανομένης τῆς Σελήνης χρὴ φυτεύειν, φθινούσης δὲ οὔ· ἄλλοι ἀπὸ δ' ἕως ιη'· ἄλλοι παραιτοῦνται ἀπὸ τῆς ιε' μέχρι τῆς κ' φυτεύειν. ἡ δὲ ἀκριβὴς καὶ διὰ πείρας διδασκαλία· ὑπὸ γῆν οὔσης τῆς Σελήνης φυτεύειν χρή.* (*Σελήνης οὔσης ἐν Κριῷ συμφέρει φυτεύειν — τὰ μὲν ἀγαθὰ σμικρύνει καὶ ἀμαυροῖ, τὰ δὲ κακὰ ἐπαύξει.*) — Titulum exhibent *Geopon.*, p. 10 ; cf. HEPHAEST, III, 14 ; cod. *Scorial.* ‹PALCHI›, cap. *οθ'* in I. *Φ.* 5, f. 352 (non consentit) ; et vd. *Catal. codd. astr. gr.*, V, 33 (2, f. 123) ; cf. *Cat.*, I, 13 (7, f. 170ᵛ) ; II, 40 (7, f. 79) ; VIII, III, 63 (46, f. 22) et etiam II, III, 37 (7, f. 1ᵛ) ; IV, 66 (25, f. 185) ; VII, 64 (27, f. 63*è*). Vd. COLVILL., *Catal. Ambr.*,p. 255ᵛ, p. 303. — Edetur in appendice.

F. 179ᵛ. *Περὶ γάμου.* (*Σελήνης οὔσης ἐν Τοξότῃ, Ὑδροχόῳ καὶ Ἰχθύσι ὁ γήμας ὠφεληθήσειαι — μετὰ δὲ κακοποιῶν, Κρόνου καὶ Ἄρεος, τοὐναντίον.*) Cf. APOMASAR., I, cap. *οδ', οε'.* — (Cf. cod. *Scorial.* I. *Φ.* 5, f. 225ᵛ) et II, cap *ρκα'* (ib. f. 270) ; *Catal. codd. astr. gr.*, IV, 13 (17, d. 373) ; VIII, I, 78 (10, 30ᵛ). — Edetur ibid.

F. 180. *Περὶ συνελεύσεως τοῦ ἀνδρὸς πρὸς τὴν γυναῖκα.* (*Μέλλων δὲ συγγίνεσθαι τῇ γυναικὶ ὁ γαμῶν ἔστω μὲν ἱλαρὸς — τοῦτο ὡροσκόπει ἐν τῇ σπορᾷ.*) — Cf. HEPHAEST., III, 10 ; *Catal. codd. astr. gr.* II, 30 (7, f. 178 *δμδ'*) ; IV, 12 (4, f. 65ᵛ) ; VIII, I, 18 (3, f. 18) ; 36 (4, f. 120) ; 78 (10, f. 31) ; nec non I, 12 (7, f. 168ᵛ) ; vd. COLVILL., *Catal. Ambr.*, p. 69.

F. 180ᵛ. *Περὶ εὐτοκίας καὶ δυστοκίας.* (*Ὁ Ἥλιος ὁ ὡροσκοπῶν καὶ ἡ Σελήνη ἐν ἀρσενικοῖς ὄντες ζῳδίοις — ὁμοίως δὲ καὶ οὗτοι ἐπίκεντροι εἰεν.*)

F. 181. *Περὶ τῶν ζῳδίων ὡροσκοπούντων.* (*Κριοῦ μὲν ὡροσκοποῦντος οἱ τικτώμενοι ὀστώδεις εἰσί, δυσεῖς — ἡ δὲ Σελήνης, εὐκράτους καὶ εὐσάρκους.*) — Cf. *Cat.*, I, 18 (7, f. 213) ; VI, 45 (4, ff. 158-212) ; VIII, III, 62 (46, f. 19ᵛ).

F. 182. *Εἰ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον.* (*Ὁ Ἥλιος ἐὰν γένηται τετραγωνιζόμενος τῷ κλήρῳ τῶν*

and its fourth parts. (Of October, 3rd; of September, 2nd.) — On these matters see PETAV., Uranol., p. 384. Some say that one should plant when the Moon is waxing, but not when it is waning; others say from the 4th to the 18th; others advise against planting from the 15th to the 20th. But the precise teaching, proven by experience, is: one should plant when the Moon is below the earth. (When the Moon is in Aries it is beneficial to plant — it diminishes and obscures good things, but increases evil things.) The title is found in Geopon., p. 10; cf. HEPHAEST., III, 14; cod. Scorial. PALCH., cap. 79 in I. Φ. 5, f. 352 (not in agreement); and see Catal. codd. astr. gr., V, 33 (2, f. 123); cf. Cat., I, 13 (7, f. 170v); II, 40 (7, f. 79); VIII, III, 63 (46, f. 22) and also II, III, 37 (7, f. 1v); IV, 66 (25, f. 185); VII, 64 (27, f. 632). See COLVILL., Catal. Ambr., p. 255, p. 303. Will be published in the appen- Will be published in the appen-

dix.

F. 179. On Marriage. (When the Moon is in Sagittarius, Aquarius, and Pisces, the one who marries will benefit; but with the malefics, Saturn and Mars, the opposite.) Cf. ABOMASAR., I, cap. oδ', oε'. — · (Cf. cod. Scorial. I. Φ. 5, f. 225) et II, cap oxa' (ib. f. 270); Catal. codd. astr. gr., IV, 13 (17, d. 373); VIII, 1, 78 (10, 30°). - Edetur ibid. F. 180. On the Union of the Man with the Woman. (When the husband is about to consort with his wife, let him be cheerful; observe this as the ascendant at the time of conception.) Cf. HEPHAEST., III, 10; Catal. codd. astr. gr. II, 30 (7, f. 178 dμδ'); IV, 12 (-1, f. 65°); VIII, 1, 18 (3, f. 18); 36 (4, f. 120); 78 (10, f. 31); nec non I, 12 (7, f. 1683); vd. COLVILL., Catal. Ambr., p. 69.

F. 180. On Easy and Difficult Childbirth. (The Sun as Ascendant-ruler and the Moon being in masculine signs, and likewise when these are also angular.)

F. 181. On the Signs Rising as Ascendant. (When Aries is rising, those born are bony and hairy; of the Moon, but the well-tempered and well-fleshed.) Cf. Cat., I, 18 (7, f. 213); nf. VI, 45 (4, ff. 158-212); VIII, III, 62 (46, 194).

F. 182. Whether Male or Female.

Whether male or female the engastrion. (The Sun, if it comes to be in square aspect to the Lot of

τέκνων — εἰ δὲ Σελήνη εἴη ἐν θηλυκῷ ζῳδίῳ, θῆλυ ἐστίν.) — Cf. *Cat.*, I, 15 (7, f. 189) ; 65 (12, f. 80) ; VI, 46 (4, f. 164) ; 48 (4, f. 213), nec non VIII, I, 123 (13, f. 19) VIII, II, 21 (21, f. 187, 187v). Vd. HEPHAEST., II, 2.

Περὶ ἐμπράκτου ἀνθρώπου. (*Ὁ τεχθεὶς ἄνθρωπος αὐξιφωτούσης τῆς Σελήνης ἔμπρακτος ἔσται καὶ καθορτικὸς — ἄπρακτος καὶ ἐπιβλαβὴς γίνεται.*) Cf. *Cat.*, VI, 46 (4, f. 164v) ; OLIVIERI, *Stud. ital. Filol. cl.*, VI, p. 5 (f. 102v).

Περὶ κτήσεως δούλων. (*Σελήνης οὔσης ἐν Κριῷ ἢ Καρκίνῳ ἢ Παρθένῳ. — Σελήνης οὔσης ἐν Διδύμοις καὶ Ζυγῷ καπήλους δούλους καὶ ἐμπόρους ἀγόραζε.*) — Cf. *Cat.*, I, 13 (7, f. 170v) ; VI, 46 (4, f. 164v).

F. 182v. *Περὶ ὁμιλοῦντος ἕνεκα τινὸς πράγματος.* (*Ἐάν τις ὁμιλήσῃ περὶ πράγματός τινος — καὶ οὐ γίνεται. Ὡσαύτως δὲ ἐὰν ἐν φυλακῇ.*) Cf. *Cat.*, I, 13 (7, f. 175v) ; VI, 46 (4, f. 165v).

F. 183. *Πολὺς ὁ στρατὸς ἢ ὀλίγος* (1) (*Λαβὼν ἀπὸ τῆς μοίρας τῆς Σελήνης — λέγε ἂν ὀλιγότερον τὸ πλῆθος ἢ πλείους.*) — Cf. *Cat.*, V, 66 (7, f. 126v) ; VI, 46 (4, f. 165v) ; VIII, I, 12 (3, f. 20) ; 119 (13. f. 18).

Περὶ δόλου καὶ ἐνέδρας. (*Κρόνου καὶ Σελήνης μαρτυρούντων τῷ ὡροσκόπῳ, δόλον — τοὺς ἐπιστρατευομένους.*) — Cf. *Cat.*, V, 66 (7, f. 126v) ; VI, 46 (4, f. 166) ; VIII, I, 12 (3, f. 20) ; 99 (10, f. 110v) ; 119 (13, f. 19).

Περὶ πολέμου. (*Ὅταν πυνθάνοντός σου περὶ δύο στρατοπέδων — τὴν αὐτῶν μετακίνησιν καὶ σχηματογραφίαν.*) In *Scorialensi* duo capita unum caput efficiunt ; sed prioris extrema verba sunt : *λέγε κεκινηκέναι ἐκ τοῦ τόπου εἰς τόπον κινοῦσιν. Βλέπε τοὺς κυρίους κτλ.* Cf. *Cat.*, V, 66 (7, f. 126v) ; VI, 46 (4 f. 166) ; VIII, I, 12 (3, f. 20v) : 119 (13, f. 18v).

F. 183v. *Περὶ τῶν πολιορκουμένων πόλεων.* (*Περὶ δὲ τῶν πολιορκουμένων πόλεων ἐπιτηρητέον τὴν*

(1) Haec et sequentia capitula, de rebus bellicis, excerpta sunt e *Theophilo.*

children; but if the Moon should be in a feminine sign, it is female.) Cf. Cat., I, 15 (7, f. 189); 65 (12, f. 80); VI, 46 (4, f. 164); 48 (4, f. 213), nec non VIII, I, 123 (13, f. 19) VIII, II, 21 (21, f. 187, 187). Vd. HEPHAEST., II, 2. On the Energetic Person. (The person born when the Moon is waxing in light will be energetic and resolute; when it is waning, he becomes inert and harmful.)
Cf. Cal., VI, 46 (4, f. 1647); OLIVER, Stud. et al. Philol.ncl., VI, p. 5 (f. 102o).
On Acquisition of slaves. (When the Moon is in Aries, Cancer, or Virgo. (When the Moon is in Gemini and Libra, buy retailers, slaves, and merchants.) Cf. Cat., I, 13 (7, f. 170°); VI, 46 (4, f. 164°). F. 182. On Consulting Regarding Some Matter. (If someone consults regarding some matter — and it does not come to pass. Likewise also if it is in imprisonment.) Cf. Cal., I, 13 (7, f. 175°); V1, 46 (4, f. 165°).
F. 183. Whether the army is large or small (1) (Taking from the degree of the Moon — - ·say whether the multitude is smaller or more.) Cf. Cal., V, 66 (7, f. 126°); VI, 46 (4, f. 165°); VIII, 1, 12 (3, f. 20); 119 (13. f. 18).
On Deceit and Ambush. (When Saturn and the Moon bear witness to the Ascendant, deceit upon those who march against.) Cf. Cat., V, 66 (7, f. 126°); VI, 46n(4, f. 166); VIII, 1, 12 (3, f. 20); 99 (10, f. 110v); 119n(13, f. 19).

On War. (When someone inquires of you concerning two armies, their movement and tactical disposition.) In the Escorial manuscript two chapters form a single chapter; but the final words of the first are: λέγε κεκινηκέναι ἐκ τοῦ τόπου εἰς τόπον κινοῦσιν. Βλέπε τοὺς κυρίους κτλ. Cf. Cal., V, 66 (7, f. 126°); VI, 46 (4 f. 166); VIII, 1, 12 (3, f. 20°) : 119 (13, f. 18°).
F. 183. Concerning of the of cities under siege. cities. (Concerning cities under siege, one must observe the

(1) This and the following chapters, on military affairs, are excerpted from Theophilus.

Σελήνην — ἀτέλεστον τὴν πολιορκίαν καὶ τὸν πόλεμον ἔσεσθαι σημαίνει.) Cf. *Cat.*, V, 67 (7 f. 127v) ; VI, 46 (4, f. 166v) ; VIII, I, 12 (3, f. 20v) ; 99 (10, f. 109) ; 191 (13, f. 18v).

F. 184. *Πρὸς τὸ πολιορκεῖσθαι πόλιν.* (*Ἔστω ἡ Σελήνη λειψιφωτοῦσα, καταβαίνουσα Νότον — ὁ δὲ Κρόνος βραδύτητα.*) — Cf. *Cat.*, I, 19 (7, f. 216) ; V, 67 (7, f. 128) ; VI, 46 (4, f. 157) ; VIII, I, 12 (3, f. 21) ; 40 (4, f. 123) ; 119 (13, f. 19).

Περὶ πολιορκουμένων πόλεων. (*Βλέπε τὸν ὡροσκόπον καὶ τὸν δεύτερον τόπον — τῆς πολιορκίας ἀπαλλάσσονται · δεῖ οὖν ἡμᾶς καὶ τὸ ὑπόγειον ζῴδιον σκέπτεσθαι δι' ἡμέρας · ἡ ἀπόβασις τούτου ἤρεται · καὶ καλοποιοὶ μὲν ἐφορῶντες αὐτοῦ ἀναχώρησιν τῶν πολιορκούντων λέγει, κακοποιοὶ δὲ ἅλωσιν.*) — Cf. *Cat.*, I, 18 (7, f. 215v) ; V, 67 (7, f. 128 β') ; VI, 46, (4 f. 168) ; VIII, I, 12 (3, f. 21), 119 (13, f. 19).

F. 184v. *Περὶ λόχου καὶ δόλου καὶ ἐνέδρας.* (*Ἐάν τις λόχον ἢ ἐνέδραν ἢ δόλον — οὗτος ἐπιτεύξεται δόλου καὶ μηχανῆς ὁ ἐχόμενος*). Cf. *Cat.*, VIII, I, p. 12 (3, f. 21v) ; 99 (10, f. 110v) ; 119 (13, f. 18). *Ἅλλως.* (*Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ ἀνατολικὸς — καὶ ἐπὶ τοὺς τοῦ ζῳδίου κυρίους.*) Cf. VIII, I, 12 (3, f. 21v). *Ἅλλως.* (*Ἔστω ἡ Σελήνη ἐπὶ τοῦ ὡρυσκόπου — καὶ νυκτομαχίαν καὶ αἰφνίδιον ἐπιριπήν*). — Cf. *Cat.*, VI, 46 (4, f.168) ; nec non I, 19 (7, f. 216v).

F. 185. *Περὶ στρατείας.* (*Ὅταν τις πυνθάνεταί σου περὶ στρατείας ἐπιστρατεύειν ἢ οὔ — ἐπίκεντροι ὄντες*). — Cf. *Cat.*, I, 19 (7, f. 216) ; IV, 8 (4, f. 44) ; VI, 46 (4, f. 168) ; VIII, I, 12 (3, f. 22) ; 120 (13, f. 19).

Καταρχὴ πολέμου. (*Ὅταν τις εἰς πόλεμον ἐξέλθῃ — καὶ τὰς κωλύσεις καὶ τὰς συμφοράς.*) Cf. VIII, I, 12 (3, f. 22) ; 99 (10, f. 110) ; 120 (13, f. 19).

F. 186. *Ἐὰν ἐρωτηθεὶς* (sic) *περὶ πόλεως πολιορκεῖται ἢ οὔ· καί, ἂν πολιορκεῖται, σῴζεται ἢ παραλαμβάνεται.* (*Ἔστω ὡροσκόπος ἡ πόλις — τὴν τῆς πόλεως ἔκβασιν σημαίνει, κακοποιοῦ δὲ τοὐναντίον.*) — Cf. *Cat.*, I, 60 (11, f. 310v = *Scorial.* I,Φ. 5, f. 380v = Palchi cap. ρμγ') ; VI, 46 (4,

Moon: it signifies that the siege and the war will be incomplete.) Cf. Cat., V, 67 (7 f. 127); VI, 46 (4, f. 166°); VIII, 1, 12 (3, f. 20°); 99 (10, f. 109); 191 (13, f. 18v).

F. 184. Concerning the besieging of a city. (Let the Moon waning, descending toward the South but Saturn [signifies] slowness.) — Cf. Cal., I, 19 (7, f. 216); V, 67 (7, f. 128); VI, 46 (4, f. 157); VIII, 1, 12 (3, f. 21); 40 (4, f. 123); 119 (13, f. 19).

Concerning besieged cities. (Look at the Ascendant and the second place of the siege they are released; we must therefore also examine the subterranean sign throughout the day; the outcome of this has been determined; and benefic planets looking upon it indicate the withdrawal of the besiegers, while malefic planets indicate capture.) Cf. Cat., I, 18 (7, f. 215°); V, 67 (7, f. 128 §'); VI, 46, (4 f. 168); VIII, 1, 12 (3, f. 21), 119 (13, f. 19).

F. 184. Concerning ambush, treachery, and stratagem. If someone [sets] an ambush or stratagem or treachery, he will succeed in deception and contrivance, the one who holds it). Cf. Cal., VIII, 1, p. 12 (3, f. 21°); 99 (10, f. 110v); 119 (13, f. 18). Another method. (Let Mercury together with the Moon be oriental and upon the lords of the sign.) Cf. VIII, 1, 12 (3, f. 21). Another method. (Let the Moon be upon the Ascendant and [it signifies] a night battle and a sudden assault). — Cf. Cat., VI, 46 (4, 1.168); and also I, 19 (7, f. 216°).

F. 185. On Military Expedition. (When someone inquires of you concerning a military expedition, whether to march out or not, when [planets] are angular). Cf. Cat., I, 19 (7, f. 216); IV, 8 (4, f. 44); VI, 46 (4,nf. 168) ; VIII, 1, 12 (3, f. 22) ; 120 (13, f. 19).

Inception of War. (When someone goes forth to war — and the hindrances and the calamities.) Cf. VIII, 1, 12 (3, f. 22); 99 (10, f. 110); 120 (13, f. 19).

F. 186. If asked whether a city is besieged or not; and, if it is besieged, whether it is saved or taken. (Let the Ascendant be the city — it signifies the outcome of the city, but if a malefic [is present], the contrary.) Cf. Cat., I, 60 (11, f. 310v =

Scorial. I,Φ. 5, f. 380v STAGE ch. 143'); VI, 46 (4,

f. 170) : vd. f. 205 ; VIII, I, 13 (3, f. 22) , 40 (4, f. 124v) ; 99 (10, f. 110) ; 105 (10, f. 137) ; 120 (13, f. 19).

F. 186. *Καταρχὴ πολεμική.* (*Ἐκ τοῦ ὡροσκόπου ληπτέον τὸν ἐπιστρατευόμενον — τὴν πόλιν λήψῃ*). — Cf. *Cat.*, I, 60 (11 f. 312v = *Scorial.* 1. *Φ.* 45, f. 381v = PALCHI cap. *ρμε'*) ; VI 46 (4, f. 170) ; VIII, I, 13 (3, f. 23v) ; 120, (13, f. 19) ; et vd. huius cod. 203v et 205. *Καταρχὴ πολεμικὴ ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστροφή.* (*Ἐκ τοῦ ὡροσκόπου γνωρίζεται ἡ τοῦ πολέμου ἀρχὴ — καὶ οὕτως ἀναφαινόμενοι οὐ μὴ σφαλῶμεν*). — Cf. *Cat.* I, 60 (11, f. 312v = cod. *Scorial.* 1. *Φ.* 5, f. 381v = PALCHI, cap *ρμς'*) ; VI, 46 (4, f. 172) ; VIII, I, p. 13 (3, f. 24v) ; 99 (10, f. 100) ; 120 (13, f. 19) et cf. huius cod. f. 204v.

F. 188. *Περὶ πολέμου.* (*Δωρόθεος καὶ οἱ περὶ αὐτὸν — στρατηλάτου ἢ στρατιώτου*). — F. 188v exhibet schema. — Cf. *Cat.*, V, 31 (2, f. 113) ; VI, 46 (4, f. 172v) ; VIII, I, 20 (13, f. 19). At *Scorialensis* post *καὶ τοῦτο πάλιν κοινόν* haec exhibet : *Ἐπὶ τοῦ ὡροσκόπου Δίδυμοι — στρατηλάτου ἢ στρατιώτου.*) Cf. huius ms. f. 192v ; est, *Iuliani* : edit. *Cat.*, V, p. 183.

F. 189v. *Ἄλλη σκέψις.* (*Οἱ μὲν ἐπιόντες ἀπὸ τοῦ ὡροσκόπου ληφθήσονται — γίνεται γὰρ πολλάκις καὶ γυναῖκα διακονεῖν ἐν τοιαύταις ὑπηρεσίαις.*) — *Cat.*, V, 32 (2, f. 113) ; VI, 47 (4, f. 203) ; VIII, I, 120 (13, f. 19), et vd. f. 194v huius ms. Editum ibid. p 184.

F. 190v. *Περὶ ἀναλύσεως.* (*Τὸν δὲ χρόνον τῆς ἀναλύσεως τοῦ πολέμου — εἰρήνην αὐτοῖς ἢ ἄνεσιν μαντεύονται.*) — Cf. *Cat.* V, 32 (2, f. 114v) ; VI, 47 (4, f. 175 sqq.) ; VIII, I, 14 (3, f. 35) ; 120, (13, f. 19). Editum ibid. p. 186. *Περὶ πολέμου προσδοκουμένου ἢ κακοῦ τινος, πότε γίνεται.* (*Σκόπει Ἄρην · καὶ ἐὰν εὕρῃς αὐτὸν — ἐν ταύτῃ τῇ ὥρᾳ*).— Cf. *Cat.*. VI,47 (4, f. 175 sqq.) ; VIII, I, 120 (13, f.19). Editum ibidem p. 186.

F. 191. *Περὶ πολέμων.* (*Εἰ βούλει γνῶναι ποῖον τῶν δύο στρατευμάτων — καὶ εἰ μὲν ἔστιν ἐν κέντρῳ, γενήσεται πόλεμος, εἰ δὲ μή, οὔ.*) — Cf. *Cat.* VI, 47 (4, f.175 sqq.) ; I, 42 (11, f. 27) et cod. *Scorial.* I. *Φ.* 45, f. 223v (APOMASAR, I, cap. *ξς'*) ; VIII, I, 13 (3, f. 25).

f. 170) vd. f. 205 ; VIII, 1, 13 (3, f. 22), 40 (4, f. 124°);n99 (10, f. 110) ; 105 (10, f. 137); 120 (13, f. 19).

F. 186. Katarchē military. (From the horoscope (one must take the one marching against the city, you will receive). Cf. Cat., I, 60 (11 f. 312Scorial. 1. Φ. 45, f. 381 PALCHI cap. ρμε); VI 46 (4, 1. 170); VIII, 1, 13 (3, f. 23); 120, (13, f. 19); et vd. huius cod. 203 et 205. Katarchē of war, from which all the course of the war is known. (From the horoscope the beginning of the war is known, and thus appearing we shall not err). Cf. Cat. I, 60 (11, f. 312v = cod. Scorial. 1. Φ. .5, f. 381 = PALCHI, cap qμ≤′) ; VI, 46 (4, f. 172); VIII, 1, p. 13 (3, f. 24°) ; 99 (10, f. 100) ; 120 (13, f. 19) et cf. huius cod. f. 204.

F. 188. On War. (Dorotheus and those around him — of a general or soldier). - F. 188 presents a schema. Cf. Cat., V, 31 (2, f. 113); VI, 46 (4, f. 172v); VIII, 1, 20 (13, 1. 19). But the Escorial manuscript after καὶ τοῦτο πάλιν κοινόν presents the following: When Gemini is on the ascendant — of a general or soldier.) Cf. this ms. f. 192; it is from Julian: edit. Cal., V, p. 183.

F. 189. Another consideration. (Those advancing from the ascendant will be captured — for it often happens that even a woman serves in such functions.) *Cal.*, V, 32 (2, f. 113); VI, 47 (4, f. 203); VIII, 1, 120 (13, f. 19), and see f. 194v of this ms. Edited ibid. p. 184.

F. 190. On the Resolution of War. (But the time of the resolution of the war — they predict peace or respite — for them.) Cf. Cal. V, 32 (2, f. 114); VI, 47 (4, f. 175 sqq.); VIII, 1, 14 (3, f. 35); 120, (13, f. 19). Edited ibid. p. 186. On an anticipated war or some evil, when it occurs. (Observe Mars; and if you find him — in that hour). Cf. Cal. VI, 47 (4, f. 175 sqq.); VIII, 1, 120 (13, f. 19). Edited ibid. p. 186. On Wars. (If you wish to know

F. 191. which of the two armies — and if it is at an angle, war will occur; if not, it will not.) Cf. Cal. VI, 47 (4, f. 175 sqq.); I, 42 (11, f. 27) and cod. Scorial. I. Ø. 45, f. 223° (ALBUMASAR, I, cap. §5); VIII, 1, 13 (3, f. 25).

Προσδοκία πολέμου, καὶ περὶ τοῦ μέλλοντος ἀπέρχεσθαι εἰς πόλεμον. (*Εἰ ἐρωτηθεὶς* (sic), *λάβε τὸν ὡροσκόπον — ἡ νίκη ἔσται τῷ ἐχθρῷ.*) — Cf. *Cat.*, VI, 47 (4, f. 175 sqq.) = I, 42 (11, f. 27v, et *Scorial.* I. *Φ.* 5, f. 223v (Apomasar I, cap. *ξζ'*) ; VIII, 1, 13 (3, f. 25).

F. 192. *Περὶ τοῦ ἐπιμεῖναι ὁ πόλεμος ἢ οὔ.* (*Ἐν τῷ καιρῷ τῆς ἐρωτήσεως — πολὺς γενήσεται ὁ πόλεμος*). — Cf. *Cat.*, VI, 47 (4, f. 175 sqq. = I, 42 (11, f. 28v) et *Scorial.* I. *Φ.* 5, f. 224 (Apomasar, I, cap. *ζη'*) ; VIII, 1, 13 (3, f. 25v).

Περὶ πολέμου ποιότητος. (*Ἴδε τὴν δύναμιν τοῦ πολέμου — ἐν ὀλίγῳ καιρῷ παρελεύσεται.*) — Cf. *Cat.*, VI, 47 (4, f. 175 sqq.) = I, 42 (11, f. 28v) et *Scorial.* I. *Φ.* 5, f. 224 (Apomasar. I, cap. *ξθ'*) ; VIII, 1, 13 (3, f. 26).

F. 192v. *Περὶ ἀποσταλέντων στρατιωτῶν πρὸς ἐπιζήτησιν ἑτέρων στρατιωτῶν· εἰ βούλει γνῶναι εἰ καταλάβει* (sic) *αὐτούς, καὶ γενήσεται μεταξὺ ὁ πόλεμος.* (*Λάβε τὸν ὡροσκόπον εἰς πρόσωπον τοῦ ἐρωτῶντος — οὐ καταλήψονται αὐτούς.*) — Cf. *Cat.*, VI, 47 (4, f. 175 sqq.) et I, 42 (11, f. 29) et *Scorial.* I. *Φ.* 5, f. 224v = Apomasar, I cap. *o'* ; VIII, 1, 13 (3, f. 26).

Περὶ πολέμων. (*Εἰ ἐρωτηθεὶς* (sic) *περὶ πολέμου, λάβε τὸν ὡροσκόπον — ἢ ὕπαυγος γένηται*). — Cf. *Cat.*, VI, 47 (4, f. 175 sqq.) ; I, 42 (11, f. 29v) et *Scorial.* I, *Φ.* 5, f. 224v et 225v = Apomasar, I cap. *οα'* ; VIII, 1, 13 (3, f. 26v).

Περὶ πόλεως πολιορκουμένης εἰ κρατηθήσεται ἢ οὔ. (*Εἰ ἐρωτηθεὶς* (sic) *καὶ εὕρῃς τὸν κύριον τοῦ ζ' τόπου — εἰσελεύσεται γὰρ ὁ ἐχθρός.*) — Cf. *Cat.*, VI, 47 (4, f. 175 sqq.) et I, 42 (11, f. 32) et *Scorial.* I. *Φ.* 5, f. 226 = Apomasar, I, cap. *οζ'* ; VIII, 1, 13 (3, f. 26v).

Περὶ πολέμου. (*Δωρόθεος μὲν καὶ οἱ περὶ αὐτὸν — ὑπὸ στρατιωτῶν ἢ στρατιώτου.*) Cf. huius ms. f. 188 sqq.

F. 194v. *Ἄλλη σκέψις.* (*Οἱ μὲν ἐπιόντες ἀπὸ τοῦ ὡρο-*

Expectation of war, and concerning one who is about to go to war. (If asked (sic), take the ascendant [redacted] the victory shall be with the enemy.) Cf. Cal., VI, 47 (4, f. 175 sqq.) = 1, 42 (11, f. 27, et Scorial. I. Φ. 5, f. 223 (APOMASAR I, cap. ¿C′) ; VIII, 1, 13 (3, f. 25).

F. 192. Concerning to remain the war [redacted] no. (At the time of the question — the war will become great). Cf. Cat., VI, 47 (4, f. 175 sqq. I, 42 (11, [redacted]28) et Scorial. I. D. 5, f. 224 (Apomasar, I, cap. Ìn'); VIII, 1, 13 (3, f. 25°).

Concerning the nature of war. (Observe the strength of the war [redacted] it shall pass in a short time.) [redacted] Cf. Cal., VI, 47 (4, f. 175 sqq.) [redacted] 1, 42 (11, f. 28) et *Scorial.* I. Φ. 5, f. 224 (APOMASAR. I, cap. ξθ′) ; VIII, 1, 13 (3, f. 26).

F. 192. Concerning dispatched soldiers sent in pursuit of other soldiers: if you wish to know whether they will overtake them, and whether battle will occur in the meantime. (Take the Ascendant as the significator of the querent; they will not overtake them.) — Cf. Cat., VI, 47 (4, f. 175 sqq.) et 1, 42 (11, f. 29) et Scorial. I. Ø. 5, 1. 224v = APOMASAR, I cap. o' ; VIII, 1, 13 (3, f. 26).

Concerning wars. (If one inquires (sic) about war, take the Ascendant; or [redacted] it become combust.) [redacted] Cf. Cat., VI, 47 (4, f. 175 sqq.); I, 42 (11, f. 29v) et Scorial. I, Ø. 5, f. 224v et 225 = APOMASAR, I cap. oa' ; VIII, 1, 13 (3, f. 26°).

Concerning a city and besieged will be taken or not. (If asked (sic) and you find the lord of the 7th house, the enemy will enter.) [redacted] Cf. Cat.,VI, 47 (4, f. 175 sqq.) et I, 42(11, f. 32) et Scorial. I. Φ. 5, 1. 220 = APOMASAR, I, cap. oζ' ; VIII, 1, 13 (3, f. 26°).

On war. (Dorotheus and those around him, by [redacted] soldiers or a soldier.) Cf. huius_ms. 1. 188 sqq. [redacted]

F. 194. Another consideration. (Those advancing from the hour

σκόπου ληφθήσονται — γίνεται γὰρ πολλάκις καὶ γυναῖκα διακονεῖν ἐν τοιαύταις ὑπηρεσίαις). Cf. huius ms. f. 189v ; VIII, 1, 13 (3, f. 28).

F. 195. *Σεραπίωνος Ἀλεξάνδρου* (sic) *εἰσαγωγὴ ἐπισκοπικὴ περὶ οἰκοδεσπότου καὶ περὶ ὑψωμάτων.* (*Ὑψώματι δέ ἐστι τῷ ἀστέρι — τὸ αὐτὸ ἐστὶν αὐτῷ οἶκος καὶ ὕψωμα ἡ Παρθένος.*) Cf. *Cat.*, VI, 47 (4, f. 203) cf. etiam VIII, 1, 4 p. 225 sqq.

F. 195v. *Περὶ καταρχῆς.* (*Τοὺς ἐπικειμένους ἀστέρας ἐπὶ τῶν κέντρων δεῖ ἐκζητεῖν — καὶ ὁ Ἥλιος ταῦτα κοινῶν*). Cf. *Cat.*, VI, 47 (4, f. 203v).

F. 197. *Περὶ καταρχῆς πῶς γνωσόμεθα τὸν τὸ κύρος ἐπέχοντα ἐπὶ πάσης ἐκζητήσεως.* (*Πρὸ πάντων δεῖ ζητεῖν τὸν δεσπότην τοῦ ὡροσκόπου — ταῦτα κοινὰ ἐπὶ πάσης καταρχῆς ἡμῖν ἐστι ν*).Cf. *Cat*, VI, 47 (4, f. 205).

F. 198. *Περὶ πράσεως καὶ ὠνῆς.* (*Τρόποι δὲ τῆς πράσεως καὶ τῆς ὠνῆς — καὶ τῶν πραγμάτων ἁπλῶς.*) Cf. *Cat.*, VI, 47 (4, f. 207) ; VIII, 1, 13 (3, f. 29v).

F. 199. *Περὶ παῖδας ἀγαγεῖν εἰς σχολεῖον ἢ εἰς οἶαν βούλει τέχνην.* (*Πρὸ πάντων εἶναι τὴν Σελήνην καὶ τὸν Ἑρμῆν ἀκάκωτον — ὑπὸ τῶν β', καὶ ἑξῆς*). Cf. *Cat.*, VI, 47 (4, f. 207v) ; VIII, 1, 13 (3, f. 30v).

Περὶ αἰτήσεως χάριτι χρημάτων. (*Ἐν τούτῳ τῷ κεφαλαίῳ συλλήβδιν* (sic) *τὰ περὶ πολλῶν αἰτημάτων — ὁ δεσπότης τοῦ ὡροσκόπου εὐθυποροῦντες*). Cf. *Cat.*, VI, 47 (4, f. 208) ; VIII, 1, 14 (3, f. 30v).

F. 199v. *Περὶ νόσου. ἐμπεριέχει ἡ ὑπόθεσις καὶ περὶ πλεόντων καὶ περὶ δεσμευθέντων.* (*Πρὸ πάντων δεῖ σκέπτεσθαι, ὥς φησιν Ἑρμῆς — ὑποδείγματα τινὰ περὶ νόσου οὐκ ἀχάριστα*). Cf. *Cat.*, VI, 47 (4, f. 208v), VIII, 1, 14 (3, f. 31).

F. 200v. *Περὶ ὁμοζωνούντων ζῳδίων.* (*Εἰσὶ δὲ καὶ ἄλλαι μαρτυρίαι — ἠμαύρωσεν αὐτῶν τὴν δύναμιν ἐπὶ παντὸς σχήματος.*) — Cf. *Cat.*, VI, 4 (4, f. 210) ; VIII, 1, 14 (3, f. 32) ; vd. Colvill., *Catal. Ambr.*, p. 37v.

Περὶ σχήματος Κρόνου, Διὸς καὶ Ἄρεως. (*Τὰ δὲ σχήματα τῶν ἀστέρων, Κρόνου — εἴτε*

of the target will be captured [redacted] for it often happens even that a wo man serves in such offices). Cf. huius ms.
f. 189v ; VIII, 1, 13 (3, f. 28).

F. 195. of Serapion [redacted] Alexander's (sic) Introduction
episcopal [redacted] On the Oikodespotes (Ruler of the House) and
On exaltations. (The exaltation of a star — for it [the star] [redacted] the same sign serves as both house and exaltation: Virgo.) Cf. Cal., VI, 47 (4, f. 203) cf. etiam VIII, 1, 4 p. 225 sqq. F. 195. On inceptions. (One must examine the stars positioned on the angles of the common [redacted] and the Sun these things [chart].) Cf. Cal., VI, 47 (4, f. 203).

F. 197. On Inception: How to Determine [redacted] we shall know [redacted] the
the Dominant Factor [redacted] upon every inquiry/
of the inquiry. (Above all, one must seek the lord of the ascendant — these rules being common to every inception for us ¿oti v). Cf. Cal, VI, 47 (4, f. 205).

F. 198. On Selling and Buying. (The modes of selling and buying, and of transactions in general.)
Cf. Cal., VI, 47 (4, f. 207); VIII, 1, 13 (3, f. 29°).

F. 199. On Bringing Children to School
or to Whatever Craft One Wishes. (Above all, the Moon and Mercury must be unafflicted [redacted] by the two, and so forth). Cl. Cal., VI, 47 (4, f. 207); VIII, 1, 13 (3, f. 30v).
On the Petition for a Favor or Money. (In this chapter, in summary (sic), the matters concerning many petitions — the lord of the ascendant being direct in motion).
Cf. Cat., VI, 47 (4, f. 208); VIII, 1, 14 (3, f. 30°).

F. 199a. On Illness. The subject also encompasses
matters concerning those at sea and those who are [redacted]
imprisoned. (Above all one must consider, as Hermes says, certain examples concerning illness not unworthy of note). Cf. Cat., VI, 47 (4, f. 208°), VIII, 1, 14 (3, f. 31).

F. 200. On Signs of Equal Rising. (There are also
other testimonies [redacted] has obscured their power in
every configuration.) Cf. Cat., VI, 4 (4, f. 210); VIII, 1, 14 (3, f. 32); vd. COLVILL., Calal. Ambr., p. 37v. On the Configuration of Saturn, Jupiter, and Mars. (The configurations of the stars — of Saturn, whether [redacted]

ἐπὶ ἑῴας, εἴτε ἐπὶ ἑσπερίας.) — Cf. *Cat.*, VI, 48 (4, f. 210) ; VIII, 1, 14 (3, f. 32) ;vd. COLVILL., *Catal. Ambr.*, p. 291v.

F.200*bis*. *Περὶ τῶν σχημάτων Ἀφροδίτης καὶ Ἑρμοῦ.* (*Τὰ δὲ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ σχήματά εἰσιν ἓξ — ὁ δὲ Ἑρμῆς ὅταν ἀποστῇ μοίρας κβ'*). — Cf. *Cat.*, VI, 48 (4, f. 210) ; VIII, 1, 14 (3, f. 32).
Περὶ σχημάτων τῆς Σελήνης. (*Τὰ δὲ τῆς Σελήνης σχήματα εἰσὶ δέκα — τὸ αὐτὸ σημαίνειν νοείσθω.*) — Cf.*Cat.*, VI, 48 (4, f. 210) ; VIII, 1, 14 (3, f. 32v).
Περὶ στηριγμῶν. (*Οἱ δὲ στηριγμοὶ Κρόνου, Διός, Ἄρεως — εἰς πρόθεσιν ἐρχόμενος.*) — Cf. *Cat.*, VI, 8 (4, f. 210) ; VIII, 1, 14 (3, f. 32v).
Περὶ δορυφοριῶν. (*Δορυφορία δέ ἐστι τῶν ἀστέρων — μάλιστα τῶν αἱρεσιαρχῶν αὐτῆς.*) — Cf. *Cat.*, VI, 48 (4, f. 210) ; VIII, 1, 14 (3, f. 32v).

F.200v*bis*. *Περὶ ἐκλογῆς τῆς εἰς πόλεμον ἐξελεύσεως· κεφάλαιον ἀναγκαιότατον σφόδρα.* (*Εἶπεν ὁ Σεχὲλ ὁ τοῦ Πασὶ τοῦ Χάππου* (?) [1] *τοῦ Ἰουδαίου — τῆς δυνάμεως αὐτοῦ.*)— Cf. *Cat.*, VI, 48 (4, f. 210) ; VIII, 1, 14 (3, f. 33).

F. 201v. *Περὶ τῶν τεκμηρίων τοῦ πολέμου.* (*Ὅταν τὸ τεκμήριον τῆς καταρχῆς τοῦ πολέμου ἐστὶν ὁ Κρόνος — καὶ κατὰ τὸν τόπον τῆς Σελήνης.*) — Cf. *Cat.*, VI, 48 (4, f. 212v) ; VIII, 1, 14 (3, f. 34).

F. 202. *Περὶ τοῦ τέλους τοῦ πολέμου καὶ οἱ καιροὶ αὐτοῦ.* (*Δεῖ οὖν σε σκοπῆσαι τοὺς τρεῖς — καὶ οὐκ ἀποστοχήσεις.*) Cf. *Cat.*, VIII, 1, 14 (3, f. 34v).

F. 202v. *Περὶ ἀναλύσεως πολέμου.* (*Τὸν δὲ χρόνον τῆς ἀναλύσεως τοῦ πολέμου — εἰρήνην αὐτοῖς ἢ ἄνεσιν μαντεύονται.*) — Cf. huius ms. f. 190v ; *Cat.*, VIII, 1, 14 (3, f. 35).
Περὶ πολέμου προσδοκωμένου ἢ κακοῦ τινος πότε γίνεται. (*Σκόπησον τὸν Ἄρην, καὶ ἐὰν εὕρῃς — ἢ ἀμφιβολ<ία> ἐν αὐτῇ τῇ ὥρᾳ.*)

(1) Cod. *Paris. gr.* 2117. f. 33 : *Σεχὲλ ὁ τοῦ Πασὰρ τοῦ Χάππου* » ; vd. *Catal. codd. astr. gr.*,VI, p. 4, n. 1. In *Scorialensi* legimus $X\overset{\pi}{\alpha}\overset{\pi}{\ }$. Vd. *Cat.*, VIII, 1, 14 (3, f. 33).

in the morning or in the evening.) — Cf. *Cat.*, VI, 48 (4, f. 210); VIII, 1, 14 (3, f. 32); vd. COLVILL., Calal. Ambr., p. 291v.

F. 200bis. On the Configurations of Venus and Mercury. (The configurations of Venus and Mercury number six; and Mercury, when it separates by 22 degrees). Cf. Cat., VI, 48 (4, f. 210); VIII, 1, 14 (3, f. 32).

On the Configurations of the Moon. (The configurations of the Moon are ten — let it be understood that they signify the same thing.) Cf. Cat., VI, 48 (4, f. 210); VIII, 1, 14 (3, f. 32°).

On Stations. (The stations of Saturn, Jupiter, and Mars, coming into direct motion.) — Cf. Cal., VI, 8 (4, f. 210); VIII, 1, 14 (3, f. 32v).

On Bodyguards (Doryphoria). (Doryphoria is the attendance of stars — especially of the sect-rulers of the horoscope.) — Cf. Cat., VI, 48 (4, f. 210); VIII, 1, 14 (3, f. 32v).

F. 200v bis. On the Selection of for War, Departure: a Chapter most indispensable. (Said Sechel, son of Pasi of Chappu (?) (1), the Jew — of his power.) Cf. *Cat.*, VI, 48 (4, f. 210); VIII, 1, 14 (3, f. 33).

F. 201 5. On the Indications of War. (When the indication of the inception of war is the Saturn and according to the position of the Moon.) — Cf. Cat., VI, 48 (4, f. 212v); VIII, 1, 14 (3, f. 34).

F. 202. On the end of war and its seasons. (You must therefore consider the three and you will not miss the mark.) Cf. Cal., VIII, I, 14 (3, f. 349). Γ. 2020. On the resolution of war. (The time of the resolution of war they prophesy as peace or respite for them.) Cf. huius ms. f. 190 ; Cal., VIII, 1, 14 (3, f. 35).

On an expected war or when a certain conflict occurs. (Consider Mars, and if you find either ambiguity in that very hour.)

(*) Cod. Paris. gr. 2117. f. 33 : "Sechal, son of Pasar of Chappos"; vå. Catal. codd. astr. gr., VI, p. 4, n. 1. In the Escorial manuscript we read For Eg. *Cat.*, VIII, 1, 14 (3, f. 33).

Cf. huius ms. f. 190v ; et *Scorial.* I. *Φ.* 5, f. 223v ; *Cat.*, VIII, 1, 14 (3, f. 35). Est ZOROASTRIS : edit. *Cat.*, V, 3, p. 87.

F. 203. *Περὶ βασιλέως ἢ ὑπουργοῦ νεωστὶ ἐγχειρισθέντος (Σκόπει τὴν Σελήνην, καὶ πόσας μοίρας — ταχέως διαδέχεται ἢ ἐλεύσεται ἐξ αὐτῆς.)* — Cf. *Cat.* VIII, 1, 14 (3, f. 35v).

Περὶ ἀνθρώπου βουλομένου εἰσελθεῖν πρὸς βασιλέα καὶ ἐξουσιαστήν, εἰδέναι ἂν πληρῇ τὰς ὑποσχέσεις ἃς συντάσσεται αὐτ<ός> ἢ οὔ. (Βλέπε ὅταν εἰσέρχεται πρὸς αὐτὸν — ἀλλὰ καὶ ἀποτάσσεται.) — Cf. *Cat.*, VIII, 1, 14 (3 f. 35v).

Περὶ βασιλέως καὶ ἐξουσιῶν. (Βλέπε τὸν Ἥλιον καὶ τὸ μεσουράνημα — οὐ διανύσει τὸ ἔτος ἐκείνη.). — Cf. *Cat.*, VIII, 1, 15 (3, f. 36).

F. 203v. *Ἐὰν ἔλθῃ ἀκοὴ περὶ ἀνθρώπου ὡς θανόντος. (Βλέπε τὴν Σελήνην, ἐάν ἐστιν εἰς δυσμὰς — οὕτω κρίνων καὶ ἐπὶ τῆς Σελήνης.).* Cf. *Cat.* VIII, 1, 15 (3, f. 36).

Καταρχὴ πολεμική. (Ἐκ τοῦ ὡροσκόπου ληπτέον τὸν ἐπιστρατευόμενον — νίκην τοῦ βασιλικοῦ στρατοῦ σημαίνει). — Cf. huius ms. f. 186, et *Scorial.* I. *Φ*, 5, f. 381 ; *Cat.*, VIII, 1, 15 (3, f. 36v).

F. 204v. *Καταρχὴ πολεμική, ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστροφή. (Ἐκ τοῦ ὡροσκόπου γνωρίζεται ἡ τοῦ πολέμου ἀρχή — οὐ μὴ σφάλομεν* (sic). — Cf. huius ms. f. 186 et *Scorial.* I. *Φ.* 5, f. 381v ; *Cat.*, II, 55 (7, f. 203v) ; VIII, 1, 15 (3, f. 37) ; 99, (10, f. 110v).

F. 205. *Περὶ πολιορκίας. (Ἐὰν ἐρωτηθεὶς* (sic) *περὶ πόλεως, πολιορκεῖται ἢ οὔ - ἔκβασιν σημαίνει, κακοποιοῦ δὲ τοὐναντίον).* — Cf. huius ms. f. 186 ; *Cat.*, VIII, 1, 15 (3, f. 37v).

Ἐὰν θέλῃ τις πολιορκῆσαι πόλιν καὶ εἰρήνην ὡσαύτως αἱρεῖν. (Δεῖ φυλάξασθαι τὸν Ἥλιον καὶ τὴν Σελήνην — ἀμαχητὶ τὴν πόλιν λήψῃ). — Cf. huius ms. f. 186, et *Scorial.* I. *Φ.* 5, f. 281v ; *Cat.*, VIII, 1, 15 (3, f. 38v).

Cf. of this ms. f. 190v; and Scorial. I. Ø. 5, f. 223; Cat., nVIII, 1, 14 (3, f. 35). It is ZOROASTRI: edit. Cal., V, 3, np. 87.

F. 203. Concerning a king or minister newly entrusted with office (Observe the Moon, and how many degrees it will quickly succeed or depart from it.) Cf. Cat. VIII, 1, 14 (3, f. 35°).

Concerning a man wishing to enter the presence of a king and a ruler, to know whether he will fulfill the promises which he himself makes to him, or not. (Observe when he enters into his presence and also when he departs.) Cf. Cat., VIII, 1, 14 (3 f. 35°).

Concerning a king and authorities (Observe the Sun and the midheaven — he will not complete that year.). Cf. Cat., VIII, 1, 15 (3, f. 36).

F. 203. If a report comes concerning a man as having died. (Observe the Moon, whether it is in the west — thus judge also concerning the Moon.) Cf. *Cat.* VIII, 1, 15 (3, f. 36).

An inception for war. (From the horoscope one must take the one who wages war; it signifies the victory of the royal army.) Cf. huius ms. f. 186, et Scorial. I. Ø, 5, f. 381; Cat., VIII, 1, 15 (3, f. 36°).

F. 204. An inception for war, from which is discerned the entire conduct of the war.

(From the horoscope the beginning of the war is discerned we shall not fail (sic). Cf. this ms. f. 186 and Scorial. I. . 5, f. 381; Cat., II, 55 (7, f. 203) ; VIII, 1, 15 (3, f. 37) ; 99, (10, f. 110v).

F. 205. On Siege. (If one is asked (sic) concerning of the city, whether it is besieged or not signifies the outcome, and but the opposite for the one causing toil). Cf. this ms. f. 186; Cat., VIII, 1, 15 (3, f. 37v).

If one wishes to besiege a city and likewise to make peace. (One must observe the Sun and the Moon — you will take the city without battle). Cf. huius ms. f. 186, et Scorial. I. Φ. 5, f. 281 ; Cat., VIII, 1, 15 (3, f. 38°).

F. 205v. *Περὶ πόλεως ἠρημωμένης.* (*Ἐὰν ἐρωτηθεὶς* (sic) *περὶ πόλεως ἠρημωμένης — τὰς κωλύσεις καὶ τὰς συναφάς.*) — Cf. *Scorial.* 1. *Φ.* 5, f. 380; *Cat.*, VIII, I, 15 (3, p. 38v).

F. 206. *Περὶ προβολῆς ἀρχόντων.* (*Ἐὰν ἐρωτηθῇς ὑπὸ βασιλέως ἢ σατράπου — κατὰ τὴν ἔκβασιν καὶ ἐξουσίας σημαίνει.* Cf. *Cat.*, II, 52 (7, f. 190); IV, 14 (4, f. 71); VIII, I, 15 (3, f. 39); 100 (10, f. 113). Edit. *Cat.*, IV, p. 93.

F. 206v. *Ἡφαιστίωνος βιβλίον πρῶτον καθολικόν.* Margini numerus adpictus est *κδ'*. (*Σὺν Θεῷ ἡμῖν σκοπὸς ἐνθάδε, ὦ σπουδαίοτε τῶν φίλων Ἀθανάσιε — μετὰ τῆς προσηκούσης συντομίας.*) Cf. *Cat.*, VIII, I, 15 (3, f. 39); VIII, II, 25 (22, f. 35); vd. Colvill., *Catal. Ambr.*, p. 84. — Ed. Engelbrecht, p. 45 sq.

F. 207v. *Περὶ τῶν δωδεκατημορίων ὀνομασίας τε καὶ δυνάμεως.* (*κε'. Τὸν Ζῳδιακὸν οἱ παλαιοὶ εἰς δώδεκα τμήματα διεῖλων* (sic) — *κατὰ δὲ Πτολεμαῖον Ἑρμῆς ζ', Ζεὺς ἕξ, Ἀφροδίτη ζ', Ἄρης ἕξ, Κρόνος τέτταρα.*) Cf. Camerarii, *Astrologica*, p. 4, 20; *Catal. codd. astr. gr.*, VII, 73 (33, f. 149) Ed. Engelbrecht, p. 46; Olivieri, *Stud. ital. Filol. cl.*, VI, p. 2 (f. 34v et 45v).

F. 210. *Περὶ λαμπρῶν μοιρῶν.* (*Αἱ δὲ λαμπραὶ μοῖραι — κατὰ δὲ Πτολεμαῖον Ἄρης ξ', Ζεὺς ζ', Ἑρμῆς ζ', Ἀφροδίτη ζ', Κρόνος γ'.*) — Ed. Engelbrecht, p. 56, l. 2.

F. 220. *Περὶ δυνάμεως τῶν ἑπτὰ πλανωμένων.* — Margini numerus adpictus est *κζ'*. — (*Ἀκόλουθον ἂν εἴη προλαβεῖν — καὶ τὰ τέκνα αὐτῶν ἀφαιρεθήσεται.*) — Ed. Engelbrecht, p. 67.

F. 223. *Περὶ ὧν σημαίνει τῷ κόσμῳ ὁ ἐν τῇ ἀνάστρῳ σφαίρᾳ ὄφις κινούμενος.* (*Τινὲς τῶν φιλοσόφων εἶπον εἶναι ἄνασ ρον σφαῖραν — ἥ τε Παρθένος καὶ ὁ Ὑδροχόος*).). Cf. *Cat.*, VIII, III, 86 (61, f. 48) et p. 197; X, 10 (4 f. 4v).

Περὶ νεφέλης, χιόνος, χαλάζης, βροχῆς, ὁμίχλης, πάχνης, κριστάλου (sic) *καὶ δροσίας.* (*Ἡ νεφέλη ἀτμός ἐστι καὶ ἀναθυμίασις κτέ.*).

F. 205. Concerning a desolated city. (If, when questioned (sic) concerning a desolated city the impediments and the related ones.) Cf. Scorial. 1. Ø. 5, f. 380? Cat., nVIII, I, 15 (3, p. 387).

F. 206. On the Projection of Rulers. (If you are asked by a king or satrap concerning the outcome and signifies authority. Cf. Cat., II, 52 (7, f. 190); IV, 14 (4, f. 71); VIII, 1, 15 (3, f. 39); 100 (10, f. 113). Edit. Cat., IV, p. 93.

F. 206. The first general book of Hephaestion. The number κδ' is written in the margin. (With God as our guide, our purpose here, O most diligent of friends, Athanasius — with the appropriate brevity.) Cf. Cal., VIII, 1, 15 (3, f . 39) ; VIII, 11, 25 (22, f. 35) ; see CoLvILL., Catal. nAmbr., p. 81. Ed. Engelbrecht, p. 45 sq. m.

F. 207. On of the dodecatemoria of the nomenclature and power. (κε'. The ancients divided the Zodiac into twelve parts, and according to Ptolemy: Mercury 7, Jupiter 6, Venus 7 . . . Mars 6, Saturn 4.) Cf. CAMERARII, Astrologica, p. 4, 20; Catal. codd. astr. gr., VII, 73 (33, f. 149) Ed. Engelbrecht, p. 46; OLIVIERI, Stud ital. Filol. cl., VI, p. 2 (f. 34° et 45°).

F. 210. On the Bright Degrees. (The bright degrees according to Ptolemy: Mars 60°, Jupiter 7°, Mercury 7°, Venus 7°, Saturn 3°.) - Ed. Engelbrecht, p. 56, l. 2.

F. 220. On Power the of the seven wandering stars. A number κς' is written in the margin. (Akolouthon an eie prolabein kai ta tekna auton aphairethēsetai.) Ed. Engelbrecht, p. 67.

F. 223. On what the serpent moving in the starless sphere signifies to the world. (Some of the philosophers said that there is a starless sphere both Virgo and Aquarius).). Cf. Cal., VIII, p. 86 (61, f. 48) and p. 197; X, 10 (4 f. 4°).

On cloud, snow, hail, rain, mist, frost, ice (sic) and dew. (A cloud is vapor and exhalation, etc.).

F. 223v. *Περὶ πολευόντων καὶ διεπόντων.* (*Ἰστέον ἕκαστον τῶν ζ' ἀστέρων — καί ἐστι τὸ κανόνιον τοιοῦτον*).

F. 224v. *Κανόνιον πολευόντων καὶ διεπόντων.* (*Τῶν ὡρῶν ἃς διέπουσιν οἱ ἀστεραις* (sic) — *καὶ τοῦ Ἄρεως κακαί.*) — Margini adposita est tabula : *Ἡμέραι τῆς ἑβδομάδος.*
Περὶ τῶν τροπῶν τοῦ ἐνιαυτοῦ. (*Ἰστέον ὅτι τῇ κγ' τοῦ Σεπτεμβρίου μηνὸς — καὶ εἰσέρχεται ὁ Ἥλιος ἐν τῷ Καρκίνῳ.*)

F. 225. *Προγνωστικὸν ἀπὸ τῶν ἐν τῇ παλάμῃ γραμμῶν.* (*Τί ὁρίζειν χρὴ καὶ καλεῖν τὸ ἀπὸ τῶν γραμμῶν μέρος — εὐχερῶς ἁπτόμενοι ὑπὸ γυναικῶν.*) — Ed. Boll, *Catal. codd. astr. gr.*, VII, p. 237 ; cf. VII, 74 (33, f. 192v) ; et III, 19 (32, f. 56), 20 (33, f. 247). VIII, 1, 112 (10, f. 188v).

F. 229. Sine titulo. (*Ὅτι δεῖ τὸν ὡροσκόπον τοῦ ἐνιαυτοῦ στῆναι ἐν τῇ ἀντιγενέσει — ἐν τοῖς ὑστερίζουσι χρόνοις ἀποδιδόασιν.*) Cf. *Cat.*, VIII, 1, p. 247, 15 sqq. In codice hic novum incipit opus ; haec operis tabula esse videtur.
Περὶ ἀκτινοβολίας τῶν ἀστέρων, δεξιᾶς καὶ εὐωνύμου, ἣν ποιοῦμεν ὑπὸ (sic) *τῆς μοίρας τοῦ μεσουρανήματος ἐπὶ τὰ ἑπόμενα, ἤγουν ἐπὶ τὸ ἡμισφαίριον τὸ ἀπὸ τοῦ μεσουρανήματος ἐπὶ τὸν ὡροσκόπον καὶ μέχρις τῆς μοίρας τοῦ ὑπογείου κέντρου.* (*Ὅταν ἐν τούτῳ τῷ προειρημένῳ ἡμισφαιρίῳ — ὃν καὶ σανιδίῳ σημειωσάμενοι δι' ὀστράκου, ἐπεχαράξαμεν.*) — Vd. Colvill., *Catal. Ambr.*, p. 37.

F. 230. *Περὶ θανάτου.* (*Ἐκ θανάτου ἀπὸ Σελήνης ἐπὶ τὸν η' τόπον — θανάτον σημαίνει.*).

F. 230v. *Περὶ τοῦ γνῶναι εἰ ζῇ ἢ ἀπέθανεν.* (*Ἐκ τοῦ ὡροσκόπου καὶ ἐκ τοῦ κυρίου αὐτοῦ — καὶ ὑπὸ κακοποιῶν μαρτυρηθῇ, θάνατον σημαίνει.*) Sequitur pars altera : *Ἀστὴρ ἄλλως.* (*Ὁ κλῆρος τῆς Τύχης μετὰ κακοποιοῦ. — μὴ λέγε αὐτὸν τεθνᾶναι.*) — E Theophilo. Cf. huius ms. f. 233v ; *Cat.*, II, 17 (6, f. 28v) ; V, 56 (2, f. 346v) ; VI, 18 (2, f. 71) ; VIII, 1, 11 (3, f. 10) ; 100 (10, f. 112) ; 127 (13, f. 42).

F. 231. *Εἰ ὑγιαίνει ἢ ἀρρωστεῖ.* (*Σελήνη συσχημα-*

F. 223. On [illegible] fighters [illegible] matters.

(One must know each of the 7 stars [illegible] and the small canon is in such a manner).

F. 224. Canon [illegible] fighters [illegible] and governing.

of the hours which the stars govern (sic) — and the evil ones of Ares.) [illegible] A table is appended in the margin: Days of the week.

On the solstices of the year. (One must know that on the 23rd of the month of September the Sun enters Cancer.)

F. 225. Prognostication from the lines in the palm. (What one must define and call the part derived from the lines — easily seized upon by women.) Ed. Boll, [illegible] Catal. codd. astr. gr., VII, p. 237; cf. VII, 74 (33, f. 192v); et III, 19 (32, f. 56), 20 (33, f. 247). VIII, 1, 112 (10, f. 188).

F. 229. Sine titulo. ("That it is necessary for the horoscope of the year to stand in the [illegible]tigenesis in the later times they assign.) Cf. Cal., VIII, 1, p. 247, 15 sqq. In the codex a new work begins here; this appears to be the table of contents of the work. On the rays of the stars, right [illegible] and left, of the right and left, which we make under (sic) the degree of the midheaven toward the following signs, that is, toward the hemisphere from the midheaven to the horoscope and up to the degree of the lower heaven (IC). (When in this aforementioned hemisphere, having [illegible] marked it on a tablet with a potsherd, we inscribed it.)

[illegible] See COLVILL., Catal. Ambr., p. 37.

F. 230. On Death. (From death, from the Moon to the 8th house — signifies death.).

F. 230. On knowing whether one lives or has died.

(From the horoscope and from its lord — and if witnessed by malefics, it signifies death.) There follows a second part: Another method for a star. (The Lot of Fortune with a malefic. Do not say that he has died.) FROM THEOPHILUS.

Cf. this ms. f. 233; Cal., II, 17 (6, f. 28v); V, 56 (2, f. 346°); VI, 18 (2, f. 71); VIII, 1, 11 (3, f. 10); 100 (10, f. 112); 127 (13, f. 42).

F. 231. Whether one is in good health or ill. (The Moon in aspect

τιζομένη κακοποιῷ — ὑγιαίνειν αὐτὸν σημαίνει.) Cf. huius ms. f. 234.

Περὶ ἀρρώστου εἰ ζῇ ἢ ἀπέθανεν. (*Σημαίνει θάνατον ἐν τῇ καταρχῇ — κατὰ σχῆμα συνάντησις.*) — Cf. huius ms. f. 234 ; *Cat.*, I, 20 (7, f. 238) ; 25 (8 f. 154ᵛ).

Τοῦ ἀνθρώπου ἑκάστου ζῳδίου (sic) *ἀποτέτακται μέρη τάδε.* (*Κριοῦ κεφαλὴ καὶ πρόσωπον, Ταύρου τράχηλος — Ἰχθύων · πόδες.*) — Cf. *Scorial.* I. *Φ.* 5, f. 241 ; *Cat.*, VIII, ι, p. 20 (4 f. 1).

<*Περὶ ἀρρώστου*>. (*Ὅταν τῆς Σελήνης οὔσης ἐν Κριῷ γένηταί τις ἀρρωστία — αἱ δὲ δύσεις ἀσύμφοροι καὶ ἐπικίνδυνοι.*) — Cf. *Cat.*, V, 1 p. 32 (2 f. 115). — E Palcho.

Περὶ τῶν πυρεσσόντων πῶς δεῖ τὰς ἡμέρας συλλογίζεσθαι. (*Ἐὰν μὲν οὖν ἡ Σελήνη φωτὶ καὶ ἀριθμοῖς προστίθεται — μέχρι τῆς τοῦ ἀστέρος δύσεως.*)

F. 232. *Περὶ χειρουργησίμων.* (*Ἐὰν ἀναφέρεται Ταῦρος — καὶ μετὰ Ταύρου καὶ Ἀφροδίτης οὖσα ἢ μεσουρανούντων.*) — Cf. Palchum, *Cat.*, V, ι, p. 32 (2 f. 116ᵛ).

F. 232ᵛ. *Περὶ ἀρρώστων τροφῆς.* (*Τῷ δὲ ἀρρώστῳ διδόναι τροφὴ Ταύρου — ἢ μεσουρανούντων.*) Cf. Palchum, ibid.

Περὶ φαρμάκων συνθέσεως. (*Πρὸς τὰ κεφαλικὰ πάντα εὐαρμοστεῖ Κρόνος — ὀφθαλμικῶν δὲ ὅσα ἐστὶν ἐν ὑγραῖς δυνάμεσι.*). Vacat 1/2 p. Cf. *Cat.*, V, 31 (2, f. 112) ; VIII, ι, 9 (3, f. 1ᵛ).

F. 233. Sine titulo et sine principio : margini adpictum est : *τραυματικῶν · τὰ μὲν ὑγρὰ πάντα μετὰ Ἑρμοῦ καὶ Ταύρου φερομένων κτλ.* ; prima autem, in textu, paginae verba sunt : *μετὰ Ἑρμοῦ καὶ Ταύρου φερομένων κτλ.* — expl. *ῥάπτειν πορφύραν καὶ σίδηρον καὶ ξύλα κόπτειν Σελήνης ὑπὸ γῆν οὔσης συμφέρον.* — Capitis igitur *περὶ φαρμάκων συνθέσεως* haec sunt extrema verba. Cf. *Cat.*, VIII, ι, l. c.

Περὶ ἀσθενειῶν <*ἀπὸ*> *Σελήνης.* (*Ἡμέ-*

afflicted by a malefic [redacted] signifies his recovery.) Cf. of this ms. f. 231.

Concerning the sick person, whether he lives or he died. (It signifies death at the inception [redacted] by aspect in conjunction.) — Cf. this ms. f. 234; Cal., I, 20 (7, f. 238); 25 (8 f. 154v).

The parts assigned to each zodiac sign of the human body are as follows. (The head and face to Aries, the neck to Taurus, the feet to Pisces.) [redacted] Cf. Scorial. I. Ø. 5, f. 241; Cat., VIII, 1, p. 20 (4 f. 1).

"Concerning the sick. (When the Moon being in Aries some illness occurs, the [redacted]rises are unfavorable and dangerous.) [redacted] Cal., V, 1 p. 32 (2 f. 115).- E [redacted] **P a l c h o.**

Concerning those with fever, how one must calculate the days. (If then the Moon increases in light and in degrees [redacted] until his of the star's setting.)

F. 232. About [redacted] operable. (If mentioned Taurus, [redacted] with Taurus, and Venus being in or with the midheaven.) Cf. Palchum, Cal., V, 1, p. 32 (2 l. 116v).

F. 232. On the diet of the sick. (Give food to the sick when Taurus — or the midheaven.) Cf. Palchum, ibid.

On the compounding of medicines. (For all ailments of the head, Saturn is well suited [redacted] and for all those of the eyes which are of a moist nature.) Vacat 1/2 p. Cf. Cal., V, 31 (2, f. 112); VIII, 1, 9 (3, f. 1v).

F. 233. Without title and without beginning: written in the margin is: on wounds — all moist remedies with Mercury and Taurus in transit, etc.; the first words of the page, however, in the text proper, are: with Mercury and Taurus in transit, etc. expl. to sew purple cloth and iron and to cut wood when the Moon is below the earth is beneficial. These, therefore, are the closing words of the chapter on the compounding of medicines. Cf. Cal., VIII, 1, l. c.

On illnesses [from] the Moon. (On the

ρα πρώτῃ καὶ δευτέρᾳ λαφρῶς (sic) *μαλακίζεται — εἰς τὴν τριακοστὴν μετὰ κινδύνου ἐγείρεται.*) — Cf. *Cat.* VIII, I, 9 (3, f. 1v).

Τῆς Σελήνης ἡμέραι καλαὶ καὶ παρατηρήσιμοι. (Ἡμέρα πρώτη καλή, δευτέρα κακή — κς', κζ', κη', κθ' καὶ λ' καλαί.)— Cf. *Cat.*, VIII, I, 11 (3, f. 10).

F. 233v. *Περὶ τοῦ γνῶναι εἰ ζῇ ἢ ἀπέθανεν (Ἐκ τοῦ ὡροσκόπου καὶ ἐκ τοῦ κυρίου αὐτοῦ — λέγε τὸν τοιοῦτον ἤδη τεθνᾶναι.)*. Cf. huius ms. f. 230v.

Ἄλλως. (Ὁ τῆς προγεγενημένης συζύγου κύριος — θάνατον σημαίνει.) Cf. *Cat.* VIII, I, 11 (3, f. 10).

Ἄλλως. (Ὁ κύκλος τῆς Τύχης μετὰ κακοποιοῦ — καὶ ἐν τῇ κακῇ τύχῃ.) Cf. *ibid.*

Ἄλλως. (Ἴδε τὰ δ' κέντρα καὶ τὰς τούτων προαναφορὰς — μὴ λέγε αὐτὸν τεθνᾶναι.) Cf. ibid.

F. 234. *Εἰ ὑγιαίνει ἢ ἀρρωστεῖ. (Σελήνη σχηματιζομένη κακοποιῷ — τότε σύλληψιν γίνεσθαι λέγε.)*. Cf. huius ms. f. 231.

Περὶ ἀρρώστου εἰ ζῇ ἢ ἀπέθανεν. (Σημαίνει θάνατον ἐν τῇ καταρχῇ — κατὰ σχῆμα συνάντησις.) — Cf. *Cat.*, V, 7 (7 cap. ζ') ; 56 (3, f. 346v) ; V, III, 28 (20, f. 90) ; VIII, I, 11 (3, f. 10v). Vd. huius ms. f. 231.

Περὶ νοσούντων τὰ ς' κεφάλαια τῶν ιβ' τῶν καταρχῶν. (Στήσων (sic) *τὰ δ' κέντρα ὡς ἐπὶ γενέσεως — μὴ ἔστω ἡ Σελήνη μετὰ ἑνὸς τῶν συνδέσμων.)* — Cf. *Cat.*, I, 20 (7, f. 236) ; 65 (12, f. 80) ; VIII, I, 12 (3, f. 10v). E THEOPHILO.

Ἄλλως περὶ ἀρρώστων. (Περὶ μὲν ἀσθενειῶν ὁράσθωσάν σοι — καὶ πρὸς τοῦτον τὸν χρόνον ἀποφαίνεσθαι.) — Cf. *Cat.*, I, 65 (12, f. 80) ; VIII, I, 10 (3, f. 2) ; 123 (13, f. 19).

F. 235v. *Ἔτι περὶ κατακλίσεων ἐφ' ὧν γινωσκομεν τὰς γενέσεις. (Ἐὰν ἐννεαδικῶς τύχῃ — μὴ πάλιν τὸ αὐτὸ γένηται.)* — Cf. COLVILL., *Catal. Ambr.*, p. 271v ; et *Cat.*, I, 20 (7, f. 237) ; 65 (12, f. 80v) ; VIII, I, 10 (3, f. 2) , 124 (13, f. 19).

Περὶ οὗ ἐρωτώμεθα ποῦ ἔχει ἡ νό-

first and second day he falls mildly ill – on the thirtieth day he rises with danger.) Cf. Cat. VIII, 1, 9 (3, f. 1°).

The good and noteworthy days of the Moon. (The first day is good, the second is bad – the 26th, 27th, 28th, 29th, and 30th are good.) Cf. Cat., VIII, 1, 11 (3, f. 10).

F. 233. Concerning of the to know whether he lives or has died (From the horoscope and from its lord — declare such a one to have already died.). Cf. huius ms. f. 230.

*Otherwise. (The lord of the preceding conjunction signifies death.) Cf. Cat. VIII, 1, 11 (3, f. 10).

*Otherwise. (The Lot of Fortune together with a malefic and in the evil fortune.) Cf. ibid.

*Otherwise. (Look at the four angles and their preceding rising signs — do not declare him to have died.) Cf. ibid.

F. 234. Whether he is healthy or ill. (The Moon forming healthy an aspect with a malefic — then declare a crisis to occur.) Cf. of this ms. f. 231.

Concerning the sick person, whether he lives or has died. (It signifies death at the inception by the way νάντησις.) Cf. Cat., V, 7 (7 ch. ζ'); 56 (3, 1. f. 346); V, n111, 28 (20, f. 90); VIII, 1, 11 (3, f. 10v). Vd. of this ms.nf. 231.

On the Seven Chapters Concerning the Sick from the Twelve Inceptions. (Set up the four angles as in a nativity; let the Moon not be in conjunction with one of the nodes.) — Cf. Cat., I, 20 (7, f. 236); 65 (12, f. 80); VIII, 1, 12 (3, f. 10). FROM THEOPHILUS.

"Another [discussion] on the sick. (On illnesses, let them also be seen by you, and for this time, to make pronouncements.) Cf. Cal., I, 65 (12, f. 80); VIII, 1, 10 (3, f. 2); 123 (13, f. 19).

F. 235. Further concerning of decumbiture [charts] by which we know the nativities. (If it happens in a cycle of nine, let the same not occur again.) Cf. Colvill., Catal. Ambr., p. 271; et Cat., I, 20 (7, f. 237); 65 (12, f. 80°); VIII, 1, 10 (3, f. 2), 124 (13, f. 19).

Concerning that which we are asked: where does the ill-

σος, (Ἔστω μεσουράνημα κεφαλὴ — στείρους καὶ στείρας σημαίνει.) — Cf. *Cat.*, VIII, 1, 11 (3, f. 9).

F. 236. *Περὶ νοσούντων καὶ περὶ πλεόντων καὶ δεσμευθέντων. (Πρὸ πάντων δεῖ σκέπτεσθαι, ὥς φησιν Ἑρμῆς, τὴν ἡμέραν — εἰ μὴ μεγάλη τις τῶν ἀγαθοποιῶν τότε τύχῃ βοήθεια).* Sequitur schema : vacant. 6 ll. Cf. *Cat.*, VI, 48 (4, f. 208ᵛ) ; VIII, 1, 11 (3, f. 9ᵛ et 31) et p. 14.

F. 238. Schema.

Sine titulo. *(Ὡροσκοπεῖ Ζυγὸς καὶ ὁ δεσπότης αὐτοῦ ἐν τῷ κακοδαίμονι σὺν Ἑρμῇ — δηλοῖ μετὰ κινδύνου σωτηρίαν.)*

F. 238ᵛ. *Ἐὰν ἔλθῃ ἀκοὴ περὶ ἀνθρώπου ὡς ἀσθενοῦντος. (Βλέπε τὴν Σελήνην, ἐάν ἐστιν εἰς δυσμὰς — τοῦτο κρίνων καὶ ἐπὶ τῆς Σελήνης.)* Cf. *Cat.*, VIII, 1, 83 (10, f. 48ᵛ).

Εἰ ἐρωτηθεῖς (sic) *περὶ τοῦ νοσοῦντος ἄρα ὑγιαίνει. (Ἴδε τὸν κύριον τοῦ ὡροσκόπου καὶ τὴν Σελήνην — εἰ δὲ κακοποιοῖς, φαῦλα.)*

F. 239ᵛ. *Περὶ ἀρρώστου καὶ ἰατροῦ καὶ τῶν φαρμάκων. (Γίνωσκε ὁ ὡροσκόπος σημαίνει τὸν ἰατρὸν — βλάπτει αὐτὸν τὸ φάρμακον.)* Cf. *Cat.*, VIII, 1, 11 (3, f. 8ᵛ).

Περὶ κρισίμων ἡμερῶν. (Δεῖ σε γνῶναι καὶ τὸν τόπον — ἀγαθὴ ἡ κρίσις γενήσεται τῷ νοσοῦντι ἐν τῇ ἡμέρᾳ ἐκείνῃ). Cf. *Cat.*, VIII, 1, 11 (f. 3, f. 8).

F. 240. *Εἰ βούλει γνῶναι περί τινος εἰ ὑγιαίνει ἢ νοσεῖ. (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — εἰ δὲ μήγε, ὅτι οὐ νοσεῖ.)* Cf. ibid.

Περὶ ἀρρώστου. (Εἰ ἐρωτηθῇς περὶ ἀρρώστου, ἴδε τὸν δήποτε — πλὴν μακρονοσήσει.) Cf. ibid.

Περὶ τοῦ γνῶναι τὴν νόσον τοῦ ἀποδημοῦντος καὶ τὰς λύπας καὶ τὸν θάνατον. (Ἴδε τοὺς τριγωνοκράτωρας τοῦ ὡροσκόπου — καὶ ἀνάγκην ὑποστήσει.) Cf. ibid.

Περὶ νόσου. (Ἔστι τις μέθοδος ἐπὶ τὴν νόσον, ἣν εἶχον οἱ ἀρχαῖοι — θεῖα τις πρόνοια ἄνωθεν τούτῳ ἐπισκέψει.) Cf. ibid.

ness lie. (Let the Midheaven be the head; it signifies barren men and barren women.) Cf. Cat., VIII, 1, 11 (3, f. 9).

F. 236. Concerning of the sick and concerning those at sea and those in bonds. (Above all one must consider, as Hermes says, the day — unless some great assistance from the benefics should then occur.) Follows a schema: 6 lines vacant. Cf. Cal., VI, 48 (4, l. 208); VIII, 1, 11 (3, f. 9º et 31) et p. 14.

F. 238. **Schema.**

Untitled. (Libra is on the horoscope and its lord in the evil house together with Mercury signifies salvation with danger.)

F. 238. If he comes hearing concerning a person who is ill. (Look at the Moon, if it is in the west, judging this also from the Moon.) Cf. Cal., VIII, 1, 83 (10, f. 48º).

If asked (sic) concerning the sick person whether he recovers. (Look at the lord of the horoscope and the Moon — but if with malefics, unfavorable.)

F. 239. Concerning the sick person, the physician, and the medicines. (Know that the horoscope signifies the ἰατρὸν — harms this medicine.) Cf. Cal., VIII,n1, 11 (3, f. 8º).

On Critical Days. (You must know also the place — the crisis will be favorable for the sick person on that day). Cf. Cal., VIII, 1, 11 (f. 3, 1. 8).

F. 240. If you wish to know concerning someone whether he is well or sick. (Look at the lord of the horoscope — but if not, that he is not sick.) Cf. ibid.

On the Sick Person. (If you are asked about a sick person, look at whoever — but he will have a prolonged illness.) Cf. ibid.

On knowing the illness of ἀποδημούντος καὶ the sorrows and death. (Look at the triplicity rulers of the horoscope and he will endure necessity.) Cf. ibid.

On Illness. (There is a certain method concerning illness, which the ancients possessed — some divine providence from above will visit this upon him.) Cf. ibid.

F. 240v. *Περὶ νοσούντων.* (*Ὁ ἔχων ὠροσκόπον — μέχρις ιη' ἡμέρας σωθήσεται*)

F. 241. *Θεοφίλου φιλοσόφου πόνοι περὶ καταρχῶν πολεμικῶν προσφωνηθεῖσαι Δευκαλίωνι τῷ αὐτοῦ παιδί.* (*Ἡ φυσικὴ τῶν ἀστέρων ἰδιοτροπία — καὶ οὐ πταίσεις, Θεοῦ συνεργοῦντος.*) Editum in *Cat.*, V, p. 233 ; cf. ibidem 65 (7, f. 108) ; VI, 46 (4, f. 173v) ; VIII, 1, 4 (1, f. 59) ; 10 (3, f. 4v) ; 117 (13, f. 3).

F. 242. *Καταρχὴ πολεμική.* (*Ἐάν τις πόλεμον ἄρξηται ἢ ἐπιστρατίαν* (sic) *— καὶ μάλιστα τῶν καλοποιῶν ἀποστρόφων ὄντων*). Scilicet uno eodemque ordine continuantur capita *Περὶ τῶν δ' κέντρων* et *π. συναφῆς καὶ ἀπορροίας.* Cf. *Cat.*, V, 56 (3, f. 337v et 334v) ; 65 (7, f. 109-116) ; VI, 47 (4, f. 175) ; VIII, 1, 10 (3, f. 5v) ; 99 (10, f. 108v), 117, (13, f. 4).

F. 250. *Περὶ τριγώνων.* (*Κρόνος Διὶ τρίγωνος ἐν ταῖς τοιαύταις καταρχαῖς — καλοὶ καὶ εὐδόκιμοι.*) Cf. *Cat.*, V, 16 (3, f. 345) ; 65 (7, f. 118) ; VI, 47 (4, f. 185) ; VIII, 1, 12 (3, f. 14v) ; 29 (4, f. 51) ; 118 (13, f. 11).

F. 250v. *Περὶ τετραγώνων.* (*Κρόνος ἐπιδεκατεύων Δία ἐπὶ πολεμικῆς καταρχῆς — τὴν νίκην παρασκευάζει*). — Cf. *Cat.*, V, 56 (3, f. 345v) ; 66 (7, f. 119) ; VI, 47 (4, f. 186) ; VIII, 1, 12 (3, f. 15) ; 29 (4, f. 51v) ; 118 (13, f. 11v).

F. 252. *Περὶ διαμέτρων.* (*Κρόνος διαμετρῶν Δία τῷ στρατῷ παρέχει — δειλίαν ἐντίθησι τῷ στρατῷ.*) Cf. *Cat.*, V, 56 (3, f. 346) ; 66 (7, f. 121) ; VI, 47 (4, f. 188) ; VIII, 1, 12 (3, f. 16v) ; 29 (4, f. 52) ; 118 (13, f. 13).

F. 253. *Περὶ ἐξαγώνων.* (*Οἱ ἀστέρες ἀλλήλους ἐξαγωνίζοντες — ἐπὶ τὸ ἀγαθὸν καὶ τὸ κακόν.*) Cf. *Cat.*, V, 56 (3, f. 346v) ; 66 (7, f. 122) ; VI, 47 (4, f. 188) ; VIII, 1, 12 (3, f. 17) ; 118 (13, f. 13v).

Περὶ πολέμου. (*Ὅταν τις εἰς πόλεμον ἐξέλθῃ — πορίζει ἐκείνῳ τῷ μέρει.*) Cf. *Cat.*, V, 35 3, f. 337v) : 66 (7, f. 122) ; VI, 47 (4, f. 188) ; VIII, 1, 12 (3, f. 17v) ; 99, (10, f. 110) ; 118 (13, f. 13v).

F. 253v. *Ἐάν τις τυραννίσαι* (sic) *θέλ[η καὶ ἑαυτὸν ἐλευθερῶσαι ἀπὸ ὑποταγῆς*

F. 240. On the Sick. (He who has the horoscope - until the day 'he will be saved)

F. 241. The labors of Theophilus the Philosopher on the inceptions of military affairs, dedicated to Deucalion his son. (The natural peculiarity of the stars and not errors, with God's cooperation.) Editum in Cal., V, p. 233; cf. ibidem 65 (7, f. 108); VI, 46 (4, f. 173°); VIII, 1, 4 (1, f. 59); 10 (3, f. 4v); 117 (13, f. 3).

F. 242. A military inception. (If someone begins a war or a military expedition (sic) and especially when the benefics are in aversion. That is, the chapters On the Four Angles and On Application and Separation are continued in one and the same sequence. Cf. Cal., V, 56 (3, f. 337′ et 334); 65 (7, f. 109-116); VI, 47 (4, f. 175); VIII, 1, 10 (3, f. 5°); 99 (10, f. 108°), 117, (13, f. 4).

F. 250. On Trigons. (Saturn in trine with Jupiter in such inceptions is favorable and of good repute.) Cf. Cat., V, 16 (3, f. 345); 65 (7, f. 118); VI, 47 (4, f. 185); nVIII, 1, 12 (3, f. 14°); 29 (4, f. 51); 118 (13, f. 11).

F. 250. Per squares. (Saturn in the tenth sign Jupiter in the inception of war to prepare the victory Cet). Cf. Cat., V, 56 (3, f. 345°); 66 (7, f. 119); VI, 47nζει).

(4, f. 186); VIII, 1, 12 (3, f. 15); 29 (4, f. 51°); 118n(13, f. 11).

F. 252. On Diameters. Saturn in diameter with Jupiter instills cowardice in the army (he instills cowardice in the army.) Cf. Cat., V, 56 (3, f. 346); 66 (7, f. 121); VI, 47 (4, f. 188) ; VIII, 1, 12 (3, f. 16v) ; 29 (4, f. 52) ; 118 (13, f. 13). On Sextile

F. 253. Aspects. (The stars forming sextile aspects with one another, for good and for ill.) Cf. Cal., V, 56 (3, f. 346°); 66 (7, f. 122) ; VI, 47 (4, f. 188); VIII, 1, 12 (3, f. 17); 118 (13, f. 13°).

On War. (When one goes forth to war, he provides advantage to that side.) Cf. Cal., V, 35 3, f. 337v) : 66 (7, f. 122); VI, 47 (4, f. 188);n99, VIII, 1, 12 (3, f. 17v) ; (10, f. 110) ; 118 (13, f. 13°).

F. 253. 'E á v tis tyrant (sic) will and himself you are free from submission

τῶν κρατούντων. (Ἐάν τις περὶ τυραννίδος σκέπτηται — οὐκ ἐπιτεύξηται ὁ πρεσβεύων.) — Cf. *Cat.*, II, 22 (6, f. 64); V, 1, 66 (7, f. 122v); VI, 47 (4, f. 188); VIII, 1, 12 (3, f. 18); 104 (10, f. 136); 118 (13, f. 14).

F. 254. Περὶ τυραννίδος. (Ὁ μὲν τυραννῶν — ῥᾳδίαν τὴν λύσιν τῆς τυραννίδος σημαίνει.) — Cf. *Cat.*, V, 1, 56 (3, f. 335v); 66, (7, f. 123); VI, 47 (4, f. 188); VIII, 1, 12 (3, f. 18v); 118 (13, f. 14).

F. 255v. Ἐν πολῷ τόπῳ γίνεται ὁ πόλεμος. (Ἐὰν ἐν ταῖς πολεμικαῖς καταρχαῖς εὑρεθῇ ὁ Ἄρης — ἐν ἀμπελῶνι καὶ συνδένδρῳ τόπῳ.) — Cf. *Cat.*, V, 1, 56 (3, f. 336); 66 (7, f. 125); VI, 47 (4, f. 188); VIII, 1, 118 (3, f. 17).

F. 256. Πότε γίνεται πόλεμος. (Βλέπε πόσα ζῴδια μεταξὺ τοῦ ὡροσκόπου — καὶ διὰ τοσούτων ἡμερῶν ἢ μηνῶν γίνεται ὁ πόλεμος.). —Cf. *Cat.*, V, 1, 56 (3, f. 336v cap. secund.); 66 (7, f. 126v ἄλλως); VI, 47 (4, f. 188); VIII, 1, 12 (3, f. 20); 119 (13, 17v).

F. 257. Τοῦ εὐσεβεστάτου καὶ φιλοχρίστου βασιλέως κυροῦ Μανουὴλ τοῦ Παλαιολόγου λόγος ἐπιτάφιος περὶ τὸν αὐτάδελφον αὐτοῦ δεσπότην πορφυρογέννητον κῦριν Θεόδωρον τὸν Παλαιολόγον. (Ἀλλὰ τί καὶ φθέγξωμαι πρὸς ὑμᾶς, ὦ παρόντες — extrema verba sunt f. 270 ἐκεῖνο δὲ πάντως εἰπεῖν καὶ ἀποχρῶν καὶ δίκαιον πάντων ἕνεκα τοῦτο τὸ ἔργον.) Post haec vacant 10 ll. — Vd. Combefis, *Patrum bibliothecae nov. auctarium*, Paris, 1648, 2, 1045-1220; Migne, *P. Gr.*, 156, p. 181.

F. 270v. Sine titulo. (Κύκλου τοίνυν ἐτέθησαν τῇ μὲν σελήνῃ ιθ' · η' δὲ καὶ κ' τῷ ἡλίῳ — λοιπὰ ιγ' · πέφυκεν ὁ τοῦ ἡλίου κύκλος.) Sunt capita quattuor astronomica de lunae et solis cyclis.

F. 271v. Sequitur brevis nota astronomica de eodem argumento.

2. Cod. Scorialensis Ι. Σ. 11 (erat II. Κ. 19; I. Δ. 12); chart., saec. XVI; ff. II 106+III, tribus manibus exaratus (1-156v; 157-370v; 371-406v). De hoc codice nihil in Turriani *Catalogo* (I. X. 16) repperi; passim huiusce codicis opera laudantur in Turriani *Indice alphab.* (I. X. 18) Cf. Miller, *Catal.*, p. 57-58.

of the of those in power. (If the on tyranny thinks — the ambassador does not achieve.) - Cf. Cal., nII, 22 (6, f. 64); V, 1, 66 (7, f. 122°); VI, 47 (4, f. 188); nVIII, 1, 12 (3, f. 18); 104 (10, f. 136); 118 (13, f. 14).

F. 254. On Tyranny. (The one who exercises tyranny signifies an easy dissolution of the tyranny.) Cf. Cal., V, 1, 56 (3, f. 335°); 66, (7, f. 123); VI, 47 (4, f. 188); VIII, 1, 12 (3, f. 18°) ; 118 (13, f. 14).

F. 255. In what place does war occur. (If Mars is found in the war inceptions — in a vineyard and a wooded place.) · Cf. Cat., V, 1, 56 (3, f. 336); 66 (7, f. 125); 6, 47 (4, f. 188); VIII, 1, 118 **(3, f. 17).**

F. 256. When does war occur. (See how many signs [there are] between the horoscope and after that many days or months war occurs.). Cf. Cal., V, 1, 56 (3, f. 336 cap. secund.); 66 (7, f. 126v ἄλλως); VI, 47 (4, f. 188); VIII, 1, 12 (3, f. 20); 119 (13, 17°). Of the

F. 257. most pious and Christ-loving emperor Lord Manuel Palaiologos, a funeral oration concerning his own brother the despot, born in the purple, Lord Theodore Palaiologos. "But what shall I say to you, O those present" — the final words are on f. 270 — "yet it is altogether sufficient and just to say that, on account of all things, this work [stands above all]." After this, 10–11 leaves are blank. — See COMBEFIS, Patrum bibliothecae nov. auctarium, Paris, 1648, 2, 1045–1220; MIGNE, P. Gr., 156, p. 181.

F. 270. Without title. (Κύκλου τοίνυν ἐτέθησαν τῇ μὲν σελήνῃ ιθ' · ἡ δὲ καὶ κ' τῷ ἡλίῳ λ̅σ̅τ̅πά ιγ' · πέφυκεν ὁ τοῦ ἡλίου κύκλος.) There are four astronomical chapters on the cycles of the moon and sun.

F. 271v. A brief astronomical note on the same subject follows.

2. Cod. Scorialensis 1. Σ. 11 (formerly H. K. 19 : 1. 4. 12): paper, 16th century; ff. II 406 + 111, written in three hands (1–156; 157–370; 371–406v). Concerning this codex I found nothing in Turriani's Catalogue (I. X. 16); works from this codex are cited here and there in Turriani's alphabetical Index (I. X. 18). Cf. MILLER, Catal., p. 57–58.

F. II Index graecus et latinus, iisdem manibus exaratus, quae Turriani *indicem alphab.* scripserunt. — F. II^{v}. Vacat.

F. 1. *Προοίμιον.* — Exhibet operis indicem, capp. *α'* - *μδ'*.

F. 2. *Τοῦ σοφωτάτου ἰατροῦ Γεωργίου τοῦ Χρυσοκόκκη, ἐξήγησις εἰς τοὺς Περσικοὺς προχείρους τῆς ἀστρονομίας κανόνας.* (*Ἐπειδήπερ τὴν σύστασιν τῶν προκειμένων κανόνων τὴν περιέχουσαν τὰς τῶν ἀστέρων κινήσεις — ὡς ἔχει κατὰ τὴν ὡροσκοπουμένην καιρικὴν ὥραν.*) — Capitis *μδ'* titulus in indice est : *Περὶ τῆς ἐκβολῆς τῶν ἁπλῶν ἐτῶν, ἤτοι τῶν θεμελίων* ; idemque titulus in textu capiti *μδ'* praemissus est (*Μετὰ τὴν διδασκαλίαν — ὑπόδειγμα ἑνὸς τῶν ἀστέρων.*) Sequuntur duae partes vel duo capita : *Ἡλίου ὑπόδειγμα* (*Τῷ ψιε' ἔτει ἁπλῷ τῶν Π ρσῶν — τοῦ μέλλοντος ἔτους.*) et : *Περὶ ἐκθέσεως τοῦ θεματίου* (*Τοῦ ζῳδιακοῦ κύκλου εἰς ιβ' ἴσα διῃρημένου τμήματα — κατὰ τὴν ὡροσκοπουμένην καιρικὴν ὥραν.*) — Hic codex consentit cum Ambrosiano 294 (E. 80. Sup.) ; vd. Martini-Bassi, *Catal. codd. gr. Bibl. Ambr.* p. 330 ; differt a *Scorialensi* I. R. 14 ; cf. *Cat. codd. astr.* IV, 3 (2, f. 3).

F. 51^{v}-130^{v}. Tabulae astronomicae, quarum prima titulum exhibet : *Ἔκθεσις θεματίου* ; et postrema : *κανόνες τῆς κινήσεως τοῦ ἀναβάντος καὶ καταβάντος εἰς τὸ ἔτος τῶν Περσῶν.* Post f. 130 est folium numero carens et vacuum.

F. 131. *Μέθοδος ᾗ δεῖ κατασκευάζειν ὡροσκόπον, ἤτοι ἀστρολάβον.* (*Τὸ μὲν ἔξω δοχεῖον ὃ περιέχει τὰ τύμπανα — ἅπτεσθαι τοῦ χειμερινοῦ τροπικοῦ, ὅπερ ἔδει δεῖξαι.*) In indice codici praemisso auctoris nomen deest ; sed qui indicem legit suspicari potest hoc opus eidem Georgio Chrysococcae tribui ; in Turriani autem *indice alphabetico* (I. X. 18), f. 56^{v} hic tractatus est inter Georgii Ch. opera, et sequitur Georgii *exegesim.* At non Georgii, sed Nicephori Gregorae est opus. Cf. *Cat. codd. astr.* III, 7 (10, f. 29) ; 14 (20, 189^{v}) ; 18 (27, f. 111) ; 20 (34, f. 1) ; VIII, II, 27 (24, f. 240^{v}).

F. 135^{v}. Sine titulo. (*Ἐπεὶ δὲ δεῖ τὸν ἀστρονόμον οὐ μόνον ἐν ἡμέρᾳ — καὶ κατὰ τὴν προσήκουσαν ἀναλογίαν · ὅπερ ἔδει δεῖξαι.*).— Cf. *Cat. codd. astr.* III, 7, (10, 35).

F. II Greek and Latin index, written in the same hands that wrote Turriani's alphabetical index. F. IIv. Blank.

F. 1. Prooemium. — Presents the index of the work, chapters α'–μδ'. Commentary of the most learned

nF. 2. physician Georgios Chrysokokkes on the Persian Handy Tables of astronomy. (Ἐπειδήπερ τὴν σύστασιν τῶν προκειμένων κανόνων τὴν περιέχουσαν τὰς τῶν ἀστέρων κινήσεις ὡς ἔχει κατὰ τὴν ὡροσκοπουμένην καιρικὴν ὥραν.) — The title of chapter μδ' in the index is: On the projection of the simple years, that is, of the foundations; and the same title is prefixed to chapter μδ' in the text (Μετά τὴν διδασκαλίαν ὑπόδειγμα ἑνὸς τῶν ἀστέρων.) There follow two parts or two chapters: Example of the Sun (Τῷ φιε ἔτει ἁπλῷ τῶν Περσῶν τοῦ μέλλοντος ἔτους.) and: On the setting out of the nativity chart (τοῦ ζωδιακοῦ κύκλου εἰς ιβ' ἴσα διῃρημένου τμήματα κατὰ τὴν ὡροσκοπουμένην καιρικὴν ὥραν.) This codex agrees with Ambrosianus 294 (E. 80. Sup.); see MARTINI-BASSI, Catal. codd. gr. Bibl. Ambr. p. 330; it differs from Scorialensis I. R. 14; cf. Cat. codd. astr. IV, 3 (2, f. 3).

F. 51v–130v. Astronomical tables, the first of which bears the title: Ἔκθεσις θεματίου; and the last: κανόνες τῆς κινήσεως τοῦ ἀναβάντος καὶ καταβάντος εἰς τὸ ἔτος τῶν Περσῶν.

After f. 130 there is a leaf lacking a number and left blank.

F. 131. Μέθοδος ᾗ δεῖ κατασκευάζειν ὡροσκόπον, ἤτοι ἀστρολάβον. (Τὸ μὲν ἔξω δοχεῖον ὃ περιέχει τὰ τύμπανα ἁπτεσθαι τοῦ χειμερινοῦ τροπικοῦ, ὅπερ ἔδει δείξαι.) In the index prefixed to the codex the author's name is absent; however, a reader of the index might suspect that this work is attributed to the same Georgius Chrysococca; but in Turrianus's alphabetical index (I. C. 18), f. 56v, this treatise is listed among the works of Georgius Ch., and follows the exegesis of Georgius. Yet the work belongs not to Georgius but to Nicephorus Gregoras. Cf. Cat. codd. astr. III, 7 (10, f. 29); 14 (20, 189); 18 (27, f. 111); 20 (34, f. 1); VIII, 11, 27 (24, f. 240v).

F. 135. Without title. (Ἐπεὶ δὲ δεῖ τὸν ἀστρονόμον οὐ μόνον ἐν ἡμέρα καὶ κατὰ τὴν προσήκουσαν ἀναλογίαν· ὅπερ ἔδει δείσει.). Cf. Cat. codd. astr. III, 7, (10, 35).

F. 137v Astrolabi schema.

F. 138. Tabula *τῆς ὀρθῆς σφαίρας.*

F. 138v. Vacat.

F. 139. *Ἰωάννου Ἀλεξανδρέως τοῦ Φιλοπόνου περὶ τῆς τοῦ ἀστρολάβου χρήσεως, καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων σημαίνει ἕκαστον.* — Sequitur index et *προοίμιον.* (*Τὴν ἐν τῷ ἀστρολάβῳ τῆς ἐπιφανείας ἐξάπλωσιν — καὶ πόσαις τούτου μοίραις διέστηκεν ἐπὶ θάτερα.*) Cf. *Catal. codd. astr. graecorum* I, 39 (10, f. 279); II 4 (4, f. 384); 16 (5, f. 323); 71 (8, f. 134); III, 7 (40, f. 38v); 13 (20, f. 180); 17 (25, f. 147v); 18 (27, f. 116); IV, 66 (25, f. 168); V, I, 64 (6, f. 209); 76 (11, f. 51v); V, III, 65 (21, f. 62); VI, 3 (1, f. 175 immo 182v); VII, 7 (4, f. 234, et 5, f. 1); 37 (22, f. 116); VIII, II, 10 (20, f. 22); 28 (24, f. 247); VIII, IV, 21 (80, f. 1); 43 (83 f. 138); 44 (84, f. 130 ;) 81 (112, f. 273); X, 37 (22, f. 147). Sequuntur duodecim signorum Zodiaci schemata et nomina.

F. 155-155v. Vacant.

F. 156-156v. Tabulae astronomicae duae.

F. 157. *Ἑρμηνεία τοῦ Πορφυρίου εἰς τὰ ἁρμονικὰ Πτολεμαίου: ὑπόμνημα.* (*Πολλῶν αἱρέσεων οὐσῶν ἐν μουσικῇ περὶ τοῦ ἡρμοσμένου, ὦ Εὔδοξε — ἑτερότητα τοῦ ἔτους ποιεῖν.*). Edidit WALLIS, *Opera mathem.* III, Oxford, 1699, 189-355.

F. 406v. Tabula : *ἡ τοῦ ἐναρμονικοῦ γένους μελῴδησις.*

In huius codicis f. II index graecus est, Turriani manu exaratus, sed calami crassioribus ductibus :

Γεωργίου ἰατροῦ τοῦ Χρυσοκόκκη ἐξήγησις εἰς τοὺς Περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας, μετὰ τῶν κανονίων.
Μέθοδος, ᾗ δεῖ κατασκευάζειν ὡροσκόπον, ἤτοι ἀστρολάβον. 131
Ἰωάννου Ἀλεξανδρέως τοῦ φιλοπόνου περὶ τῆς ἀστρολάβου χρήσεως, καὶ τί τῶν ἐν αὐτῷ καταγραμμένων σημαίνει ἕκαστον. 139
Πορφυρίου εἰς τὰ ἁρμονικὰ Πτολεμαίου ὑπόμνημα. 157

Sequitur index latinus eadem manu exaratus, quae paginas latinas in Turriani *indice alphabetico* conscripsit :

Georgii Chrysococcae medici expositio per epitomen in regulas persicas Astronomiae.
Methodus conficiendi oroscopum sive astrolabium.

F. 137v Schema of the astrolabe.

F. 138. Table of the τῆς ὀρθῆς σφαίρας.

F. 138. Vacant.

F. 139. John of Alexandria Philoponus, On the Use of the Astrolabe, and What Each of the Things Inscribed on It Signifies. Followed by an index and prooemium. (The unfolding of the surface of the astrolabe and by how many degrees it is separated on either side.) Cf. Catal. coll. astr. graecorum I, 39 (10, f. 279); II 4 (4, f. 384); 16 (5, f. 323); 71 (8, f. 134); III, 7 (40, f. 38°); 13 (20, f. 180); 17 (25, f. 147°); 18 (27, f. 116); IV, 66 (25, f. 168); V, 1, 64 (6, f. 209); 76 (11, f. 51v); V, 111, 65 (21, f. 62); VI, 3 (1, f. 175 immo 182°); VII, 7 (4, f. 234, et 5, f. 1); 37 (22, f. 116); VIII, 11, 10 (20, f. 22); 28 (24, f. 247); VIII, iv, 21 (80, f. 1); 43 (83, f. 138); 44 (84, f. 130;) 81 (112, f. 273); X, 37 (22, f. 147). Followed by diagrams and names of the twelve signs of the Zodiac.

F. 155-155v. Vacant.

F. 156-156. Two astronomical tables.

F. 157. Porphyry's Commentary on Ptolemy's Harmonics: a commentary. (Of the many schools of thought in music concerning harmony, O Eudoxus — to produce the difference of the year.). Edited by WALLIS, Opera mathem. III, Oxford, 1699, 189-355.

F. 406v. Table: the melodic progression of the enharmonic genus.

On f. 11 of this codex there is a Greek index, written in Turriani's hand, but with thicker pen strokes:

George the Physician Chrysococces's Commentary on the Persian Handy Tables of Astronomy, together with the canons. Method by which one must construct a horoscope, or astrolabe. 131

John of Alexandria Philoponus on the use of the astrolabe, and what each of the things inscribed upon it signifies.

each one. 139

Porphyry's Commentary on Ptolemy's Harmonics. 157 There follows a Latin index written in the same hand that composed the Latin pages in Turriani's alphabetical index:

Georgius Chrysococces, physician: an abridged exposition of the Persian rules of Astronomy.

Method of constructing a horoscope or astrolabe.

Joann. Alexandrei Philoponi de astrolabii usu et quid quodque eorum quae in ipso descripta sunt significet.
Porphyrius in Armonica Ptolemaei.
In Turriani *catalogo* (I. X. 16), f. 16ᵛ haec legimus :
Γεωργίου Χρυσοκόκκη εἰς τοὺς περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας.
Ἰωάννου τοῦ Καματηροῦ τοῦ ἐπὶ τοῦ κανικλίου, περὶ τῆς τῶν ἀστέρων διαθέσεως, καὶ τῶν ἄλλων οὐρανίων.
Ἀνωνύμου τινὸς περὶ ψυχῆς.
Ἰσαακίου τοῦ Ἀργυροῦ, πῶς ἂν μεταποιήσαιμεν τὰ μὴ ὀρθὰ τῶν τριγώνων εἰς ὀρθά, καὶ περὶ ἄλλων σχημάτων.
In Turriani igitur *catalogo* (I. X. 16) de alio codice agitur (qui periisse videtur, cfr. MILLER, *Catalog.* p. 348, nº 231), non de I. Σ. 11, de quo nonnulla in eiusdem Turriani *indice alph.* (I. X. 18) legimus, f. 56ᵛ.
Γεωργίου Χρυσοκόκκη τοῦ ἰητροῦ.
Ἐξήγησις εἰς τὴν σύνταξιν τῶν Περσῶν, ἐκτεθεῖσα πρὸς τὸν αὐτοῦ ἀδελφὸν Ἰωάννην τὸν Χαρσιανίτην III. F. 15 ; V. H. 4 ; Θ. 7. 11.
Ἐξήγησις εἰς τοὺς Περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας IIII. Γ. 13 ; II. Δ. 12 ; V. Θ. 16 ; II. K. 19.
Μέθοδος ᾗ δεῖ κατασκευάζειν ὡρόσκοπον, ἤτοι ἀστρολάβον. II. Δ. 12 ; II. K. 19.
Κανόνια μήκους καὶ πλάτους ἐπισήμων πόλεων, τῆς κινήσεως τῶν ἑπτὰ πλανήτων, τῶν ἡμερῶν τοῦ ὅλου χρόνου, τῶν ἀπλανῶν, τῶν παραλλάξεων τῶν ἑπτὰ κλιμάτων, τῶν ἐποχῶν τῶν ἀπλανῶν ἀστέρων, καὶ τὰ λοιπά. V. H. 4. Θ. 7.
Et in eiusdem *indicis alphab.* f. 57 :
Georgii Chrysococcae medici Expositio in Persarum constructionem composita propter fratrem eius Ioann. Charsianitam. III. Γ. 15 ; V. H. 4. Θ. 7. 14. *Expositio per epitomen in regulas Persicas Astronomiae* IV. Γ. 13 ; II. Δ. 12 ; V. Θ. 16 ; II. K. 19. *Methodus conficiendi oroscopum, sine astrolabium* II. Δ. 12 ; II. K. 19, *etc.* Haec sunt ipsissima verba, quae in codicis. I. Σ. 11. f. II legimus.
In eiusdem autem *indice alphab.* f. 146ᵛ. :
Ἰωάννου γραμματικοῦ Ἀλεξανδρέως τοῦ Φιλοπόνου :
Περὶ τῆς τοῦ ἀστρολάβου χρήσεως, καὶ τί τῶν ἐν αὐτῷ καταγεγραμμένων ἕκαστον σημαίνει. IIII. B. 20 ; III. Γ. 15 ; IIII. Γ. 4 ; II. Δ. 12 ; V. H. 3. Θ. 7. 11. 20 ; II. K. 19.
Et f. 147 :
De astrolabi usu, et quid quodque eorum quae in ipso descripta sunt, significet : IV. B. 20 ; III. Γ. 15 ; IV, Γ. 4 ; II. Δ. 12 ; V H. 3. Θ. 7. 11. 20 ; II. K. 19.
In f. denique 257ᵛ :
Πορφυρίου..... Εἰς τὰ ἁρμονικὰ Πτολεμαίου. I. Γ. 14 ;

John of Alexandria, Philoponus: on the use of the astrolabe and the meaning of each of the features described thereon.
Porphyry on the Harmonics of Ptolemy.
In the Turrianus catalogue (I. X. 16), f. 16v, we read the following:
George Chrysokokkes on the Persian Handy Tables and Canons of Astronomy.
John Kamateros, Holder of the Office of Kanikleios, On the Disposition of the Stars and Other Celestial Matters.
By an Anonymous Author, On the Soul.
Isaac Argyros, On How We May Convert Non-Right Triangles into Right Triangles, and On Other Figures.
In Turrianus's catalogue (I. X. 16), therefore, a different codex is discussed (which appears to have perished; cf. MILLER, Catalog. p. 348, nº 231), not I. Σ. 11, concerning which we read certain things in the same Turrianus's index aiy lab. (I. X. 18), f. 56°.
George Chrysokokkes the Physician.
An Exposition of the System of the Persians, Composed for His Brother John Charsianites. III. F. 15; V. H. 43; 6. 7. 11.

* An Exposition of the Persian Handy Canons of Astronomy. IIII. Γ. 13; II. Δ. 12; V. O. 16; II. K. 19.
A Method for Constructing a Horoscope, That Is, an Astrolabe. II. Δ. 12; II. K. 19.
Tables of the Longitude and Latitude of Notable Cities, of the Motion of the Seven Planets, of the Days of the Whole Year, of the Fixed Stars, of the Parallaxes of the Seven Climatic Zones, of the Epochs of the Fixed Stars, and Related Matters. N'. 1. 1. O. 7.
And in the same alphabetical index, f. 57:
Georgius Chrysococces, physician, Exposition on the Persian Construction, composed for his brother Ioannes Charsianites. III. I'. 15; V. H. A. 0. 7. 14. Exposition in epitome on the Persian rules of Astronomy IV. Γ. 13; I. 4. 12; V. Θ. 16; II. K. 19. Method of constructing a horoscope, or astrolabe II. 4. 12; II. K. 19, etc. These are the very words which we read in the codex, 1. Σ. 11. Γ. 11.

In its alphabetical index, f. 146r:
Ioannis Grammatici Alexandrini Philoponi: On the Use of the Astrolabe, and What Each of the Things Described in It Signifies. 1111. B. 20; III. Γ. 15; III. . 4; II. 4. 12; V. H. 3. 0. 7. 11. 20; II. K. 19.
I
And f. 147r:
On the use of the astrolabe, and what each of the things described in it signifies: IV. B. 20; III. Γ'. 15; IV, Γ. 4; 11. Δ. 12; V H. 3. O. 7. 11. 20; II. K. 19.
Finally, on f. 257r:
Porphyry..... On Ptolemy's Harmonics. I. Γ. 14;

I. Δ. 14 ; II. Δ. 12. III. *I.* 5 ; II. *K.* 15 ; III. *K.* 20 ; II. *Λ.* 6. Et f. 258 :
Porphyrii... in Armonica Ptolemaei expositio I. *Γ.* 14 ; I. Δ. 14 ; II. Δ. 12..... ; III, *I.* 5 ; II. *K.* 19 ; III. *K.* 20 ; I. *Λ.* 6 ; II. *Λ.* 6 ; III. *Λ.* 9.
In his omnibus, ut patet, Turriani *index alphabeticus* (I. X. 18) agit de codice, qui numero praeditus erat II. Δ. 12 et II. *K.* 19, qui nunc est I. Σ. 11.
In Colvilliano *catalogo* Scorialensi (I. *K.* 20) de Georgio Chrysococca sermo est in *paralipomenis* f. 40 466 : sed codices tantum laudantur, quibus notae erant V. *Θ.* 7 et V. *Θ.* 14 ; Colvillius ipse hanc operis partem non replevit, sed in *Colvilliano* catalogo f. 248ᵛ codex II. K. 19, f. 138 laudatur inter sex libros *Ioanni Grammatici Philoponi opus* exhibentes *de fabrica et usu astrolabii* ; et rursus codex II. *K.* 19 laudatur f. 353 inter *Porphyrii* codices commentarium exhibentes in *duos libros harmonicorum Ptolemaei.* At in Colvilliano catalogo Ambrosiano, f. 173ᵛ. Georgii Chrysococcae laudantur mss. II. K. 19 ; IV. *I.* 1 ; V. *H.* 7 ; V. Θ. 14 ; V. Θ. 16 *Persicos canones* exhibentes.
Si tandem adimus codicem *Scorialensem* I. *K.* 18 (est *Index Manuscriptorum quorundam graecorum a Davide Colvillio descriptorum eo ipso ordine quo in armariis asservabantur,* codicis nota ornatus II. K. 19) eam legimus descriptionem, quae ad nostrum I. Σ. 11, praeterea nullum, sit referenda.
Sed plura dicenda sunt ut codicis nostri originem demonstremus. Adeas, quaeso librum, cui titulus : MART. BAILLUS, CANONICUS TARRACONENSIS : *Aeternae memoriae viri Ant. Augustini archiepiscopi Tarracon. Bibliotheca Graeca ms. Latina ms. Mixta ex libris editis variar. linguarum. Tarracone apud Philippum Meg.* CCXXCVI, ibique (f. 51ᵛ), nº 223 haec invenies :
Georgii Chrysococcae medici expositio per epitomen in regulas Persicas Astronomiae, cum tabulis.
Ioannis Alexandrini Philoponi de usu Astrolabii.
Porphyrii in Harmonica Ptolemaei commentarii.
Liber in charta recent. litter. forma folii.
Patet codicem nostrum I. Σ. 11 in *Scorialensem* venisse bibliothecam, cum iam N. Turrianus *Catalogum* (I. *X.* 16) explevisset ; idcirco haud absurdum est in codicis foliis eam non inesse litteram aut notam, qua Turrianus ordinis cuiusque codices ornavisset, quem in ipsis codicibusi scripsisset (exempli gratia *P* medicorum codicum nota est, Astrologorum T, Chemicorum Y).
Manifestum quoque est Turriani *indicem alphabeticum* (I. *X.* 18) *catalogo* esse et recentiorem et integriorem ; *indicem* autem *alphabeticum* post annum 1586 inchoatum esse, et scribam, qui *indicis alphabetici* paginas latinas exaravit, ipsum adiisse et

1. 4. 14; 11. 4. 12. III. I. 5; II. K. 15; III. K. 20; II. A. 6.

And f. 258r:

Porphyry's... exposition on Ptolemy's Harmonics 1. F. 14; I. 4. 14; II. 1. 12.....; III, 7. 5; II. K. 19; III, K. 20; I. A. 6; ; III, 7. 5; II. K. 19; III, K. 20; I. A. 6; II. A. 6; III. 4. 9. In all of these, as is evident, Turrianus's alphabetical index (1. X. 18) deals with a codex that bore the shelfmark II. 4. 12 and II. K. 19, which is now 1. E. 11.

In the Colvillian Escorial catalogue (1. K. 20), George Chrysococces is discussed in the paralipomena, f. 40–46v, but only codices with the shelfmarks V. 0. 7 and V. 6. 14 are cited; Colvillius himself did not complete this portion of the work. In the Colvillian catalogue, however, at f. 248v, codex II. K. 19, f. 138, is cited among the six books presenting the work of Ioannes Grammaticus Philoponus on the construction and use of the astrolabe; and again codex II. K. 19 is cited at f. 353 among the Porphyry codices containing the commentary on the two books of Ptolemy's Harmonics. In the Colvillian Ambrosian catalogue, however, at f. 173, the manuscripts II. K. 19; IV. I. 1; V. H. 7; V. O. 14; V. O. 16, containing the Persian canons of George Chrysococces, are cited.

If we finally consult the Scorial codex I. K. 18 (which is the Index of certain Greek manuscripts described by David Colvillius in the very order in which they were preserved in the cabinets, bearing the codex shelfmark II. K. 19), we read there a description that refers to our codex 1. 2. 11, and to no other. But more must be said in order to demonstrate the origin of our codex. Please consult the book entitled: MART. BAILLUS, CANONICUS Tarraconensis: Aeternae memoriae viri Ant. Augustini archiepiscopi Tarracon. Bibliotheca Graeca ms. Latina ms. Mixta ex libris editis variar. linguarum. Tarracone apud Philippum Meg. CCXXCVI, and there (f. 51×), nº 223, you will find the following:

An exposition in epitome of the Persian rules of Astronomy, with tables, by the physician Georgius Chrysococces.

On the use of the Astrolabe, by Joannes Alexandrinus Philoponus.

Commentaries on Ptolemy's Harmonics, by Porphyry.

A book on recent paper, in folio letter format.

It is clear that our codex I. E. 11 came to the Escorial library after N. Turrianus had already completed his Catalogue (I. X. 16); it is therefore not unreasonable that there should be absent from the leaves of the codex that letter or mark by which Turrianus had designated the codices of each class, which he had written in the codices themselves (for example, P is the mark for medical codices, T for astrological, Y for chemical). It is likewise evident that Turrianus's alphabetical index (I. X. 18) is both more recent and more complete than the catalogue; moreover, that the alphabetical index was begun after the year 1586, and that the scribe who wrote out the Latin pages of the alphabetical index had himself consulted and

adhibuisse Augustinianae Bibliothecae catalogum typis expressum.
Cf. GRAUX, *Essais sur les origines du fond grec de l'Escurial*, Paris, 1880, p. 306 et p. 450 ; MILLER, *catal.* p. XIII.

3. Codex Scorialensis II. *Σ*. 5 (erat II. K. 21 ; III. *E*. 5) ; chart., saec. XVI ; ff. III+183+III, cm. 28,2×20,8. — F. I. in ima p. «*D. D. de M.*[a]». — In Turriani *catalogo* (I. X. 16) laudatur f. 58ᵛ ; in Turriani *indice alphabetico* (I. X. 18), f. 47ᵛ : *Γαληνοῦ.... Περὶ συμπτωμάτων βιβλία ἕξ. ἀκεφ.* III. *E*. 5 ; II. *K*. 21. *Ὑπόμνημα εἰς τὸ περὶ διαίτης ὀξέων νοσημάτων βιβλίον Ἱπποκράτους, ἤτοι περὶ πτισάνης.* III. *E*. 5 ; II. K. 21. — Cf. MILLER, *Catalog.* p. 75.

F. I-IIᵛ Vacant. — F. III. Index graecus Turriani manu exaratus. — F. IIIᵛ. Index latinus.

F. 1. Titulum exhibet index graecus codici praemissus : *Γαληνοῦ περὶ συμπτωμάτων βιβλία ἕξ ἄνευ ἀρχῆς.* (*Περὶ τῶν ἄνευ ὕλης ἐπιρρύτου ὑγρῶν καὶ ξηρῶν νοσημάτων. — Περὶ μὲν δὴ τῶν χωρὶς ὕλης ἐπιρρύτου — εἰ μὴ μέλλοι τις ἐν αὐτοῖς ἐπὶ πλεῖστον γυμνάζεσθαι.*) — F. 7ᵛ Vacat.

F. 8. *Γαληνοῦ περὶ αἰτίας νοσημάτων.* (*Πόσα μέν ἐστι καὶ τίνα τὰ πάντα νοσήματα κατ' εἴδη τε καὶ γένη — ἀκολουθήσεις τῇ τῶν ἀμφισβητουμένων κρίσει. Τέλος περὶ τῆς τῶν συμπτωμάτων διαφορᾶς.*)

F. 25. *Γαληνοῦ περὶ συμπτωμάτων αἰτιῶν.* (in marg. *Δ'*). Sequitur libri index. *Τὰς αἰτίας τῶν συμπτωμάτων ἐν τοῖσδε τοῖς γράμμασι σκεψώμεθα κτέ.* — f. 28ᵛ. *Ἱπποκράτους ὅρκος.*

F. 29. *Κεφάλαια τοῦ περὶ τῆς συμπτωμάτων διαφορᾶς* — expl. f. 41. *Γαληνοῦ περὶ τῶν ἐν τοῖς συμπτώμασιν αἰτιῶν, τέλος.*

F. 41. *Γαληνοῦ περὶ αἰτίας συμπτωμάτων βιβλίον β'.* —

F. 56. *Γαληνοῦ περὶ αἰτίας συμπτωμάτων βιβλίον ς'* — f. 71 expl. *τῶν μηδ' ὅλως ταῦτα παρατηρουμένων.*

F. 71. *Εἰς ἀπεψίαν καὶ εἰς πνεῦμα ἄριστον.* — (*Ἄρτον καύσας καὶ ἀμανίτην — καὶ οὕτως λάμβανε*). Est medicum praeceptum.

F. 71. *Ἡμέραι εὑρέσιμοι σύντομοι ἀκριβεῖς ἐπακολουθοῦσι τῷ κύκλῳ τοῦ ἡλίου.— Κύκλος ἡλίου πρῶτος · ὁ Μάρτιος ἐμβαίνει εἰς ἡμέραν Παρασκευήν · ὁ Ἀπρίλλιος εἰς δευτέραν — ὁ Φεβρουάριος εἰς σάββατον.*
Κύκλος δεύτερος. ὁ Μάρτιος ἐμβαίνει εἰς σάββατον — ὁ Φευρουάριος εἰς κυριακήν κτέ. usque ad *Κύκλος ἡλίου κζ'. Μάρτιος κυριακὴ — Φευρουάριος δευτέραν. Κύκλος κη'. Μάρτιος β' — Φευρουάριος γ'.*
Μὴν Σεπτέμβριος ἔχει ἡμέρας λ', ἡ ἡμέρα ὥρας ιβ' καὶ

to have used the Augustinian Library catalog printed ex-
npress.
Cf. GRAUX, Essays on the origins of the Greek background of the Escorial, Paris, 1880, p. 306 and p. 450; MILLER, catal. p. XIII.

3. Codex Scorialensis II. E. 5 (was II. K. 21; III. E. 5);
paper, 16th century; ff. 111 + 183 + 111, cm. 28.2 x 20.8. - F. I. at the bottom of the page "D. D. de M." - In Turriani's catalogue (I. X. 16) cited at f. 58; in Turriani's alphabetical index (I. X. 18), f. 47: Γαλήνου.... Περὶ συμ πτωμάτων βιβλία ἕξ. ἀκεφ. III. E. 5; II. K. 21. Υπόμνημα εἰς τὸ περὶ διαίτης ὀξέων νοσημάτων βιβλίον Ιπποκράτους, ἤτοι περὶ πτισάνης. III. E. 5; II. K. 21. - Cf. MILLER, Catalog. p. 75.

F. I-IIv Vacant. - F. III. Greek index written in Turrianus's hand. [redacted] - F. III. Latin index.

F. 1. The Greek index prefixed to the codex gives the title: Γαλη τοῦ περὶ συμπτωμάτων βιβλία ἐξ ἄνευ ἀρχῆς. (Περὶ τῶν ἄνευ ὕλης ἐπιρρύτου ὑγρῶν καὶ ξηρῶν νοσημάτων. Περί μὲν δὴ τῶν χωρὶς ὕλης ἐπιρρύτου - – εἰ μὴ μέλλοι τις ἐν αὐ τοῖς ἐπὶ πλεῖστον γυμνάζεσθαι.) - F. 7 Vacat. Galen's On

F. 8. the Causes of Diseases. (How many diseases there are in total, and what they are by species and genera, you will follow in the judgment of the disputed matters. End of On the Differences of Symptoms.)

F. 25. Galen's On the Causes of Symptoms. (in marg. Δ'). The book's index follows. Let us examine the causes of the symptoms in these writings, ch. 25. — f. 284. The Oath of Hippocrates. Chapter

F. 29. headings of On the Difference of Symptoms - expl. f. 41. Galen's On the Causes of Symptoms, end. Galen's On the Causes of

F. 41. Symptoms, Book II. Galen's On the Causes of Symptoms,

F. 56. Book VI - f. 71 expl. τῶν μηδ' όλως ταῦτα παρατηρουμένων. On indigestion and for an excellent remedy for flatulence.

F. 71. (Having burned bread and amanita mush[redacted]om – and take it thus). This is a m[redacted]ical prescription.

F. 71. Concise and accurate days of discovery following the solar cycle. — First solar cycle: March begins on Friday; April on Monday — February on Saturday.

Second cycle. March begins on Saturday; February — on Sunday, etc., up to Solar cycle 27. March on Sunday, February on Monday.[redacted]
Cycle 28. March 2nd — February 3rd.
The month of September has 30 days, the day has 12 hours and

ἡ νὺξ ὥρας ιβ'. — Sequuntur versus aliquot *Ἐγὼ Συμεὼν καὶ τὸν μάμαντα (?) φέρω τὸν Ἄνθιμον τε Βαβύλαν Ζαχαρίαν — τὸν Κυριακὸν καὶ Γρηγόριον θύτην. Μὴν Ὀκτώβριος ἔχει ἡμέρας λα', ἡ ἡμέρα ἔχει ὥρας ια' καὶ ἡ νὺξ ὥρας ιγ'.* Sequuntur 8 versus *Ἐμοὶ δὲ κόσμος, ἡ στάσις Ἀνανίου — Τερέντιος ἅμα τε σὺν Νεονίλλᾳ. Μὴν Νοέμβριος ἔχει ἡμέρας λ', ἡ ἡμέρα ἔχει ὥρας ι' καὶ ἡ νὺξ ὥρας ιδ'.* Sequuntur 25 versus *Ἐγὼ δὲ χαίρω τοῖς δυσὶν ἀργύροις — Ἰακώβῳ τε σὺν τῷ Στεφάνῳ νέῳ. Μὴν Δεκέμβριος ἔχει ἡμέρας λα', καὶ ἡ ἡμέρα ἔχει ὥρας θ', καὶ ἡ νὺξ ὥρας ιε'.* Sequuntur versus aliquot *Ἐγὼ δὲ Ναοὺμ Ἀββακοὺμ Σοφονία — στύλον Δανιὴλ Σπυρίδωνος τὸν βίον.*

F. 73. *Γαληνοῦ ὑπόμνημα εἰς τὸ περὶ διαίτης ὀξέων, ἤγουν περὶ πτισάνης.* — (*Οἱ συγγράψαντες* — f. 183ᵛ *οὐδὲ θέρμης πλείονος ἢ κατὰ τὸ κρόμμυον, αἴσθησιν.* — reliqua capita libri II desunt.)

4. Cod. Scorialensis II. *Σ.* 7 (erat II. *Α.* 15 ; III. *Λ.* 7) ; chart., saec. XV, ff. III+334+II ; cm. 28,2×19,5. — In Turriani catalogo (I. X. 16) laudatur codex noster f. 8 ; in Turriani *indice alphabetico* (I. *X.* 18), f. 81ᵛ *Διονύσιου Κορινθίου τοῦ Ἀφρικανοῦ. Οἰκουμένης περιήγησις μετ' ἐξηγήσεως* II. *Α.* 15 ; III. *Λ.* 17) ; f. 206ᵛ *Λιβανίου σοφιστοῦ... Μονῳδία ἐπὶ τῷ βασιλεῖ Ἰουλιανῷ* II. *Α.* 15 ; II. *Γ.* 15 ; IV. *Ζ.* 5 ; III. *Λ.* 7 ; f. 247ᵛ *Ὁμήρου... Ἔτι Ἰλιὰς μετὰ παραφράσεως Τζέτζου* II. *Α.* 15 ; IV. *Η.* 19 ; IIII. *Α.* 9 ; II. 2. 8 ; IV. *Κ.* 4 ; III. *Λ.* 7 ; VII. *Δ.* 18 ; f. 246ᵛ *Ξενοφῶντος ῥήτορος... Περὶ πολιτείας Λακεδαιμονίων* II. *Α.* 15 ; III. *Λ.* 7 ; f. 299ᵛ *Φωκυλίδου Παραινέσεις* II. *Α.* 15 ; II. *Λ.* 7. — Cf. MILLER, *Catalog.*, p 82.

F. I IIᵛ Vacant. — F. III. <« *Libanii ut puto ad Modestum* >». (*Καλῶς μοι δοκοῦσιν οἱ ποιηταὶ περὶ τοῦ ἔρωτος — καὶ ζητῶν οὐκ ἔστιν ὅτε οὐχ εὕρεν.*)
Καὶ κόρχορος ἐν λαχάνοις. κόρχορος τὸ κοινῶς λεγόμενον ποντικόντερον · οὗ γένη τρία ἢ εἴδη τρία. τὸ ἓν δ καὶ κοράλια λέγεται ἔχει ἄνθος κόκκινον, τὸ δεύτερον παγονάτη, τὸ ποντικόντερον ἄσπρον. Sequitur epigramma (6 vv.) : *Pindarus ut pueri graemio suffusus amati — Si saeva, excrucio, si bona sum perimo.* Ed. MILLER, *l. l.*
Sequitur epigramma (6 vv.) : *Ἄδηλον. Πολλὰ τὸ δαιμόνιον δύναται κἂν ᾖ παράδοξα — ἢ δρύας ἢ πλατάνους οἶδε χαμαὶ κατάγειν.* — Ed. MILLER, l. l.

F IIIᵛ. Index latinus locupletissimus Colvillii manu exaratus.

F. 1. Indes graecus Turriani manu exaratus.

the night has 12 hours. — There follow several verses: "I, Simeon, also bear Mamas (?) with Anthimos, Babylas, Zacharias, Kyriakos, and Gregory the sacrificer." The month of October has 31 days, the day has 11 hours and the night has 13 hours. There follow also verses: "But to me the world is the steadfastness of Ananias; Terentius together with Neonilla." The month of November has 30 days, the day has 10 hours and the night has 14 hours. There follow 25 verses: "But I rejoice in the two silver coins — with James and young Stephen." The month of December has 31 days, and the day has 9 hours, and the night has 15 hours. There follow several verses: "But I, Nahum, Habakkuk, Zephaniah — the pillar of Daniel, the life of Spyridon."

F. 73. Galen's commentary on the treatise on acute diseases, that is, on barley gruel. — (Those who wrote — f. 183: nor of greater heat than that of the onion, a perception. Books II — remaining chapters are missing.)

4. Cod. Scorialensis II. E. 7 (formerly II. A. 15; III. A. 7); paper, 15th century, ff. III+334+II; dimensions 28.2 × 19.5 cm. In Turriani's catalogue (I. X. 16) our codex is cited at f. 8; in Turriani's alphabetical index (I. X. 18), f. 81' Dionysius of Corinth surnamed the African, Periegesis of the Inhabited World with commentary (II. A. 15; III. A. 17); f. 206 Libanius the Sophist... Monody on the Emperor Julian (II. A. 15; II. Γ. 15; IV. 2. 5; III. A. 7); f. 247 Homer... Also the Iliad with the paraphrase of Tzetzes (II. A. 15; IV. H. 19; IIII. A. 9; II. 2. 8; IV. K. 4; III. A. 7; VII. Δ. 18); f. 246 Xenophon the rhetor... On the Constitution of the Lacedaemonians (II. A. 15; III. A. 7); f. 299 Phocylides, Admonitions (II. A. 15; II. A. 7). — Cf. MILLER, Catalog. p. 82.

F. I–II Blank. — F. III. «Libanius, as I think, to Modestus». (Καλῶς μοι δοκοῦσιν οἱ ποιηταὶ περὶ τοῦ ἔρωτος... καὶ ζητῶν οὐκ ἔστιν ὅτε οὐχ εὗρεν.) Καὶ κύρχορος ἐν λαχάνοις. κόρχορος is the plant commonly called ποντικόντερον; it has not three genera or three species, but one, also called κοράλια, which has a red flower; the second is παγονάτη; the ποντικόντερον is white. There follows an epigram (6 lines): Pindarus ut pueri gremio suffusus amati — Si saeva, excrucio, si bona sum perimo. Ed. MILLER, l. l. There follows an epigram (6 lines): Anonymous. Πολλὰ τὸ δαιμόνιον δύναται κἂν ᾖ παράδοξα — ἢ δρύας ἢ πλατάνους οἶδε χαμαικατάγειν. — Ed. MILLER, l. l.

F III. A very comprehensive Latin index written by hand by Colvillius.
F. 1. A Greek index written by hand by Turrianus.

F. 1v. Alter index graecus eadem manu exaratus, quae codicem scripsit.
Sequuntur 8 versus, quibus postpositus est titulus : *Γλυκύτητα μέλιτος πῶς ἀπαγγείλω τοῖς ἀγνοοῦσιν.* (*Ἀνὴρ σοφός τις ἐν παλαιτάτοις χρόνοις — τοῖς οὖσιν ὧδε σανίσιν εὐκοσμίας.*). — Ed. MILLER, *l. l.*
Sequitur index latinus eadem manu exaratus, quae in Turriani *indice alphab.* (I. X. 18) latinas paginas scripsit.

F. 2. *Προθεωρία τοῦ Ὁμήρου.* (*Μετὰ Θέτιδος καὶ Πηλέως γάμους ἦγον ἐν Πηλίῳ τῆς Θεσσαλίας ὄρει — ἐν ἐκβολαῖς προδεδήλωκεν.*)
Περὶ τῆς ὁμηρικῆς ποιήσεως. (*Τὴν Ὁμήρου ποίησιν οἱ πολλοὶ ψιλήν τινα διήγησιν περὶ τοῦ τρωικοῦ πολέμου — καὶ βιωφελὲς τῆς φιλοσοφίας μέρος.*)

F. 3. *Ὁμήρου γένεσις.* — In marg. : « *Procli de quo vide Ω pl. I, n. 12, fol. 4.* — (*Ὅμηρος ὁ ποιητὴς υἱὸς μὲν ἦν κατά τινας Μάρωνος καὶ Ὀρνιθοῦς — κοσμήτορα θεῖον Ὅμηρον.*)
Ἡροδότου περὶ Ὁμήρου γενέσεως. (*Ἡρόδοτος Ἁλικαρνασσεὺς περὶ Ὁμήρου γενέσιος — τῶν δὲ τρωικῶν ὕστερον γεγένηται Ὅμηρος ἔτεσιν ἑκατὸν ἑξήκοντα.*)

F. 8. *Μῆνιν ἄειδε θεά.* (*Ἐζήτηται δὲ διὰ τί ἀπὸ τῶν τελευταίων ἤρξατο ὁ ποιητὴς — λαβὼν δὲ κλάδος αὐτὸς ἐστέψατο. Δόξα τῷ παναγάθῳ Θεῷ τῷ δόντι τόδε τὸ τέλος.*). Commentarius est ad A, 1.

F. 9. Vacat.

F. 10. *Ἰλιάδος α'. Ὁμήρου ῥαψῳδίας. Ἄλφα. λιτὰς Χρύσου. λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.* — F.10-248. Iliadem exhibent ; quae sinistram uniuscuiusque paginae occupat columnam, paraphrasis Tzetziana (cuius primus versus est *Τὴν ὀργὴν. εἰπε ὦ θεὰ τοῦ υἱοῦ Πηλέως Ἀχιλλέως*) dextram occupat. Deest vero paraphrasis a f. 236v (*Ω*, 11).

F. 248. *Τέλος τοῦ παρόντος βιβλίου τοῦ Ὁμήρου Ἰλιάδος. τετράδα λα'.*

F. 248v Vacat.

F. 249. *Ἱστορίαι τιναὶ* (sic) *ἐκ τῶν τοῦ Λυκόφρονος βίβλων.* (*Ἀλέξανδρος Οἰνώνην εἶχε γυναῖκα — μάταιον κινοῦσατοῦ στόματος ἦχον.*). Harum « historiarum » postremae titulus est : *Ὁ δὲ τὴν δούρειον ἵππον κατασκευάσας Ἐπειὸς ἦν.* (*Πανοπεὺς ὁ Ἐπειοῦ πατὴρ — τοῦ στόματος ἦχον.*)

F. 251-252v Vacant.

F. 253. *Παρατηρήσεις ἡμερῶν ληφθεῖσαι ἀπὸ τῆς βίβλου Ἀτιστοτέλους, ἃς παραφυλάττειν χρὴ εἰς τε φλεβοτομίας καὶ καθάρσεις καὶ παντοίας ἰατρείας.* (*Δεῖ γινώσκειν ὅταν τύχῃ ἐν ἡμέρᾳ δευτέρᾳ τῆς εὐδομάδος ἢ ὀγδόῃ Αὐγούστου ἢ τοῦ Δεκεμβρίου ἢ τοῦ Ἀπριλλίου — καὶ τὸ γε-*

F. 15. Another Greek index written by the same hand that copied the codex.

There follow 8 verses, after which the title is appended: Γλυκάτητα μέλιτος πῶς ἀπαγγείλω τοῖς ἀγνοοῦσιν. (A certain wise man in most ancient times — to those present here on the well-ordered boards.). - Ed. MILLER, 1. 1. l.

There follows a Latin index written by the same hand that wrote the Latin pages in Turrianus's alphabetical index (I. X. 18). Προθεωρία

F. 2. του Ομήρου. (After the wedding of Thetis and Peleus, they celebrated on Mount Pelion in Thessaly — he has indicated in the prefaces.)

Περὶ τῆς ὁμηρικῆς ποιήσεως. (Most people regard the poetry of Homer as a mere narrative concerning the Trojan War and a useful part of philosophy.)

F. 3. Genesis of Homer. In marg. : Procli de quo vide n pl. 1, nn. 12, fol. 4. n("Homer the poet's son was against you nMaronos and Ornithous — κοσμήτορα θείον "Ομηρον.) Herodotus on the Birth of Homer. (Herodotus of Halicarnassus on the birth of Homer – Homer was born one hundred and sixty years after the Trojan War.)

F. 8. Sing, goddess, the wrath. (It has been inquired why the poet began from the last events – and taking a branch he crowned himself. Glory to the all-good God who granted this end.) Commentarius est ad A, 1.

F. 9. Vacant.

nF. 10. Iliad, Book 1. Homer's rhapsody. Alpha. The prayers of Chryses. The plague upon the army, the strife of kings. — F. 10–248. The Iliad is presented; the left column of each page is occupied by the text, and the right column is occupied by the Tzetzan paraphrase (the first verse of which is Τὴν ὀργὴν εἶπε ὦ θεὰ τοῦ υἱοῦ Πηλέως Αχιλλέως). The paraphrase is, however, missing from f. 236r (Ω, 11) onward.

F. 248. End of the present book of Homer's Iliad. Quire 31.

F. 248nF. Vacant.

249. Certain histories (sic) from the books of Lycophron. (Alexander had Oenone as his wife — moving the vain sound of the mouth.) The title of the last of these histories is: And it was Epeios who constructed the Wooden Horse. (Panopeus, the father of Epeios — the sound of the mouth.)

F. 251–252 Blank.

F. 253. Observations on days taken from the book of Aristotle, which should be observed for phlebotomies and purgations and all manner of medical treatments. (One must know that when it falls on the second day of the week, or the eighth of August, or of December, or of April, and the child

νόμενον ἐν ταύταις ταῖς ἡμέραις παιδίον, βιοθάνατόν ἐστι)· Cf. *Cat. codd. astr.* IV, 33 (12, f. 94v, ubi Mazonatae Persae tribuuntur, et p. 118-119); VI, 34 (3, f. 110 Mazonat., et nonnulla differunt); VII, 23 (7, f. 151v); VIII, III, 23 (42, f. 56v caput tertium); VIII, IV, 7 (66, f. 176v).

Sequuntur haec: *Ὅτι λυκάβας λέγεται ὁ αἰὼν ἀπὸ ἀριθμοῦ τῶν λύκων. — Ὅτι ἀπὸ χελώνης κιθάραν ὁ Ἑρμῆς ἐποίησεν. — Ὅτι φοβεῖται ὁ κροκόδειλος τὸν κρόκον κτέ. — Ὅτι κυλιομένη ἡ ἀλώπηξ ἐν σπορίμῳ χωρίῳ ποιεῖ τὸν τόπον ποῦ κυλίεται μὴ βλασθῆναι κτέ.*

Ἀριστοτέλους περὶ θεωρίας αἱμάτων σωτηρίων καὶ ὀλεθρίων. (Ἐπὶ μὲν τοῦ ἥρως Μαρτίῳ ἢ Ἀπριλλίῳ ἢ Οὐνίῳ (sic) *εἰ φλεβοτομεῖ τις — ταχέως τελευτᾷ.)* — Cf. *Cat. codd. astr.* VIII, IV, 7 (66, f. 177).

Τοῦ αὐτοῦ ὅμοιον περὶ θεωρίας αἱμάτων. (Αἷμα ἐὰν ῥεύσῃ κατάμαυρον — θάνατον δηλοῖ ἄχρι ἑξαμηναίου (sic) *χρόνου.)*. — Cf. *Catal. codd. astr.* VIII, IV, 7 (66, f. 177v). Sequuntur haec: *Πάντα δόκιμα διὰ πείρας. ἡ τραγῳδία θρήνους ἔχει καὶ οἰμωγάς· ἡ δὲ κωμῳδία γέλωτα καὶ σκώμματα.*)

F. 255v *Στίχοι ἡρωικοὶ εἰς μνῆμα* — quibus alia manus addidit: *Λεονάρδου τοῦ κασιγνήτου Ducis seu Hegumeni cuius nomen ter in his legitur.*» — « *Ducis seu* » lineola delevit. — De Leonardo II, qui Rumaniae despota fuit, fortasse sermo est, ut Miller censet, o. l., p. 84, n. 1. — In marg.: *ἀστέρες. Πείρεα παμφανόωντα καὶ ἠελίου ἀκάμαντον — σωφροσύνης τε πρήξιας καὶ ἀφροσύνης.* — 16 vv.

In marg. *χέρες. Ποῦ νῦν Πραξιτέλης, ποῦ δ' αἱ χεῖρες τοῦ Πολυκλήτου — Μορφὴ νηὸν ἔχειν, ὡς μακάρων ξόανον.* — 10 vv.

Ταῦτα θῆκεν εἵνεκεν κούρης κοιράνεω. — ἕτεροι. (Τὴν ἐσορῇς ξένε σήματι ἐν μικρῷ οὖσαν τῷδε — ἐκ κενέας μακάρων, οὐ θεὸς ἀθάνατος.) — 10 vv.

Ἕτεροι. — (Ὦ ξένε ἐνθάδε κεῖται ἑκάστη τῶν ἀρετάων — καὶ κασιγνήτη Λεονάρδου ἡγεμόνος.)

F. 256. *Διονυσίου οἰκουμένης περιήγησις.* — Post Dionysii *γένος (Διονύσιος γεγονὼς υἱὸς Δίωνος Ἀλεξανδρέως — τῶν πόλεων καὶ ποταμῶν)* inc.: *Ἀρχόμενος γαῖαν τε καὶ εὐρέα πόντον ἀείδειν* — expl. *αὐτῶν ἐκ μακάρων ἀντάξιος εἴη ἀμοιβή.* — Dionysii versus sinistra paginae uniuscuiusque exhibet columna, dextra paraphrasim. — F. 284. *Τέλος σὺν Θεῷ τῆς Διονυσίου περιηγήσεως στίχοι ,ας' ἑπτά.*

born on these days is destined to a violent death. Cf. Cat. codd. astr. IV, 33 (12, f. 94v, where it is attributed to the Persian Mazonatas, and pp. 118–119); VI, 34 (3, f. 110, Mazonatas, with some differences); VII, 23 (7, f. 151r); VIII, III, 23 (42, f. 56r, third chapter); VIII, IV, 7 (66, f. 176r).

The following passages appear: "That 'lycabas' means an age, derived from the counting of wolves. — That Hermes made a lyre — from a tortoise shell. That the crocodile fears saffron, etc. — That when a fox rolls about in a sown field, it causes the place where it rolls to bear no growth, etc.

Aristotle, On the Observation of Salutary and Deadly Bloods. (Concerning the hero: if one is bled in March, April, or June [sic], he dies quickly.) Cf. Cat. codd. astr. VIII, IV, 7 (66, f. 177).

By the same author, a similar work On the Observation of Bloods. (If blood flows very dark — it signifies death within a period of six months [sic].) Cf. Catal. codd. astr. VIII, iv, 7 (66, f. 177). The following passages appear: All things are proven by experience; tragedy contains laments and wailings, while comedy contains laughter and jests.)

F. 255v Heroic verses for a tomb — to which another hand added: "Of Leonardo, the brother of the Duke or Hegumen, whose name is read three times herein." — The words "seu Ducis" were deleted with a stroke. The reference may be to Leonardo II, who was Despot of Romania, as Miller believes, o. l., p. 84, n. 1. — In the margin: stars. Dazzling Pleiades and the tireless sun — the deeds of temperance and folly. — 16 lines.

In the margin, hands. Where now is Praxiteles, and where are the hands of Polyclitus? A form worthy of inhabiting a temple, like the image of the blessed. — **10 vv.**

These things he dedicated on account of the maiden to the lord. — Others. (The you behold, stranger, being within this small monument — from the empty abode of the blessed, where the immortal god dwells.) 10 vv.

Others. — (O stranger, here lies every virtue and the sister of Leonardo the prince.) The Periegesis of the

F. 256. Inhabited World by Dionysius. After — Dionysius genealogy (Dionysius, born the son of Dion of Alexandria — of cities and rivers) inc.: Beginning to sing of the earth and the broad sea — expl. to them from the blessed an equivalent recompense may be. – The verses of Dionysius are presented in the left column of each page, and the paraphrase in the right column. - F. 284. End, with God's help, of the Periegesis of Dionysius, verses 1,187.

F. 284. *Ἰστέον ὅτι οἱ ἄνεμοι εἰσὶ δώδεκα — δωδέκατος Εὖρος.* — 5 ll.
Ἕως τοῦ ἱεροῦ Διὸς Οὐρίου, ἤτοι στόματος ἀπὸ τοῦ ἱεροῦ λεγομένου πενταστομίου τοῦ Ἄσπρου ποταμοῦ τοῦ Πόντου, στάδια ,γχμ' — ἔστι δὲ τὸ στάδιον ἔχον μῆκος ὁποῖον ἐστὶ τὸ ἱπποδρόμιον. τοιαῦτα δὲ ἑπτὰ ποιοῦσι μίλιον α'.
Ὅτι εἰκοσιπέντε μυριάδων σταδίων ἐστὶν ἡ περιήγησις τῆς γῆς ὡς τῷ Ἐρατοσθένει δοκεῖ — ὁ Περσικὸς κόλπος κατέναντι τῆς Κασπίας καὶ ὁ Ἀραβικός.
Περιτομὴ τῆς δυτικῆς θαλάσσης. (Πρῶτος ἀπὸ τῆς δύσεως ἀρχόμενος πόντος ὁ Ἰβηρικός — ἔνατος ὁ Εὔξεινος πόντος).
Περὶ τῆς ἠπείρου Λιβύης. (Ἡ Λιβύη ἄρχεται ἀπὸ Γαδείρων — ὅτι οἱ Φοίνικες πρῶτοι τὰ γράμματα ἐξευρόντες εἰς Ἕλληνας μετήγαγον.)
Περὶ σχημάτων χωρῶν. (Ἡ μὲν Αἴγυπτος ἔοικε δέλτα τρυγώνω (sic) *— ἡ μέντοι Νάξος φύλλῳ ἀμπέλου.)*
Ὅτι οἱ ἄνεμοι γενικοὶ τέσσαρες — τέταρτον Ζέφωρος (sic) *ἀπὸ δύσεως.*

F. 285. Vacat.

F. 285ᵛ. *Βιβλίον Σ βυλλιακὸν ἐν λόγοις θ'. οἱ σιβυλλιακοὶ χρησμοί. λόγος πρῶτος. (Εἰ τὸ περὶ τὴν ἀνάγνωσιν τῶν ἑλληνικῶν γραφῶν ἐκπονεῖν — ἐξηγήσατο τοίνυν περὶ τοῦ ἀνάρχου θεοῦ τάδε.)* — Haec praefatio est Marci Antimachi; cf. Opsonii editionem, quae a MILLERO, *o.l.*, p. 86 laudatur.— Totius vero operis libri 8 sunt, non novem.

F. 286. *Οἱ τῆς Σιβύλλας χρησμοί — Σιβύλλας βιβλίον α'. περὶ τοῦ ἀνάρχου Θεοῦ. (Εἰ θεὸς μόνος ὃς ἄρχει ὑπερμεγέθης ἀγένητος — ἄνθρωπον ἐδημιούργησεν.)*
Ἐκ τοῦ πρώτου λόγου. (Ἀρχομένη πρώτης γενεῆς μερόπων ἀνθρώπων — μνηστὴν ἀφροσύνης ἐπιθρησκείην κατέχοντες. — Δόξα τῷ ἁγίῳ Θεῷ τῷ ὄντι τέλος τῶν σιβυλλιακῶν χρησμῶν.)

F. 324. *Τὰ τοῦ Φωκυλίδους* (sic). — *(Μὴ πλουτεῖν ἀδίκως· ἀλλ' ἐξ ὁσίων βιοτεύειν — πειθὼ μέγας ὄφελος· ἔρις δ' ἔριν ἀντιτυπτεύει. Τέλος τῶν Φωκυλίδου παραινέσεων.)*

F. 325. *Πολιτεία Λακεδαιμονίων συγγραφεῖσα παρὰ Ξενοφῶντος ῥήτορος. (Ἀλλ' ἐγὼ ἐννοήσας ποτὲ — ὅτι οὐχ ὡς ἀνθρώπους ἀλλ' ὡς ἥρωας τοὺς Λακεδαιμονίων βασιλεῖς προτετιμήκασιν.)*

F. 329ᵛ. *Μονῳδία Λιβανίου ἐπὶ τῷ βασιλεῖ Ἰουλιανῷ. κιαίστορος* (sic). *ῥήτορος. (Ὦ κόποι ἢ μέγα πένθος, οὐκ Ἀχαΐδα γῆν μόνον — οὐ λίθον, οὐ δένδρον, οὐκ ὄρνιν.)*

F. 332ᵛ. <Libanii, Menelai sermo ad Troianos.> *(Εἰ μὲν εὐούλετο* (sic) *Ἀλέξανδρος ὦ Τρῶες — καὶ πολεμήσομεν ἑτέρων ἀναγκαζόντων. Τέλος εἴληφεν ἡ μελέτη Μενελάου.*

F. 334. Post Libanii verba : *διέχει δὲ ὁ Σκάμανδρος τοῦ Ἰλίου στα-*

F. 284. It should be known that the winds are twelve [redacted] The Twelfth Seat. [redacted]
5 11.

From the temple of Zeus Urios, that is, the mouth from the so-called sacred Pentastomion of the White River of Pontus, the distance is 3,640 stadia; a stadium has a length equal to that of the hippodrome. Seven such stadia make one mile.

That the circumference of the earth is twenty-five myriads of stadia, as Eratosthenes holds — the Persian Gulf faces the Caspian and the Arabian Gulf.

A survey of the Western Sea. (The first sea beginning from the west is the Iberian — the ninth is the Euxine Pontus.) Concerning the continent of Libya. (Libya begins from Gadeira — that the Phoenicians, having first invented letters, transmitted them to the Greeks.)

On the shapes of lands. (Egypt resembles a harvest delta; above (sic) [redacted] Naxos, however, resembles a vine leaf.)

That the general winds are four [redacted] fourth, Zephyros (sic) from the west.

F. 285. Vacant.

F. 285v. The Sibylline Book in 9 discourses. The Sibylline Oracles.

First discourse. (If one labors over the reading of Greek writings — he therefore expounded concerning the eternal God the following.) — This preface belongs to Marcus Antimachus; cf. the edition of Opsonius, cited by MILLER, op. cit., p. 86. — The entire work consists of 8 books, not nine.

F. 286. The Oracles of the Sibyl – Sibyl's Book [redacted].

Concerning the eternal God. (If God alone who rules, supremely great, unbegotten, [redacted] created man.)

From the first discourse. (Beginning with the first generation of mortal men, holding fast to the memory of foolishness and superstition. Glory to [redacted] holy God who has granted an end to the Sibylline oracles.)

F. 324. The works of Phocylides (sic). — (Do not grow rich unjustly; but live by righteous means, [redacted] persuasion is of great benefit; strife begets counterstrife. End of the precepts of Phocylides.)

F. 325. The Constitution of the Lacedaemonians, composed by Xenophon [redacted] [name of] the rhetorician. (But I, having once reflected [redacted] that not as ordinary men but as heroes have they honored the kings of the Lacedaemonians.)

F. 329. Monody of Libanius on the Emperor Julian, by the quaestor [redacted] (sic), the rhetorician. (O toils and great mourning, not the land of Achaia alone. Not stone, not tree, not bird.)

F. 332[redacted]. <Libanius, Menelaus's speech to the Trojans.> (El μέν evoú λετο (sic) Alexander, O Trojans, and we shall fight when others compel us. The exercise of Menelaus has reached its end.

F. 334. After the words of Libanius: the Scamander is distant from Ilium by sta [redacted]

δίοις β' — συμπίπτει δὲ εἰς αὐτὸν ὁ Αὔδηρος. — Excerpta haec sunt e Strabonis geogr. XIII, 602.

5. Cod. Scorialensis III. *Y.* 14 (erat IV. *K.* 17 ; IIII. *E.* 14); chart., ff. VII+211 I ; cm. 21,2×14,3. Duo codices in unum librum coaluerunt ; ff. 1-187 scripta sunt anno p. Ch. n. 1486 ; ff. 188 sqq. sunt anni 1323, p. Ch. n. — Cf. Miller, *Catal.*, p. 251.— F. 187 : *δόξα τῷ Θεῷ τῷ δόντι ἀρχὴν καὶ τέλος : ἀμήν :* — *γραφὲν παρὰ τοῦ εὐτελεστάτου ἐν ἱερομονάχοις Νικηφόρου · τοῦ ἐξευτίας* (1) *υἱοῦ Μιχαὴλ ἱερέως ἐκείνου τοῦ ἐξ Ἀθηνῶν · τελειωθέντος ἐν τῇ ἀναλώσει ἐκείνη · τῆς πατρίδος εὐείας καμοῦ δὲ σώσαντός με τοῦ Θεοῦ · ἵνα μετάμελος γένωμαι τῶν ἀμετρίτων μου ἁμαρτιῶν · ὃς καὶ μονάσας · ἐν τῇ σεβασμία μεγάλη μονὴ τῆς ὑπεραγίας μου ἐν τῷ Βατωπαιδ · ἐν ᾧ γέγραπτε καὶ τὸ παρὸν βιβλίον ἐν μηνὶ Μαίῳ κγ', ἐν τῷ ,ϛϡζ δ' ἔτη, ἰνδ. δ'. εὔχεσθαί μοι τῶν ἀναξίω καὶ ἁμαθῆ παρὰ πάντων* (sic). — Et margini adpictum est *τοῦ ἁγιομνήτη*, quae verba ad scribae patrem referenda sunt. — F. 236 : *ἐτελειώθη ἡ παροῦσα βίβλος μηνὶ Μαρτίῳ α' ἡμέρᾳ δ'. τοῦ ,ϛωλα' ἔτους διὰ χειρὸς ἐμοῦ μοναχοῦ Γεωργίου... καὶ ἰητροῦ τοῦ βασιλικοῦ ξενῶνος ἐπὶ τῆς βασιλείας Κομνηνοῦ κυρ. Ἀνδρονίκου Παλαιολόγου · ταραττομένου μετὰ τοῦ ἐγγόνου αὐτοῦ κυρ. Ἀνδρονίκου τοῦ Παλαιολόγου καὶ βασιλέως τῶν χρόνω ἐκείνω.*

F. III (praeditum est numero II). — *Ἰσαακίου υἱοῦ Χουνείνι. Hic est verus prioris tractatus acephali auctor. Isaacius Chuneini filius.* — Sequuntur 3 ll. graece.— F. III^{v}. « *Diuersorum medicorum opuscula.* » III. Y. 14. Et in ima p. Colvillius scripsit : « *Pro Isaac Syro uide I.* K. 2 *num.* 61 *signo* ** *et AA.* » F. IV (praeditum est numero III). Index latinus. — F. IV-VI (numero V praeditum). Vacant. F. VI^{v}. *Τὰ ὀνόματα τῶν γραφόντων.* — (*Ἀκτουάριος — Παῦλος ὁ Αἰγιναῖος*). — F. VII (numero VI praeditum). Index graecus, qui quartam fere huius p. partem et sequentis paginae partem occupat.

F. 1. Vacat.

F. 1^{v}. Excerpta medica duo, quorum prius acephalum. — (*Εἴπερ συμβῇ πόνος ἐν τῷ βοηθήματι διὰ τὸ ἔχειν σκαμονίαν — ἀλείφεσθαι τὸ ὑπογάστριον.*) Cf. f. 77^{v}.
Περὶ ἀντιβαλλομένων ἐκ τῶν Γαληνοῦ. (*Ἐν Ἀλεξανδρείᾳ ἐπί τινος γυναικὸς κινδυνευούσης ζητήσας λυχνίδα — ἀντὶ ἀβροτόνου ὀρίγανον*). — Cfr. f. 77^{v}.

F. 2. In summa pag. : *Fragmentum ex Isaaco filio Chunein. Vid. cod.* 17 *huius Plutei.* In folii VII indice est : *ἐκ τῶν Ἀκτουαρίου τινά* (erat *τμῆμα κτέ.*, sed haec verba erasa sunt) ; et in Turriani *catalogo* (I. *X.* 16), f. 60^{v} : *Μέρος τῆς βίβλου τοῦ Ἀκτουαρίου.* — Prima paginae verba sunt haec : *καὶ ἡ σάρξ,*

(1) Scil. *ἐξ Εὐβοίας.*

2 stades and the Lydias flows into it. Excerpts
these are from Strabo's geogr. XIII, 602

5. Cod. Scorialensis III. Y. 1-1 (formerly IV. K. 17; 1111. E. 14); paper, ff. VII + 211; cm. 21.2 × 14.3. Two codices have been combined into one volume; ff. 1–187 were written in the year A.D. 1486; ff. 188 ff. belong to the year A.D. 1323. — Cf. Miller, Catal., p. 251. — F. 187: δόξα τῷ Θεῷ τῷ δόντι ἀρχὴν καὶ τέλος· ἀμήν· γραφὲν παρὰ τοῦ εὐτελεστάτου ἐν ἱερομονάχοις Νικηφόρου· τοῦ ἐξενείας (') υἱοῦ Μιχαὴλ ἱερέως ἐκείνου τοῦ ἐξ Ἀθηνῶν· τελειωθέντος ἐν τῇ ἀναλώσει ἐκείνη τῆς πατρίδος εὐείας καμοῦ δὲ σώσαντός με τοῦ Θεοῦ· ἵνα μετάμελος γένωμαι τῶν ἀμετρίτων μου ἁμαρτιῶν· ὃς καὶ μονάσας· ἐν τῇ σεβασμία μεγάλη μονὴ τῆς ὑπεραγίας μου ἐν τῷ Βατωπαιδ· ἐν ᾧ γέγραπτε καὶ τὸ παρὸν βιβλίον ἐν μηνὶ Μαίω κγ', ἐν τῷ δ' ἔτη, Ἰνδ. δ'. εὔχεσθαί μοι τῷ ἀναξίω καὶ ἀμαθῆ παρὰ πάντων (sic). [Glory to God who granted both beginning and end; amen; written by the most humble among hieromonks, Nikephoros, son of that exile (?) and of the priest Michael, who came from Athens, completed at the time of the destruction of that fair homeland, while God preserved me, that I might repent of my innumerable sins; who also took monastic vows in the venerable great monastery of my most holy Lady at Vatopedi, where the present book was likewise written on the 23rd of May, in the 4th year, Indiction 4; pray for me, the unworthy and ignorant, all of you.] — And in the margin is painted τοῦ ἁγιομνήτη, which words are to be referred to the scribe's father. . 236: ἐτελειώθη ἡ παρούσα βίβλος μηνὶ Μαρτίῳ α' ἡμέρᾳ δ'. τοῦ ϛωλα' ἔτους διά χειρὸς ἐμοῦ μοναχοῦ Γεωργίου... καὶ ἰητροῦ τοῦ βασιλεικοῦ ξενῶνος ἐπὶ τῆς βασιλείας Κομνηνοῦ κυρ. Ἀνδρονίκου Παλαιολόγου· ταραττομένου μετὰ τοῦ ἐγγόνου αὐτοῦ κυρ. Ἀνδρονίκου τοῦ Παλαιολόγου καὶ βασιλέως τῷ χρόνω ἐκείνω. [The present book was completed on the 1st of March, the 4th day, in the year 6831, by the hand of me, the monk Georgios... and physician of the imperial xenon, in the reign of the Komnenian lord Andronikos Palaiologos, who was at that time in conflict with his grandson, lord Andronikos Palaiologos and emperor.]

F. III (bearing the number II). Ισαακίου υἱοῦ Χουνείνι. This is the true author of the preceding headless treatise. Isaac, son of Chunein. Three leaves follow in Greek. F. IV "Opuscula of various physicians." III. Y. 14. And at the bottom of the page Colvillius wrote: "For Isaac Syrus see I. K. 2 no. 61 with the sign ** and AA. F. IV (bearing the number III). Latin index. F. IV–VI (bearing the number V). Blank. F. VI. Τὰ ὀνόματα τῶν γραφόντων. — (Actuarius, Paul of Aegina). F. VII (bearing the number VI). Greek index, which occupies nearly one quarter of this page and part of the following page. Blank.

F. 1.

F. 1v. Two medical excerpts, of which the former is headless. (Εἴπερ συμβῇ πόνος ἐν τῷ βοηθήματι διὰ τὸ ἔχειν σκαμονίαν — ἀλείφεσθαι τὸ ὑπογάστριον.) Cf. f. 77.
On Substitutes, from Galen. (In Alexandria, in the case of a woman in danger, having sought lychnis as a substitute for southernwood, he used oregano instead.) — Cf. f. 77.

F. 2. At the top of the page. A fragment from Isaac son of Chunein. See cod. 17 of this Pluteus. In the index on folio VII it reads: ἐκ τῶν Ἀκτουαρίου τινά (the words ἦν τμήμα κτέ were originally present, but have been erased); and in Turrianus's catalogue (I. X. 16), Γ. 60': Μέρος τῆς βίβλου τοῦ Ἀκτουαρίου. The opening words of the page are: καὶ ἡ σάρξ,

(1) That is, from Euboea.

καὶ ὁ χόνδρος, καὶ τὰ ὀστέα. καὶ εἰς μέρη, quae verba capitis IV sunt. Capitis V initium est : *Πέμπτον, αἱ δυνάμεις, αἳ διαιροῦνται, εἴς τε φυσικὰς καὶ ζωτικὰς* — expl. *τὰ δὲ γένη τῶν ἀποδείξεων, τὰ συμβεβηκότα εἰσί.*

F. 6v. *Ἐκ τῶν τοῦ Ἀρίου περὶ σφυγμῶν καὶ τῆς ἐξ αὐτῶν διαγνώσεως.* (Titulus et margini adpictus est, ubi <*Ἀ*>*κτουαρίου.*) — Et rursus in textu, nigro atram., : *Ἐκ τῶν Ἀκτουαρίου κτέ.*— (*Τῆς θέρμης ἐπιδιδούσης — τὰ μέγιστά σοι συνοίσοντα.*)

F. 12. *Περὶ τῶν ἀπὸ τῶν οὔρων σημαινομένων : τέλος* (sic). (*Ἐπειδὴ τὸ μὲν ἧπαρ δέδεικται ὄργανον αἱματώσεως — λείποιτο δ' ἂν ἤδη καὶ περὶ παρυφισταμένων ἐρεῖν.*)

F. 15. *Περὶ τῆς ἐκ τῶν παρυφισταμένων διαγνώσεως.* (*Ἐπεὶ τοίνυν ὑγιᾶ καὶ κατὰ φύσιν ἔφαμεν τελεῖν — καὶ ὧδε ἱκανῶς ἔχει ῥηθείς.*)

F. 16. *Περὶ τῶν κατὰ τὸν ἐγκέφαλον καινωτιαίων παθῶν.* (*Ὁ ἐγκέφαλος ἀρχή τις ὢν καὶ πηγὴ αἰσθήσεως — καὶ ἀλλοκότοις χυμοῖς ἠθροισμένοις περὶ τὸν στόμαχον.*) — Post haec vacant fere 10 ll.

F. 18. Excerpta medica, quorum prius acephalum. (*Τὸ αἷμα αὔξει ἀπὸ τῆς κα' τοῦ Μαΐου μηνὸς, ἕως τῆς κδ' τοῦ Ἰουνίου — σημεῖον συνουσίας. ῥαμμάτια τινὰ κατὰ τὸν ἀφρὸν φαινόμενα.*) *Ἀπὸ Περσικοῦ περὶ οὔρων.* (*Οὖρον ἐρυθρὸν καὶ θολὸν, ἀπὸ αἵματος ἐστὶν — εἰ δ' οὐ βενετίζει, τέλειον εἶναι σημαίνει.*) Post haec vacat f. 18v fere totum.

F. 19-20v Vacant.

F. 21. Excerpta medica duo, eadem quae f. 18-18v exhibentur.

F. 21v. <Sine titulo. —> (*Τὰ λίθων ἰδιώματα, τὰ βασιλεῖ γραφέντα — τὴν τέχνην ἰητρὸς οἰκτρὸς τὴν τύχην μέροψ.*) Sunt versus 17.

F. 22. *Περὶ διαχωρημάτων. Θεοφίλου.* (*Ἐπειδὴ τὰς διαθέσεις τῶν ἐν βάθει κειμένων τοῦ σώματος μορίων — ἐπικαλούμενος Χριστὸν ἀληθινὸν Θεὸν ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν.*)

F. 31. *Τοῦ αὐτοῦ Θεοφίλου· περὶ οὔρων.* (*Τὸν περὶ τῆς τῶν οὔρων διαφορᾶς — ἐκ πάσης προαιρέσεως μανθάνον· Τέλος τοῦ περὶ οὔρων Θεοφίλου.*)

F. 49v. *Γαληνοῦ ἰητροῦ· περὶ οὔρων.* — (*Οὖρον ἄριστον ἐστὶν — καὶ τῆς γενομένης προρρήσεως θεωρεῖν. καὶ ταῦτα μὲν ἐκ τῶν Γαληνοῦ· τελ τὰ περὶ οὔρων Γαληνοῦ.*)

F. 55. *Μάγνου Ἐμεσηνοῦ σοφιστοῦ ἀρχιητροῦ περὶ τῆς τῶν οὔρων θεωρίας καὶ διακρίσεως.* (*Τῶν οὔρων πολλαὶ μὲν αἱ κατὰ γένος διαφοραὶ — ἐκ τῶν μέτρων τῆς πέψεως καὶ τῆς ἀπεψίας.*) Post haec vacat 1|2 p.

F. 57v. Vacat.

F. 58. *Τοῦ σοφωτάτου, παρὰ μὲν Ἰνδοῖς Ἀλή, παρ' Ἕλησι δὲ Ἀβιτζιάνου· πραγματία περὶ οὔρων ἀρίστη· βαρβάρως· εἰς τὴν ἑλλάδα μετενεχθεῖσαν* (sic) *γλῶτταν, παρὰ τοῦ σοφωτάτου Ἀκτουαρίου κυρ. Ἰωάννου τοῦ Ζαχαρίου:*

καὶ ὁ χόνδρος, καὶ τὰ ὀστέα. καὶ εἰς μέρη, which are the words of chapter IV. The beginning of chapter V is: Πέμπτον, αἱ δυνάμεις, αλ διαιροῦνται, εἰς τε φυσικὰς καὶ ζωτικὰς exp1. τὰ δὲ γέ-νη τῶν ἀποδείξεων, τὰ συμβεβηκότα εἰσί. From the works of

F. 6v. Arius on pulses and the diagnosis derived from them. (The title is also inscribed in the margin, where < Alctionarius.) And again in the text, in black over dark: From the works of Actonarius, etc. (As the fever increases — what will be most beneficial to you.) On the signs indicated by urine: end (sic).

F. 12. (Since the liver has been shown to be the organ of blood production — it would now remain also to speak of the sediments.) On diagnosis from sediments. (Since therefore we said that healthy and according to nature it concludes — and

F. 15. here it has been sufficiently stated.)

F. 16. On the cerebral and spinal affections. (The brain, being a certain origin and source of sensation, and with strange humors accumulated around the stomach.) After these, nearly 10–11 leaves are blank.

F. 18. Medical excerpts, of which the first is acephalous. (Blood increases from the month of May, until the 24th of June — sign of intercourse, certain streaks appearing in the foam.) From a Persian source on urines. (Urine that is red and turbid comes from blood; but if it does not turn bluish, it signifies that it is complete.) After these, folio 18 is nearly entirely blank. Blank.

F. 19-20nF.v

21.nF. Two medical excerpts, the same as those shown on f. 18-18v.

219. <Sine titulo. —> (Τὰ λίθων ἰδιώματα, τὰ βασιλεί γραφέντα τὴν τέχνην ἰητρὸς οἰκτρὸς τὴν τύχην μέροφ.) There are 17

F. 22. verses. On Excretions. By Theophilus. (Since the conditions of the parts of the body lying in the depths, invoking Christ our true God, to whom be glory unto the ages, Amen.)

F. 31. By the same Theophilus: On Urine. (The treatise on the differentiation of urines — learned from every point of view; End of Theophilus's treatise On Urine.)

F. 49v. By Galen the Physician: On Urine. The best urine is also to be observed in relation to the prognosis made, and these things indeed from Galen; end of Galen's treatise On Urine.)

F. 55. By Magnus of Emesa, sophist and chief physician, on the examination and discrimination of urines. (Of urines there are many differences according to genus — from the measures of concoction and inconcoction.) After this, 12 pages are blank.

F. 57v. Vacant.

F. 58. By the most learned one, called Ἀλή among the Indians and Ἀβιτζιάνου among the Greeks: an excellent treatise on urine in a foreign tongue, translated (sic) into the Greek language by the most learned Actuarius, Lord John son of Zacharias:

περὶ τοῦ ὑδατώδους οὔρου τοῦ ἔχοντος ἄνω τῆς ἐπιφανείας κύκλον οἱονεὶ στέφανον, ὡς λευκὸν ὕδωρ. (*Ἐὰν ἐπὶ τῆς ἐπιφανείας τοῦ χύματος — μακρονοσίαν σημαίνει καὶ θάνατον.*) Post haec vacant 6 ll.

F. 77ᵛ. (*Εἴπερ συμβῇ πόνος ἐν βοηθήματι — ἀλείφεσθαι τὸ ὑπογάστριον.*) Cf. f. 1. *Περὶ ἀντεμβαλομένων ἐκ τῶν Γαληνοῦ.* — (*Ἐν Ἀλεξανδρείᾳ ἐπί τινος γυναικὸς κινδυνευούσης — στοιχεῖον τὸ ὦ. Ἀντὶ ὠκίμου, σισύμβριον · ἀντὶ ὠκιμοειδοῦς, ἡδίοσμον ἄγριον.*) Cf. f. 1.

F. 87. *Περὶ τροφῶν δυνάμεως. — Ἐγνώσθη · ἡ φυσικὴ δύναμις τῶν βρωμάτων τε καὶ πομάτων — χρυσολαχάνου · ἀνδράχνης · βλήτων · καὶ βουγλώσσων* (sic.).

F. 89. *Σύγγραμμα σὺν Θεῷ μοναχοῦ Ἰωάννου τοῦ Δαμασκηνοῦ · περὶ τῆς φύσεως καὶ δυνάμεως · ἔτι δὲ καὶ ἰδιότητα* (sic) *τῶν κενούντων φαρμάκων · καὶ μετὰ ποίων ἑτέρων εἰδῶν ἑνοῦσθαι δεῖ τὰ ὀξέα φάρμακα καὶ δριμύτατα · πρὸς τὸ ἐλαττοῦσθαι τὴν βλάβην αὐτῶν καὶ τὴν ὀξύτητα. —* (*Ἴσθι ὅτι ὁ τῆς φαρμακοποσίας ὅρος — κίνδυνος ἐκ νόσων ἀπήρτηται.*)

F. 103. *Κατὰ αβ λέξεων : ἀρχὴ τοῦ α.* (*Ἄσα ἐράη · πολύγονον — < >ἄρβαρ, ἐλέβορον.*)

F. 104ᵛ. *Βίβλος τῶν ἐφοδίων. Ἰσαὰκ Σύρου τοῦ Ταξεώτου : ἀρχὴ ἡ α' πύλη περὶ ῥεύσεως τριχῶν · καὶ ἀλωπεκίας.* (*Ἰστέον ὅτι ἡ γέννεσις* (sic) *τῶν τριχῶν — τοῦτ' ἔστιν ἰσχυρὸν ἐξ ὧν εἶπον, εἰ Θεῷ φίλον.*)

F. 149. *Περὶ κεραυνῶν · ἑρμηνεία πάνυ ὠφέλιμος.* (*Κεραυνὸς δὲ λέγεται, τὸ κατερχόμενον μετὰ βροντῆς — εἰ δὲ ἐπὶ θαλάσσης, πολεμίων ἔφοδον.*) Est Brontologium ad menses Mart., Apr. Mai. — Vd. Lyd. *De ostentis*, ed. Wachsmuth², p. 101-103, l. 24.

F. 149ᵛ. Vacat. — Ante f. 150, folium unum abscissum et ablatum est.

F. 150. *Τοῦ σοφωτάτου καὶ λογιωτάτου κυρ. Νικηφόρου τοῦ Βλεμμίδους. στιχηρὰ καὶ κανὼν εἰς τὰς τῶν ιγ' ὑελίων τῶν θεωρούντων ἐπὶ ταῖς ἀσθενείαις τῶν ἀνθρώπων · καὶ εἰς τὰς διαγνώσεις αὐτῶν · μᾶλλον καὶ θεραπείας. τῶν οὐρανίων ταγμάτων. —* In marg. *στιχηρὰ ἦχος α'.* (*Τῶν ἀσθενῶν ὑέλια μάθε ιγ' τρισκαίδεκα — τὸ βορβορῶδες δὲ ὄζον θανάτου σημεῖον ἴσθι.*)

F. 152ᵛ. *Περὶ φλεβοτομίας.* (*Ἡ κεφαλὴ τοῦ ἀνθρώπου ἔχει φλέβας κ' — τρέμε κρίσιν · βίωσον ἀμέμπτως · μημνίσκου* (sic) *τοῦ Ἰωάννου τοῦ ποιήσαντος. Τέλος.*)

F. 153ᵛ. *Τοῦ κύνου τὸ νερὸν ὠφελεῖ εἰς τὰς γλυκείας — ἢ μετὰ θαλάσσης · καὶ τότε θὲς ἐπάνω αὐγὰ μετὸ στουπήν.*) Sunt medica praecepta, vulgari scripta sermone, *περὶ μελισσῶν*

on watery urine having above its surface a circle resembling a crown, like white water. (If on the surface of the fluid it signifies a prolonged illness and death

ton.) After these, ff. 6–11 are blank.

F. 77. (If pain should occur in a remedy to anoint the lower abdomen.) Cf. l. l. On Substitutions from Galen, (In Alexandria, in the case of a certain woman in danger — element ō. Instead of basil, watermint; instead of basil-like herb, wild spearmint.) Cf. l. l. On the

F. 87. Properties of Foods. The natural power of foods and drinks was recognized — of chrysolachanon; purslane; blite; and bugloss (sic.).

F. 89. A treatise, with God's help, by the monk John of Damascus; on the nature and power, and moreover the properties (sic) of purgative drugs; and with which other kinds of substances the sharp and most pungent drugs must be combined, so that their harm and sharpness may be diminished. (Know that the limit of drug-drinking is a danger arising from diseases it depends.)

F. 103. According to 22 terms: beginning of alpha. (Asa erāē; polygonum, < >arbar, hellebore.)

F. 104. The Book of Remedies. Isaac Of Syrus of Taxeotes: the first gate begins concerning the falling of hair and alopecia. (It should be known that the growth (sic) of hair is strong from those things I have mentioned, if God wills.)

F. 149. On thunderbolts: a most useful interpretation. (A thunderbolt is said to be that which descends with thunder; but if over the sea, it signifies an enemy invasion.) Est Brontologium ad menses Mart., Apr. Mai. - Vd. LyD. De ostentis, ed. Wachsmuth", p. 101-103, 1. 24.

F. 149. Vacat. Before f. 150, one leaf has been cut out and removed. Of the
F. 150. most wise and most learned lord Nikephoros Blemmydes, stichera and a canon for the thirteen signs of urine observed in the illnesses of men, and for their diagnoses, and moreover for their treatments, of the celestial orders. — In the margin: stichera, tone 1. (Learn the thirteen kinds of weakness in the sick; know that the foul-smelling, fetid odor is a sign of death.)

sign, know it.)

F. 152. On phlebotomy. (The head of a man has veins and tremble at judgment; live blamelessly; remember (sic) John who composed this. End.)

F. 153. The water of the dog is beneficial for the sweet or with the sea; and then apply eggs with tow.) These are medical precepts, written in the vernacular language, on bees

π. πληγῆς ὅταν ἐξεβαίνουν τὰ ἔντερα τοῦ ἀνθρώπου ; ἕτερον · ὅταν < > καὶ οὐδὲν ἐκβα < >πλύνε το μ<εθ' ὕ>δατος.

F. 154. Ἄρα γε ὁ Νότος ἐξ οἰκίας (sic) φύσεως ὑγραίνει τὰ σώματα, ἢ μᾶλλον τῆς τῶν ὑποκειμένων αἰτίας. (Οὔτε ὁ Νότος μόνος ἐξ οἰκίας φύσεως ὑγραίνει τὰ σώματα · οὔτε μὴν ἐκ τῆς τῶν ὑποκειμένων — καὶ θὲς ἐπάνω μετὰ πανήν · — πρὸς πόνον ὑστέρας.) Sunt medica praecepta ; aliquid in fine perisse videtur.

F. 156. <Isaaci Syri ; cf. f. 104ᵛ>. Ἀρχὴ τοῦ δευτέρου βιβλίου. ἡ α' πύλη περὶ ὀφθαλμίας καὶ τῶν ἄλλων παθῶν τῶν συμβαινόντων αὐτῇ. (Ὀφθαλμίασις ἐστὶν οἴδημα θερμὸν — τρίβε τοὺς ὀδόντας πρωὶ καὶ ἑσπέρας · θαυμασία γάρ ἐστιν.)

F. 187ᵛ. Vacat.

F. 188. In summa p. Turrianus scripsit : Παύλου Αἰγινήτου βιβλ. ζ'. — Opus acephalum est (καταρυπτικὸν. Ἀγαρικὸν παραπλησίως κολυκύνθιδι τὴν δύναμιν ἔχει. — Σπερμάτων δὲ καὶ ῥιζῶν καὶ βοτανῶν, οὐδὲ ἓν (sic) ἕψησιν ὑπομένει · λεανθέντων οὖν καὶ μενόντων ἐν θυίᾳ καταχέονται τὰ τικτά. — Τέλος σὺν Θεῷ τοῦ ἑβδόμου λόγου τοῦ Παύλου.)

F. 236. Περὶ μέτρων καὶ σταθμῶν τῶν ἐν τοῖς φαρ<μάκοις>. (Ὁμέδιμνος ἔχει λ.ϟς' — τὸ ὀξύβαφον τὸ μέγα μύστρον, ἔχει <ιη' Γο β < δ'.

F. 236ᵛ. Ἡλιοδώρου περὶ μέτρων καὶ σταθμῶν. (Μ μνὰ < δραγμῆ — τοῦ οἴνου Γο κ'. τοῦ ἐλαίου Γο ιη'.)

F. 237. Σιμεῖα ἰατρικὰ εἰς τὰς γραφὰς καὶ εἰς τὴν ὕλην τῶν ἰατρικῶν βιβλίων. (Χ° Χολῆ. θου ἅπ. θείου ἀπύρου — βο - βοτάνη, δυδυ - δύναμις.) — Cf. Berthelot, *Alch. gr.*, I, p. 104 sqq. Du Cange, append.

<De metris.> — <'Α> λάβαστρον λ α · ἴν. τὸ ἀγγεῖον ξε.θ'. ἀρτάβη ξε οβ' — ὀρεὺς καὶ ἀπόρευμα παρὰ μόνοις Θηβαίοις μετρᾶται.)

F. 238. Γαληνοῦ ἀντέμβολα. (Ἐπειδὴ περὶ τῶν ἀντεμβαλομένων λόγον ἐνεστήσαμεν — τὴν ἀρχὴν τοῦ λόγου γραφόμενοι κατὰ στοιχεῖον. — Sequitur lexilogus : Ἀντὶ ἀκανθίου σπέρματος, λυχνῆς — Ἀντὶ χολῆς ἔχεος... Cetera desunt ; folium laceratum est.

F. 238ᵛ. Π ἀρθρήσεις καὶ ποδάγρας. (Σύνθετον — μὴ παρόντων δὲ τούτων τ< > πολλάκις ἴσον αὐτῷ μιγνὺς < > Σανδα.. . λειώσας < > ἑσπέρας ποιεῖς.

Cetera desunt ; abscissa est folii dimidia pars.

6: Codex Scorialensis. I. T. 14 (erat I. *I.* 14 ; I. *E.* 16 ; VII. *Δ.* 16), chart., saec. XVI : ff. III+545+IV, cm. 33×22,2. — F. 1 in ima p. : « *D. D° de M*ᵃ ; » f. 381 : Ἀνδρόνικος Νούντζιος Κερκυραῖος, μετὰ τὴν πυρπόλησιν καὶ λαφυραγωγίαν τῆς ἑαυτοῦ πατρίδος ὑπὸ τῶν ἀσεβῶν, ἐνετίῃσι διατρίβων, καὶ πενίᾳ συζῶν, μισθῷ καὶ ταύ-

on a wound when the intestines of a man prolapse; another remedy: when [illegible] and whatever prolapses, wash it with water.

F. 154. Does the South Wind moisten bodies by virtue of its own nature, or rather by virtue of the cause of the underlying matter? (Neither does the South Wind alone moisten bodies by virtue of its own nature, nor indeed from the underlying — and apply on top with a cloth; for pain of the uterus.) These are medical precepts; something at the end appears to have been lost.

F. 156. <Isaaci Syri; cf. f. 104'>. Beginning of the second book, the first gate concerning ophthalmia and the other afflictions associated with it. (Ophthalmia is a hot swelling... rub your [illegible] teeth morning and evening; for it is wonderful ἐστιν.

F. 187v.)nVacat.

F. 188. In summa p. Turrianus wrote: Παύλου Αἰγινήτ βιβλ. ζ'. The work is acephalous (καταρυπτικόν. ᾿Αγαρικόν is similar in potency to κολυκύνθιδι. – Of seeds and roots and herbs, not even one (sic) he said can withstand; being ground and remaining in a mortar, the products are poured over. End, — with God's help, of the seventh book of Paulus.)

F. 236. "On the measures and weights used in medicines." (The medimnos has les, the large oxybaphon mystron has <ιη b < d'.

F. 236. Heliodorus on measures and weights. (M mna < drachm — of wine Το κς'. of oil Γο ιη'.)

F. 237. Medical signs for the writings and for the material of medical books. (χο Bile. θου ap. of unburnt sulfur βο - plant, δυδυ - potency.) Cf. BERTHELOT, Alch. gr., I, p. 104 sqq. DUCANGE, append.

<On measures.> [illegible] "If one takes alabastron λα· ἶν. the vessel ξε.θ'. artabe xe οβ [illegible] ορεύς and ἀπόρευμα are found only among the Thebans is measured.)

F. 238. Galen's Antembola. (Since we have undertaken a discussion of the antembola [substitutes] [illegible] writing the beginning of the treatise in alphabetical order. — There follows a lexicon: Instead of the seed of acanthium, [use] lychnis – Instead of bile of the viper... The rest is missing; the leaf is torn.

F. 238v. *Π* [illegible] arthritis and gout. (A compound preparation of [illegible] being absent these... mixing it frequently in equal proportion with the same... [illegible] Sanda... having ground [illegible] > you make of evening.

The rest is missing; half of the leaf has been cut off.

6: Codex Scorialensis I. T. 14 (formerly I. I. 14; I. E. 16; VII. 4. 16), paper, 16th century; ff. III+545+IV, cm. 33 × 22.2. — F. 1 at the bottom of the page: "D. Do de M^;" f. 381: Andronikos Nountzios of Corfu, after the burning and pillaging of his homeland by the impious, while residing in Venice and living in poverty, copied this book too for a wage. November 24, 1541.; f. 536v: Andronikos Nountios of Corfu, after the incursion of the impious against his homeland, while residing in Venice and living in poverty, copied this book too; not without payment, however. December 9, 1541:

τὴν τὴν βίβλον ἐξέγραψε. — *,αφμα' νοεμβρίου κδ'.*; f. 536ᵛ: *Ἀνδρόνικος Νούντιος Κερκυραῖος, μετὰ τὴν τῆς ἑαυτοῦ πατρίδος ὑπὸ τῶν ἀσεβῶν ἐπιδρομὴν ἐνενετίησι διατρίβων καὶ πενίᾳ συζῶν καὶ ταύτην τὴν βίβλον ἐξέγραψε· οὐκ ἄνευ μέντοι μισθοῦ. ,αφμα' δεκεμβρίῳ θ'*; et f. 515: *Ἐτελειώθη, τὸ παρὸν βιβλίον, διὰ συνδρομῆς καὶ ἐξόδου τοῦ κατὰ πάντα ἀρίστου, γενναίου τε καὶ φιλομαθοῦς, καὶ εὐγενεστάτου ἀνδρὸς, κυρίου Διέγου, ἐξ οἰκίας τῶν Μεδόκων ἐξ Ἱσπανίας πρεσβευτοῦ, τοῦ γαληνοτάτου καὶ ἐκλαμπροτάτου ἁγίου ἡμῶν αὐθέντος καὶ βασιλέως, Καρόλου πέμπτου, αὐτοκράτορος Καίσαρος Αὐγούστου· εὐτυχῶς· ὃν σῶζε χριστὲ παντάναξ*(sic).— De codice I. *T* 14 sermo est in Turriani *Catalogo* (I. *X.* 16), f. 47ᵛ, et in Turriani *indic. alphabetico* (I. *X.* 81), 76ᵛ: *Δαμασκίου φιλοσόφου. — Ἀπορίαιε καὶ λύσεις περὶ τῶν πρώτων ἀρχῶν* I. *E.* 16; III. *E.* 21; IIII. E. 19; V. *H.* 9; I. *I.* 14; y. *K.* 6; VII. *Δ.* 16; f. 251ᵛ *Παύλου Ἀλεξανδρέως. Περὶ οἰκοδεσποτείας* I. *E.* 16; I. *I.* 14; VII. *Δ.* 16; f. 257ᵛ *Πορφυρίου. Εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν Πτολεμαίου* II. *Γ.* 13; I. *E.* 16; II. 2. 19; I. *I.* 14; VII. *Δ.* 16.— Vd. MILLER, *Catalog*, p.110.

F. I. Brevis index latinus (2 ll.). — F. Iᵛ-IIᵛ. Vacant. — F. III. Index graecus Turriani manu exaratus, et index latinus eadem manu exaratus, quae in Turriani *indice alphab.* latinas paginas scripsit.

F. 1. *Δαμασκίου φιλοσόφου ἀπορίαι καὶ λύσις* (sic) *περὶ τῶν πρώτων ἀρχῶν.* (*Πότερον ἐπέκε να τῶν πάντων ἐστὶν ἡ μία τῶν πάντων ἀρχὴ λεγομένη, ἤ τι τῶν πάντων, οἷον κορυφή.* — f. 381 *οὐ γὰρ πᾶσαι τὰ ἀδύνατα συνῆγον, ἀλλὰ τῶν δυοῖν μόνων· ἐν αἷς τὸ μὴ εἶναι παντελῆ ἀπόστασιν ἐδήλου· ταύταις γὰρ, εἴπετο* (sic), *τὸ οὐδέν.*
Sequuntur *Ὅροι Πλάτωνος* (*Αἰδιόν ἐστι, τὸ κατὰ πάντα χρόνον — Ἥλιός ἐστι πῦρ οὐράνιον*) — 4 ll.

F. 381ᵛ-382ᵛ Vacant.

F. 383. *Ἐξηγητὴς ἀνώνυμος, εἰς τὴν τετράβιβλον Πτολεμαίου.* (*Τὰ προοίμια ποιεῖται ὁ Πτολεμαῖος, πρὸς τοὺς τὴν ἀστρονομ αν μὴ οἰομένους εἶναι τέχνην — καὶ οὕτω δείκνυσι μάτην αὐτοὺς ἐναντιουμένους.*)— Sequitur: *Προσφωνεῖ δὲ τῷ Σύρῳ τὸ βιβλίον— καὶ διὰ τούτων τῶν μαθημάτων.* Et f. 384: *τάξει καὶ δυνάμει. Τουτέστι τῷ ἀριθμῷ· πῶς, ὅτι καὶ προηγεῖται τὸ ἀστρονομικὸν* — F. 420ᵛ. *Τὰ ζῴδια τὰ δηλοῦντα τὰς ἐρωτικὰς ἐπιθυμίας — ἐμποδισμὸν τῆς συνουσίας. Τέλος τῆς εἰς τὸ πρῶτον βιβλίον ἐξηγήσεως.*)
F. 421. *Ἐξήγησις τοῦ δευτέρου βιβλίου. Διαίρεσις τῆς καθολικῆς ἐπισκήψεως.* (*Τὰ μὲν δὴ καιριώτατα τῶν πινακικῶς ἐντεθειμένων πάντων.* —

and f. 515: The present book was completed through the patronage and at the expense of that most excellent, noble, learned, and most distinguished man, Lord Diego, of the house of the Medici, ambassador from Spain of our most serene and most illustrious sovereign and king, Charles the Fifth, Emperor Caesar Augustus; with good fortune; may Christ preserve them all (sic). — Regarding codex I. T. 14, there is discussion in Turriani's Catalogue (I. X. 16), f. 47v, and in Turriani's alphabetical index (I. X. 81), no. 70: Damascius the philosopher. — Aporiai and solutions concerning the first principles I. E. 16; III. E. 21; III. E. 19; V. H. 9; I. I. 141; V. K. 6; VII. Δ. 16; f. 251v. Paulus of Alexandria. On domicile lordship (oikodespoteia) I. E. 16; I. I. 11; VII. Δ. 16; f. 257. Porphyry. Introduction to the Apotelesmatica of Ptolemy I. Γ. 13; I. E. 16; II. Z. 19; I. Z. 14; VII. 4. 16. — See MILLER, Catalog, p. 110. F. I. Brief Latin index (2 lines). — FF. Iv–IIv. Blank.— F. III. A Greek index written in Turriani's hand, and a Latin index written in the same hand that wrote the Latin pages in Turriani's alphabetical index.

F. 1. Damascius the Philosopher, Difficulties and Solutions (sic) concerning the First Principles. (Whether the one principle of all things, so called, transcends all things, or is itself one of all things, as for instance a summit. - f. 381 For not all of them led to impossibilities, but only the two; in which the absence of complete separation was indicated; for to these, it followed (sic), the nothing.)

There follow the Definitions of Plato (That which exists according to every time is eternal — The Sun is celestial fire) — f. 411.

F. 381–382v. Blank.

F. 383. Anonymous Commentator on the Tetrabiblos of Ptolemy. (Ptolemy composes his prefaces directed against those who do not consider astronomy to be an art, and thus demonstrates that their opposition is in vain.) — There follows: He dedicates the book to Syrus — and through these studies. And f. 384: in order and in power.

That is, in number; how, because the astronomical [book] also takes precedence. F. 420. The signs of the zodiac indicating erotic desires as an impediment to intercourse. End of the commentary on the first book.)

F. 421. Commentary on the Second Book. Division of the universal consideration. (The most essential of all those inserted in tabular form.

F. 446v *καὶ τοῦτον καταπαύει τὸν λόγον. Τέλος, τῆς εἰς τὸ δεύτερον ἐξηγήσεως.*) F. 447. *Ἐξήγησις τοῦ τρίτου βιβλίου.* (*Ἐφωδευμένης ἡμῖν ἐν τοῖς ἔμπροσθεν τῆς περὶ τὰ καθόλου. Σκοπός ἐστιν αὐτῷ ἐν τοῖς προοιμίοις* — f. 491v *αἴτιος πάντων τῶν εἰρημένων καθίσταται. Τέλος.*)

F. 492. *Ἐξήγησις τοῦ δ' βίβλίου.* (*Τὰ μὲν οὖν πρὸ τῆς γενέσεως ἐπλήρωσα.* — F. 517v. *Ἕξομεν τὰς ἀρχὰς πάντων τῶν κέντρων. Τέλος τῆς ἐξηγήσεως τῆς τοῦ Πτολεμαίου Κλαυδίου μαθηματικῶν τετραβίβλου.*). — Cf. *Catalog. codd. astr.* I, 4 (3, f. 115) ; 5 (6, f. 1) ; 62 (12, f. 28v) ; II, 2 (3, f. 78) ; IV, 27 (9, f. 2) ; 36 (16, f. 1) ; 39 (17, f. 169) ; 65 (24, f. 77) ; V,ι,57 (3, f. 1) ; V, ιιι, 6 (19, f. 1) ; 69 (27, f. 17) ; VII, 35 (20, f. 1) ; VIII, ιι, 5 (15, f. 1) ; 7 (16, f. 1) ; 8 (17, f. 1) ; 9 (18, f. 128) ; 10 (30, f. 56) ; VIII, ιv, 15 (85, f. 35 ubi inscribitur *Ἀ π ο μ ά σ α ρ ο ς τοῦ παλαιτάτου ἐξήγησις εἰς τὴν τετράβιβλον τοῦ Πτολεμαίου.* — Ed. H. Wolf *in Claudi Ptolemaei quadripartitum*, Basileae, 1559, pp. 1-150).

F. 518. *Π ο ρ φ υ ρ ί ο υ φ ι λ ο σ ό φ ο υ, εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου. — Προοίμιον.* — (*Ἐπειδὴ τὰ περὶ τῆς συγκριτικῆς θεωρίας τῶν οὐρανίων σωμάτων — ἔμπροσθεν ἑπτὰ καὶ ὄπισθεν ἑπτά. Τέλος.*). Ed. H. Wolf, *In Claudi Ptolemai quadripartitum*, Basileae, 1559, p. 181-192. — Cf. *Cat. codd. astrol.* I, p. 4, (3, f. 1) ; 5 (6, f. 156) ; II, 2 (3, f. 182) ; III, 4 (3, f. 77) ; IV 27 (9, f. 161) ; 39 (17, f. 305) ; 66 (24, f. 186) ; 69 (27, f. 1) ; V, 57 (3, f. 94) ; V, ιιι, 6 (19, f. 110v) ; VII, 3 (2, f. 313) ; 26 (10, f. ρη') ; 35 (20, f. 121v) ; VIII, ιι, 5 (15, f. 85v?) ; 7 (16, f. 71) ; 8 (17, f. 86) ; 10 (20, f. 196v), VIII, ιv, 45 (85, f. 1).

F. 537-538v. Vacant.

F. 539. *Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' ζῳδίων, καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς.* Cf. VIII, ιι, 5 (15, f. 94).

F. 536. Ex H e p h a e s t i o n e *Thebano.* (*Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα διακειμένης — συζυγία ἐπὶ τῆς γενέσεως ἐγένετο.*). — Cf. *Scorial.* II, *Ψ.* 17, f.111 = 1 ; *Cat. codd. astr.* I, 27 (8, f.213v) ; IV, 39 (17, f. 113v) ; 69 (27, f. 1) ; V, ι, 57 (3, f. 104 cf. 108) ;

F. 446 and with this he concludes the discussion. End of the commentary on the second book.) F. 447. Commentary on the Third Book. (Having traversed in the preceding sections the matters concerning the universal. His aim in the prefaces

f. 491 v is the cause established for all things stated. End.)

F. 492. Commentary on Book IV. (I have completed what precedes the nativity. F. 517. We shall have the beginnings of all the centers. End of the commentary on the Mathematical Tetrabiblos of Claudius Ptolemy.). Cf. Catalog. codd. astr. 1, 4 (3, f. 115) ; 5 (6, f. 1); 62 (12, f. 28); II, 2 (3, f. 78); IV, 27 (9, f. 2); 36 (16, f. 1) ; 39 (17, f. 169) ; 65 (24, f. 77) ; V, 1,57 (3, f. 1); V, 111, 6 (19, f. 1); 69 (27, f. 17); VII, 35 (20, f. 1); VIII, 11, 5 (15, f. 1) ; 7 (16, f. 1) ; 8 (17, f. 1) ; 9 (18, f. 128) ; 10 (30, f. 56) ; VIII, ιν, 15 (85, f. 35 where it is inscribed as Abū Maʿshar the Most Ancient's Commentary on the Tetrabiblos of Ptolemy. Ed. H. Wolf in Claudi Ptolemaei quadripartitum, Basileae, 1559, pp. 1-150).

F. 518. Introduction to the Apotelesmatica of Ptolemy by the philosopher Porphyry. Prooemium. (Since the matters concerning the comparative theory of the celestial bodies — seven in front and seven behind. End.). Ed. H. Wolf, In Claudi Ptolemaei quadripartitum, Basileae, 1559, p. 181-192. — Cf. Cat. codd. astrol. I, p. 4, (3, f. 1); 5 (6, f. 156); II, 2 (3, f. 182); III, 4 (3, f. 77); IV 27 (9, f. 161); 39 (17, f. 305); 66 (24, f. 186); 69 (27, f. 1); V, 57 (3, f. 94); V, 111, 6 (19, f. 110°); VII, 3 (2, f. 313); 26 (10, f. en'); 35 (20, f. 121); VIII, 11, 5 (15, f. 85v ?) ; 7 (16, f. 71) ; 8 (17, f. 86) ; 10 (20, f. 196°), VIII, ιν, 45 (85, f. 1).

F. 537-538v. Vacant.

F. 539. Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' ζωδίων, καὶ πῶς μετ ρίζεται εἰς τοὺς σχηματισμούς. Cf. VIII, I, 5 (15, 1. 94).

F. 536. From Hephaestion of Thebes. (Τῆς οὐρανίας δια θέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα διακειμένης συζυγία ἐπὶ τῆς γενέσεως ἐγένετο.). - Cf. Scorial. 11, ¥. 17, f.111 = 1; Cat. codd. astr. 1, 27 (8, f.213); IV, 39 (17, f. 113°); 69 (27, f. 1); V, 1, 57 (3, f. 104 cf. 108);

V, III, 6 (19, f. 129) ; VII, 35 (20, f. 139v) ; 36 (20, f. 143) ; 69 (130, f. 150v) ; VIII, II, 5 (20, f. 94) ; 7 (16, f. 81) ; 8 (17, f. 97v) ; 9 (18, f. 128) ; 10 (20, f. 215v) VIII, IV, 45 (85, f. 29v). Et vd. RUELLE, *Archives des miss. sc. et litter.* 3e s. II (1875), p. 555.

F. 543. *Παύλου Ἀλεξανδρέως περὶ οἰκοδεσποτείας.* (*Ὁ δὲ τῆς οἰκοδεσποτείας τρόπος καταλαμβάνεται οὕτως* — f. 544v *ἐπὶ δὲ ρ' τὸ ἀνάπαλιν.*). — Cf. *Cat.* IV, 5 (4, f. (7 ; 7 (4, f. 37) ; 27 (9, f. 188v) ; V, III, 7 (19, f. 133v) ; VI, 5 (1, f. 20v) ; VII, 35 (20, f. 139v) ; 36 (20, f. 143v) ; 39 (22, f. 154) ; VIII, II, 8 (16, f. 81v) ; 10 (20, f. 23, 229v ; cf. et p. 37) ; 16 (21, f. 115). — Vd. ed. 1586, p. Q 4v.

7. Cod. Scorialensis III. *Y.* 12 (erat IV. *K.* 10 ; III. *Γ.* 18) ; bombyc., saec. XIV ; ff. V+81+III ; cm. 21,8×14,2 ; in Turriani *Catalogo* (I. *X.* 16) descriptus f. 34. In Turriani autem *indice alphabetico* (I. *X.* 18). f. 33v *Βασιλείου ἀρχιεπισκόπου Καισαρείας τῆς Καππαδοκίας. Ἀντιρρητικὸς λόγος πρῶτος πρὸς Εὐνόμιον* III. *Γ.* 18 ; IV. *K.* 10. *Πρὸς τὸν αὐτὸν περὶ υἱοῦ δεύτερος* III. *Γ.* 18 ; IV. *K.* 10 ; f. 226v *Μιχαὴλ τοῦ Ψελλοῦ. Περὶ τοῦ μεγάλου ἐνιαυτοῦ, ἀτελ.* III. *Γ.* 18 ; IV. *K.* 10 ; IIII. *Γ.* 12 ; VI. *Z.* 6 ; f. 235v. *Νιγρίνου φιλοσοφία* III. *Γ.* 18 ; IV. *K.* 10 ; f. 243v *Νικομάχου Γερασηνοῦ Πυθαγορικοῦ Ἀριθμητικῆς βιβλία δύο μετ' ἐξηγήσεως Ἰωάννου γραμματικοῦ Ἀλεξανδρέως φιλοπόνου* I. *Γ.* 9 ; V. *Δ.* 15 ; III. 2, 15 ; II. *I.* 1 ; I. *K.* 10 ; VII. *Δ.* 4 ; IV. *K.* 10. — Cf. MILLER, *Catalog.* p. 253.

'F. I-IIIv Vacant. — F. IV. In summo margine littera « R », quae in Turriani catalogo codicum arithmeticorum propria est. — F. IVv. In summo margine numerus « 12 ». — F. V . Index graecus Turriani manu exaratus, alia manu integratus. — F.Vv. Vacat.

F. 1. Vacat.

F. 1. *Νικομάχου γερασηνοῦ πυθαγορείου ἀριθμητικῆς εἰσαγωγῆς τῶν βιβλίων τὸ α'.* (*Οἱ παλαιοὶ πρῶτοι μεθοδεύσαντες ἐπιστήμην — ἐπ' ἀλλήλους μηκυνομένων.*)

F. 21. *Νικομάχου γερασηνοῦ πυθαγορικοῦ εἰσαγωγῆς τῶν εἰς ιβ' τὸ β'.* (*Ἐπεὶ δὲ στοιχεῖον λέγεται καὶ ἔστιν ἐξ οὗ ἐλάχιστον συνίσταταί τι — τοσαῦτα ὡς ἐν τῇ πρώτῃ εἰσαγωγῇ ἀρκείτω.*) — Vacat f. 36 dimidia p. et f. 36v.

F. 42v-43 Vacant.

F. 43. Tres tantum ll. graece : *Θέωνος γεωμετρίας γ'. περὶ τῶν δ' μαθημάτων.*

Σελήνης οὔσης ἐν Κριῷ ἢ Λέοντι ἢ Τοξότῃ φλεβοτομεῖν δεῖ, φαρμακεύεσθαι δὲ εἰς Ἰχθύας, Καρκῖνον καὶ Σκορπίον.

V, 111, 6 (19, f. 129) ; VII, 35 (20, f. 139°); 36 (20, f. 143) ; 69 (130, f. 150°); VIII, 11, 5 (20, f. 94); 7 (16, f. 81); 8 (17, f. 97); 9 (18, f. 128); 10 (20, f. 215) VIII, IV, 45 (85, f. 29). And see RUELLE, Archives des miss. sc. et litter. 3° s. II (1875), p. 555.

F. 543. Paul of Alexandria, On Domicile Lordship (Oikodespoteia). (Ὁ δὲ τῆς οἰκοδεσποτείας τρόπος καταλαμβάνεται ο τως — f. 544v ἐπὶ δὲ ρ' τὸ ἀνάπαλιν). Cf. Cat. IV, 5 (4, f. (7 ; 7 (4, f. 37) ; 27 (9, f. 188v) ; V, 111, 7 (19, f. 133°); VI, 5 (1, f. 20°); VII, 35 (20, f. 139°); 36 (20, f. 143°) ; 39 (22, f. 154) ; VIII, 11, 8 (16, f. 81v) ; 10 (20, f. 23, 229; cf. et p. 37) ; 16 (21, f. 115). — See ed. 1586, p. Q 4v.

7. Cod. Scorialensis III. Y. 12 (formerly IV. K. 10; III. Γ. 18); bombycine, 14th century; ff. V+81+III; cm. 21.8×14.2; described in Turrianus's Catalogue (I. X. 16) at f. 34. In Turrianus's alphabetical index (I. X. 18), f. 33v: Basil, Archbishop of Caesarea in Cappadocia. First Refutatory Discourse against Eunomius III. Γ. 18; IV. K. 10. Second Discourse against the Same, concerning the Son III. Γ. 18; IV. K. 10; f. 226 Michael Psellus. On the Great Year, incomplete. III. Γ. 18; IV. K. 10; IIII. Γ'. 12; VI. Z. 6; f. 235. The Philosophy of Nigrinus III. Γ. 18; IV. K. 10; f. 243v Nicomachus of Gerasa the Pythagorean, Two Books of Arithmetic with Commentary by John the Grammarian of Alexandria, Philoponus. I. Γ. 9; V. Δ. 15; III. 2, 15; II. 1. 1; I. K. 10; VII. 4. 4; IV. K. 10. Cf. MILLER, Catalog. p. 253.

F. I–III Blank. F. IV. At the top margin, the letter "R", which in Turriani's catalogue is characteristic of arithmetical codices. — F. IV. At the top margin, the number "12". F. V. Greek index written in Turriani's hand, completed by another hand. — F. V. Blank. Blank:

F. 1.

nF. 1. Nicomachus of Gerasa, Pythagorean, Introduction to Arithmetic, Book I. (The ancients, who first systematically pursued knowledge — extending upon one another.) Nicomachus of Gerasa, Pythagorean, Introduction [to Arithmetic], Book II of the 12. (Since an element is called and is that from which the smallest thing is constituted — let so much suffice as in the first introduction.) Blank f. 36, half page and f. 36.

F. 21.

F. 42–43 Blank.

F. 43. Only three lines in Greek: Theon's Geometry, Book III. On the of the four mathematical disciplines.

When the Moon is in Aries, Leo, or Sagittarius, one must perform phlebotomy; but for taking medicines, [the Moon should be] in Pisces, Cancer, and Scorpio.

F. 44. *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου ἀρχιεπισκόπου Καισαρείας τῆς Καππαδοκίας πρὸς Εὐνόμιον, ἀντιρρητικὸς α'. (Εἰ μὲν ἐβούλοντο πάντες, ἐφ' οἷς τὸ ὄνομα τοῦ Θεοῦ — ἀλλὰ καὶ αὐτὸ ἑαυτῷ.)*

F. 60. *Τοῦ αὐτοῦ πρὸς Εὔνομον περὶ υἱοῦ λόγος δεύτερος. (Εἰ τοίνυν τοῖς περὶ Θεοῦ τῶν ὅλων λόγοις* sermo abruptus est in extremo f. 69ᵛ *ἀλλὰ ταῦτα λέγω φησὶ τὴν τοῦ πάθους ἔννοιαν τὴν ἐκ τοῦ πατρὸς φωνῆς ἐγγινομένην ἐκκλίνων. ἐχρῆν δὲ δήπου.)*

F. 70-70ᵛ Vacant.

F. 71. *Περὶ τοῦ μεγάλου ἐνιαυτοῦ, τοῦ σοφωτάτου Ψελλοῦ. (Λέγουσιν οἱ τὰ Ἑλλήνων φιλοσοφήσαντες, ὡς ἀιδίου οὔσης τῆς τοῦ παντὸς κινήσεως, αἰδίων καὶ τῶν ἀκτὼ οὐρανίων περιόδων ὑπαρχουσῶν — τούτων οὐκ ἂν ῥᾷστα τὰς θεωρίας παραδειξαίμεθα.)*

F. 73. *Ἀπὸ τῆς Διοφάντου ἀριθμητικῆς (...φυροτάτην παρέχων χρείαν τῇ κατὰ τοὺς ἀριθμοὺς οἰκονομίᾳ — τὸ δὲ πάχος ἑνός... τὸ διπλασίασον.* Nonnulla verba lineola codicis index delevit, et manus quaedam adnotavit « *redundat* ») — De Diophanto silent Turriani *Catalogus* (I. *X*. 16) et *index alphabeticus*, cum in ipso codicis III. *Y*. 12 indice notitiam de *Diophanto* non Turriani manus, sed alia scripserit manus recentior.

8. Scorialensis III. *Y*. 21 (erat IV. *Λ*. 15 ; III. 2. 10 ; IIII. *B*, 19 ; cm. 20,7 × 13,4. Quattuor codices unum volumen effecerunt ; trina folia custodiae causa praemissa et postposita sunt ; f. 1-112 (immo 1-93 +94-112) bombyc., saec. XIV ; f. 113-116 membranacea saec. XIV ; f. 116-195 (et numeris 1-79 praedita) chart., Diassorini manu descripta, saec. XVI. — Vd. Miller, *Catal.*, p. 259. — Sunt igitur folia III + 195 + III.

F. II. Index latinus. — F. III. Index graecus et alius latinus.

F. 1. *<Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ κανόνες ἀστρολογικοί.>* Aceph., anepigraphus (*...διὸ τὴν τῆς ἰσημερίας μετάπτωσιν · ὀπισθοδρομεῖ γὰρ αὕτη κατὰ περιόδους ἐτῶν — τὸ παρρησιάζεσθαι παραιτήσονται.*) — Titulum exhibet graecus index codici a Turriano praemissus ; sed in Turriani *Catalogo* (I. X, 16) f., 40 : *Πτολεμαίου πρόχειροι κανόνες*, et in ipsius nostri codicis f. II : *Ptolomei Pelusiotae canones astrologici.* Et in libri oper-

(1) F. 115 laudatur annum 1380 p. Ch. n.

F. 44. Against Eunomius, Book I, by our father among the saints Basil, Archbishop of Caesarea in Cappadocia. (If all men were willing, concerning those things by which the name of God — but also itself to itself.)

F. 60. By the same author, Against Eunomius, Book II, concerning the Son. (If therefore in the discourses concerning God of all things, sermo abruptus est in extremo f. 69' but I say these things, he says, avoiding the notion of passion that arises from the voice of the Father. But it was surely necessary.)

F. 70-70v Blank.

F. 71. On the Great Year, by the most wise Psellus. (Those who have philosophized in the Greek tradition say that, since the motion of the universe is eternal, and the eight celestial cycles are likewise eternal, we could not easily demonstrate their theories to us.)

F. 73. From the Arithmetic of Diophantus (...providing the most confused utility for the arrangement according to numbers — but the thickness of one... double it. Nonnulla verba lineola codicis index de- levit, et manus quaedam adnotavit « redundat >) De Diophanto silent Turriani Catalogus (I. X. 16) et index al- phabeticus, cum in ipso codicis 111, Y. 12 indice notitiam de Diophanto non Turriani manus, sed alia scripserit manus recentior.

8. Scorialensis III. Y. 21 (formerly IV. A. 15; III. 2. 10; IIII. B, 19; cm. 20, 7×13,4. Four codices have formed a single volume; three leaves were placed before and after for protective purposes; f. 1-112 (actually 1-93 +94-112) paper, 14th century; f. 113-116 parchment, 14th century; f. 116-195 (also numbered 1-79) paper, copied by the hand of Diassorinus, 16th century. See MILLER, Catal., p. 259. There are therefore III+ 195 + III leaves:

F. II. Latin index. F. III. Greek index and another Latin index. <Astrological canons of Isaac the monk Argyrus>

F. 1. Acephalous, without title (...therefore the precession of the equinox; for it moves retrograde in cycles of years, they will refrain from speaking out.) The title is provided by the Greek index prefixed to the codex by Turrianus; but in Turrianus's Catalogue (I. X, 16) f. 40: Ptolemy's Handy Tables, and in our very codex's f. II: Ptolomei Pelusiotae canones astrologici. And in the cover of the book

(1) F. 115 cites the year 1380 A.D.

culo manus quaedam scripsit : *Πτολεμαίου*. At f. 1 summo margini alia manus adpinxit « *Isaac* » (1). — Cf. *Scor.* I. R. 14, f. 151 et *Cat. codd. astr.* I, 7 (7, f. 90) ; II, 3 (4, f. 71) ; 71 (8, f. 11v) ; IV, 6 (5, f. 134), V, I, 6 (7, f. 220) ; VIII, II, 12 (21, f. 1).

F. 1v *Οἱ ἑνδεκαπλασιασμοὶ τῶν κύκλων τῆς σελήνης*. Sequitur numerorum tabula.

F. 2. *Ἡμέρα Κρόνου ἤτοι Σάββατον*. (*Ἐν ταύτῃ τῇ ἡμέρᾳ τὸ γεννηθὲν βρέφος, οὐκ ἐπιτήδειον τρέφεσθαι — Ἡμέρα Ἀφροδίτης... εἰ δὲ ἡμέρα καὶ ὥρα τῆς Ἀφροδίτης πολυχρόνιον.*) Cf. *Scorial.* I, R, 14, f. 151-152.

Εἰ πλούσιον ἢ πτωχὸν γενήσεται τὸ γεννηθέν. (*Τὰ πλούσια τῶν ζῳδίων — τὰ δὲ ἄλλα πάντως μέσα ἐστὶ τῶν τοιούτων.*) Cf. *Scorial.* I, R, 14, f. 152-152v.

F. 2v. (*Εἰδέναι δὲ ὀφείλει τοῦτο ὅτι τοῖς κατὰ τὸν Κριὸν καὶ Ταῦρον — ἐν τοῖς μέσοις τῶν ζῳδίων δεῖ σε νοεῖν.*) Cf. *Scorial.* I, R, 14, f. 152v.

(*Καὶ οἱ οἶκοι τῶν ἀστέρων · μετὰ αὐτῶν τῶν πλανήτων* (sic). (*Κσα. τζα. δπὲ. τιζ. ἄυκ. Καρκῖνος — καὶ τὴν τῶν πλανήτων διαγινώσκων ποιότητα.*) Cf. *Scorial.* I, R, 14, f. 152v-153. VIII, III, 5 (30, f. 151v).

F. 3-8v. Tabulae astronomicae, quarum primae titulus est : *Τετραεικοσαρτηρίδες ἡλίου καὶ σελήνης ἀπ' ἀρχῆς τοῦ ,ζωος' ἔτους ἀπὸ κτίσεως κόσμου. Σεπτ. α' τῆς μεσημβρίας καὶ πρὸς τὸν διὰ Βυζαντίου μεσημβρινόν* ; et ultimae : *Ὅτε ἔστι βίσεξτος ὁ ἐνιαυτός*. Cf.V,I, 63 (6, f. 5) ; vd. de cod. *Vatic. gr.* 1059. USENER, *Kleine Schriften*, III, p. 324 (= Ad. hist. astr. symb. p. 4).

F. 9-9v. Vacant.

F. 10. *Κλαυδίου Πτολεμαίου πρόχειροι κανόνες*, quorum primus titulum exhibet : *Κανὼν εἰκοσιπενταετηρίδων Ἡλίου καὶ Σελήνης*. et postremus (f. 88v) *Περὶ μελῶν ζῳδίων*. — Vd autem f. 89v in ima p. Cf. *Cat.* II, 2 (3, f. 209) ; VIII, III, 12 (36, f. 59) ; 67 (47, f. 173).

F. 89. Vacat.

F. 89v. Canon astronomicus *συνοδοπανσελήνους* exhibens. —

(1) Cf. f. 10 et f. 89v in ima pagina.

culo a certain hand wrote: Πτολεμαίου. But at f. 1 in the upper margin another hand added "Isaac" (3). Cf. Scor. I. R. 14, f. 151 and Cat. codd. astr. I, 7 (7, f. 90); II, 3 (4, f. 71); 71 (8, f. 11°); IV, 6 (5, f. 134), V, 1, 6 (7, f. 220); VIII, 11, 12 (21, f. 1).

F. 1v The eleven-fold multiplications of the cycles of the moon. A table of numbers follows.

F. 2. The Day of Saturn, that is, Saturday. (A child born on this day is not suited to be raised — The Day of Venus... but if it is the day and hour of Venus, [the child will be] long-lived.) Cf. Scorial. I, R, 14, f. 151–152.

Whether the newborn will be rich or poor. (The rich signs, while all the others are wholly middling among such things.) Cf. Scorial. I, R, 14, f. 152–152.

F. 2v. (One must know this: that for those born under Aries and Taurus — you must understand this in the middle degrees of the zodiacal signs.) Cf. Scorial. I, R, 14, f. 152.

(And the houses of the stars, together with the planets themselves (sic). (Κσα. τζα. δπέ. τις. ἄυκ. Cancer and the one discerning the quality of the planets.) Cf. Scorial. I, R, 14, f. 152–153. VIII, III, 5 (30, f. 151).

F. 3–8. Astronomical tables, of which the first bears the title:

Twenty-four-year cycles of the sun and moon from the beginning of the year 6506 from the creation of the world.

September 1st, from noon and according to the meridian through Byzantium; and the last: When the year is a leap year. Cf. V, I, 63 (6, f. 5); see on cod. Vatic. gr. 1059. USENER, Kleine Schriften, III, p. 324 (= Ad. hist. astr. symb. p. 4).

F. 9-9.nF. Blank.

10. Claudii Ptolemaei Procheiroi Kanones, of which the first bears the title: Canon of the Twenty-Five-Year Cycles of the Sun and Moon, and the last (f. 88): On the Members of the Zodiacal Signs. See also f. 89v at the bottom of the page. Cf. Cat. II, 2 (3, f. 209); VIII, 111, 12 (36, f. 59); 67 (47, f. 173).

F. 89. Vacant.

F. 89. An astronomical canon exhibiting the conjunction and full moon.

(1) Cf. f. 10 and f. 89v at the bottom of the page.

In ima p. : *ἔτους ,ϛοϟ' κύκλοι ἡλίου β', κύκλοι σελήνης ιβ', ἰνδ. ε'. Κανόνες τοῦ ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ.* Cf. f. 103 et f. 116v ; et *Cat.* I, 22 (8, f. 18) ; V, III, 65 (21, f. 78).

F. 90. *Τοῦ σοφωτάτου κυρ. Νικηφόρου τοῦ Γρηγορᾶ, παράδοσις ὅπως δεῖ κατασκευάζειν ἀστρολάβον· τῆς γὰρ τοιαύτης παραδόσεως ἀξιοζητήτου οὔσης τοῖς ἀστρονόμοις, ἐπεὶ παντάπασιν οὐκ ἦν ἐν τῇ Ῥωμαίων διαλέκτῳ, εἴτε μηδ' ὅλως τὴν ἀρχὴν γεγοννῖα, εἴτε τοῦ χρόνου λήθης βυθοῖς ἀποπέμψαντος, οὐ γὰρ ἀκριβῶς οἴδαμεν ὁπότερον, οὗτος φιλοπονίᾳ χρησάμενος ὅτι μάλιστα καὶ ἀγχινοίᾳ, παραδέδωκεν οἴκοθεν τὴν τούτου κατασκευήν. — Περὶ τῶν τοῦ ἀστρολάβου τυμπάνων, ἐν οἷς τὰ διάφορα τῆς οἰκουμένης καταγράφονται κλίματα· πῶς δεῖ πρῶτον ἐν αὐτοῖς καταγράφειν τοὺς τρεῖς κύκλους, τόν τε χειμερινὸν τροπικόν, τὸν ἰσημερινόν· καὶ τὸν θερινὸν τροπικόν. (Τὸ μὲν ἔξω δοχεῖον δ περιέχει τὰ τύμπανα — ἅπτεσθαι τοῦ χειμερινοῦ τροπικοῦ· ὅπερ ἔδει δεῖξαι.).* — Sunt capita tria ; vd. *Scorial.* I. R. 14, f. 113. Cf. *Cat.* III, (7 (10, f. 29) ; 14 (20, f. 189v) ; IV, 33 (12, f. 16v) ; VII, 37 (22, f. 134) ; VIII, II, 10 (20, f. 39) ; 27 (26, f. 240v) ; VIII, IV, 21 (8, f. 76v) ; 44 (84, f. 153) ; 81 (113, f. 281).

F. 92. *Πῶς δεῖ τιθέναι τοὺς ἀστέρας ἐν τῇ ἀράχνῃ. (Ἐπεὶ δὲ δεῖ τὸν ἀστρονόμον, οὐ μόνον ἐν ἡμέρᾳ — ἀπὸ τοῦ ζῳδιακοῦ πρὸς βορρᾶν, ο ι'.).* — F. 93 exhibet diagramma inchoatum. F. 90-92v ita scripta sunt, ut unius eiusdemque operis capita exhiberi videantur. Cf. *Cat. codd. astr.* III, 7 (10, 29 et 35) ; 14 (20, 189v et 191) ; 18 (27, 111 et 114) ; 20 (34, f. 1).

Post haec vacant paginae II. 28.

F. 94. *Ἰσαὰκ μοναχοῦ τοῦ Ἀργυροῦ, τῷ Οἰναιώτῃ κυρ. Ἀνδρονίκῳ μεθόδους αἰτήσαντι λογικὰς ἐκθέσθαι ἡλιακῶν καὶ σεληνιακῶν κύκλων, καὶ τῶν τούτοις ἑπομένων. (Ἐπειδὴ τοὺς ἄλλους τῶν νῦν σοφῶν παραδραμών, ὦ θειότατε ἀνδρῶν, ἡμᾶς ἱκανῶς ἔχειν κέκρικας — Ἓν μὲν δὴ τοῦτο καὶ ὡς ἐπὶ τὸ πολὺ συμβαῖνον σφαλερὸν παρὰ τὴν εἰρημένην αἰτίαν τὴν ἀπὸ τῆς μὴ ἀκριβοῦς ἀποκαταστάσεως. ἔστι δὲ καὶ ἕτερον πλὴν σπανίως γινό-*

At the bottom of the page: Year 504, solar cycles 2, lunar cycles 12, indiction 5. Canons of Saint John of Damascus. Cf. f. 103 and f. 116; and Cat. I, 22 (8, f. 18); V, 111, 65 (21, f. 78).

F. 90. A treatise by the most learned lord Nikephoros Gre-Gre-goras on how one must construct an astrolabe; since such a treatise, being much sought after by astronomers, was either entirely absent from the Roman tongue — whether because it had never existed from the beginning, or because time had consigned it to the depths of oblivion, for we do not know precisely which — this man, applying the utmost industry and ingenuity, transmitted of his own accord the method of its construction. — On the tympans of the astrolabe, upon which the various climatic zones of the inhabited world are inscribed; how one must first inscribe upon them the three circles: the winter tropic, the equator, and the summer tropic. (The outer receptacle, which contains the tympans, must touch the winter tropic; which was what needed to be shown.)

There are three chapters; see Scorial. I. R. 14, f. 113. Cf. Cat. III, (7 (10, f. 29); 14 (20, f. 189); IV, 33 (12, f. 16v); VII, 37 (22, f. 134); VIII, 11, 10 (20, f. 39); 27 (26, f. 240°); VIII, 1v, 21 (8, f. 76°); 44 (84, f. 153); 81 (113, f. 281).

F. 92. How one must place the stars on the spider [astrolabe]. (Since the astronomer must, not only by day from the zodiac toward the north, 10′.). - F. 93 presents an unfinished diagram. Ff. 90–92 are written in such a way that they appear to present chapters of one and the same work. Cf. Cat. codd. astr. III, 7 (10, 29 and 35); 14 (20, 189′ and 191); 18 (27, 111 and 114); 20 (34, f. 1).

After these, 11 pages (ff. 28) are blank.

F. 94. Of Isaac the monk Argyros, setting forth for Oenaeiotes Lord Andronikos, who requested logical methods of exposition of solar and lunar cycles, and of the matters that follow upon these. (Since, passing over the other wise men of the present day, O most divine of men, you have judged us sufficiently capable... Now this is one error that occurs for the most part due to the aforementioned cause arising from inexact restitution. There is also another, though it occurs rarely...)

μενον...). Cetera desunt. Cf. *Cat. codd. astr.* I, 7 (7, f. 90); VII, 6 (4, 203; Petavii, *Uranol.* p. 359.

F. 102. *Συνοδοπανσέληνοι ἀρχόμεναι ἀπὸ τοῦ ,ϛωϟζ' ἔτους μέχρι τοῦ ,ϛϡιζ' λήγουσαι ἰνδ. ιβ'. κύκλοι ἡλίου θ', σελήνης κύκλοι ιθ'.* — Sequitur tabula a mense Septembri *α'* usque ad mensem Decembrem *ιζ'*. Cf. f. 89 et 116v.

F. 105. *Εὐκλείδου γεωμετρικῆς στοιχειώσεως βιβλίον α'. - α' Ὅροι. (Σημεῖόν ἐστιν, οὗ μέρος οὐθέν — ἐπ' εὐθείας ἔσονται ἀλλήλαις αἱ εὐθεῖαι, ὅπερ ἔδει δεῖξαι.)* — Haec propositio in summa p. numerum habet *ιδ'*.

F. 105v. Sequitur scholion: *Τοῖονδε θεώρημα, τοῦ ιγ' ἐστιν ἀντίστροφον — ἐπέκεινα τῆς εὐθείας τὰ μέρη.*

F. 113. *Πῶς τὰς καιρικὰς ὥρας εἰς ἰσημερινὰς μεταλαβεῖν (Ὧραι καιρικαὶ ς' παράκεινται — ἢ ἔγγιστα.)*
Περὶ τοῦ πάσχα. (Λάμβανε τὸν κύκλον τῆς σελήνης, ἵνα εὕρῃς τὸ φάσκα τῶν Ἑβραίων — καὶ εὑρήσεις τὸν χρόνον.) — Sequitur tabula.

F. 113v. Vacat.

F. 114. *(Ἐν ἀρχῇ ἦν ὁ λόγος · ὁ μὲν Μωυσῆς περὶ τῆς κτίσεως — εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

F. 114v. *Ἐκ τῆς ὑποπτικῆς γεωμετρίας. (Ἡ ὀργυιὰ μεθ' ἧς μετρεῖται ἡ σπόριμος γῆ κτέ.* Est fragmentum *de mensuris.*
(Εἰ δὲ καὶ θνητὴν ἔσχε τὴν φύσιν ὁ Χριστός · καὶ πάντων ἐστὶ πατὴρ ὁπόσα φθορὰ καὶ γένεσις βόσκει — πλεῖστα μέτροις καὶ διαστήμασιν ἀλλήλων ἀπέχοντες.)

F. 115. *(Τὰ ἀπὸ κτίσεως κόσμου εἰσὶ μέχρι τοῦ παρόντος, ,ϛωπη', ἀπὸ δὲ τῆς ἀρχῆς Φιλίππου τοῦ βασιλέως μέχρι τοῦ παρόντος ἔτη, ,ερπε' — κατὰ τὴν α' τοῦ θῶθι.*

Περὶ τῆς τοῦ ἡλίου ἐποχῆς. (Ἐκτεθειμένων τῶν ε' — ἐναπομένουσι κάτω τξ'.)
Περὶ τῆς ἡλιακῆς ψηφοφορίας. (Ἐκτεθειμένων τῶν γ' — καὶ λε. κγ'.)
(Ἰστέον ὅτι οὕτως εὑρίσκονται αἱ ἐποχαὶ τοῦ Ἡλίου καὶ τῆς Σελήνης — ἤγουν ζῳδ. ἕξ.)

F. 115v. Vacat.

F. 116. Vacat, praeter pauca quaedam de annorum computatione (3 ll.).

F. 116v. *Ἔτους ,ϛωϟδ' ἰνδ.... συνοδοπανσέληνοι.* — Sequitur tabula.

F. 116bis (=1). *Τοῦ σοφωτάτου καὶ οἰκουμενικοῦ διδασκάλου κυροῦ Ἰωάννου διακόνου τοῦ Πεδιασίμου, καὶ χαρτοφύλακος τῆς πρώτης Ἰουστινιανῆς καὶ πάσης*

occurring...). The rest is missing. Cf. Cat. codd. astr. I, 7 (7, f. 90); VII, 6 (4, 203); PETAVIUS, Uranol. p. 359.

F. 102. Conjunctions and full moons beginning from the year 6 of life up to year 17, ending in indiction 12. Solar cycles 9, lunar cycles 19. — A table follows from the month of September year 1 up to the month of December year 17. Cf. ff. 89 and 116.

F. 105. Euclid's Elements of Geometry, Book I. — I Definition. (A point is that which has no part — the straight lines will be in a straight line with one another, which was to be proved.) This proposition has in total the number 14.

F. 105. The following scholion: Such a theorem is the converse of the 13th — the parts beyond the straight line.

F. 113. How to convert seasonal hours into equinoctial hours. (Seasonal hours 6 are set alongside — or approximately.)

On Easter. (Take the cycle of the moon, in order to find the Passover of the Hebrews — and you will find the time.) A table follows.

F. 113v. Vacant.

F. 114. (In the beginning was the Word; Moses concerning the creation — unto the ages of ages. Amen.)

F. 114. From the science of visual geometry. (The fathom with which arable land is measured, etc.) This is a fragment on measurements.

(If Christ also possessed a mortal nature; and He is the father of all things that corruption and generation sustain, most of them separated from one another by measures and intervals.)

F. 115. (The years from the creation of the world to the present are 6,088, and from the beginning of the reign of King Philip to the present are 575 years, according to the 1st of Thoth.

On the epoch of the sun. (Of the five expounded the remaining ones below are 35.)

On the calculation of the sun. (Given the 3 and 35. 23.)

(It should be known that the epochs of the Sun and the Moon are found in this manner — that is, the zodiacal degrees, 6.)

F. 115v. Vacant.

F. 116. Vacat, except for a few notes on the computation of years (3 ll.).

F. 116[4]. Ἔτους ϛωϛδ' ἰνδ.... συνοδοπανσέληνοι. A table follows. open.

F. 116bis (=1). Of the most wise and ecumenical teacher and rou Ioannes the Deacon Pediasimos,
and chartophylax of the First Justiniana and all of

Βουλγαρίας, ἐξήγησις μερικὴ εἰς τὰ τοῦ Κλεομήδους σαφηνείας δεόμενα. — Εἰς τὴν ἐπιγραφὴν Κλεομήδους ἔχουσαν οὕτως· Κυκλικῆς θεωρίας μετεώρων πρῶτον. (Κυκλικῆς μὲν εἴρηται διότι εἰσὶ καὶ μετέωρα μὴ ἐν κύκλοις τὴν θεωρίαν ἔχοντα — κατὰ τὸ δέκατον τοῦ αὐτοῦ βιβλίον.) Cf. *Cat. codd. astr.* IV, 35 (15, f. 2).

9. Cod. Scorialensis I. γ. 7 (erat I. *B.* 10 ; I. *K.* 14) ; chart., saec. XVI ; ff. II+281+III ; cm. 32,5×22,5. — F. 1 in ima pag. : « *D.Di° de M^a.* » — Hic codex descriptus est in Turriani *catalogo* (I. X 16), f. 32 ; cf. Turriani *indicem alphabeticum* (I. X. 18), f. 19ᵛ : *Ἀνθεμίου..: ἔτι τμῆμα τοῦ αὐτοῦ* ‹sc. *II. παραδόξων μηχανημάτων*› I. *B.* 10 ; I. *K.* 14 ; f. 22ᵛ *Ἀριστάρχου Περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης* I. *B.* 10 ; I. *Δ.* 3 ; I. *K.* 8. 14 ; f. 28ᵛ-29ᵛ. *Αὐτολύκου. Περὶ κινουμένης σφαίρας* I. *B.* 10 ; I. *Δ.* 3 ; I. *K.* 8. 14. *Περὶ ἐπιτολῶν καὶ δύσεων βιβλία δύο* I. *B.* 10 ; I. *Δ.* 3 ; I. *K.* 8. 14 ; f. 250ᵛ. *Πάππου Ἀλεξανδρέως Συναγωγῆς γεωμετρικῆς βιβλίον ε'. ς'. ζ' καὶ η'* I. *B.* 10 ; I. *K.* 14. *Δέκατον θεώρημα ἐν τῷ τρίτῳ τῆς αὐτῆς γεωμετρικῆς συναγωγῆς* I. *B.* 10 ; I. *K.* 14 ; f. 292ᵛ *Ὑψικλέους Ἀναφορικὸς* I. *B.* 10 ; I. *K.* 8. — Vd. MILLER, *Catalog.* p. 262.

F.-I Iᵛ. Vacant ; sed f. 1ᵛ summo margini adpictus est numerus « 7 ». — F. II. Index graecus Turriani manu exaratus ; et index latinus eadem manu exaratus, quae Turrianei *indicis alphab.* (I. X. 18) paginas latinas scripsit.

F. 1. *Πάππου Ἀλεξανδρέως συναγωγῆς ε', περιέχει δὲ συγκρίσεις τῶν ἴσην περίμετρον ἐχόντων ἐπιπέδων σχημάτων πρὸς ἄλληλα τε καὶ τῶν κύκλων* (sic) *καὶ συγκρίσεις τῶν ἴσην ἐπιφάνειαν ἐχόντων στερεῶν σχημάτων πρὸς ἄλληλα τε καὶ σφαῖραν. (Σοφίας καὶ μαθημάτων ἔννοιαν ἀρίστην μὲν καὶ τελειοτάτην ἀνθρώποις θεὸς ἔδωκεν — οὐδὲ πολύεδρον εὑρεῖν ἄλλο παρὰ τὰ προειρημένα πέντε δυνατόν ἐστιν ὑπὸ ἴσων καὶ ὁμοίων πολυγώνων περιεχόμενον.).* — Sequitur libri *quinti* titulus (hic : *τὸν κύκλον*).

F. 44. *Περιέχει τὸ ς' τῶν Πάππου ἀποριῶν λύσεις τῶν ἐν τῷ μικρῷ ἀστρονομουμένῳ. (Πολλοὶ τῶν τὸν ἀστρονομούμενον τόπον διδασκόντων — τοῖς ὑπὸ τοῦ Πτολεμαίου πεπραγματευμένοις περὶ τούτων συντάγμασιν ἐπιγινώσκειν.)* Sequitur schema et : *Πάππου Ἀλεξανδρέως συναγωγῆς ς'. περιέχει δὲ τῶν ἐν μικρῷ ἀστρονομουμένῳ θεωρημάτων ἀπόρωναυσεις* (sic). Sed *ναυσεις* du bus lineis deletum est, et nigro atram. scriptum : *λύσεις*.

F. 85. *Πάππου Ἀλεξανδρέως συναγωγῆς ζ'. περιέχει δὲ λήμματα τοῦ ἀναλυομένου. (Ὁ καλούμενος ἀναλυόμενος Ἑρμόδωρε τέκνον — ἡ ἄρα δθ γραμμὴ τομή* (sic) *ποιεῖ τὸν τόπον.)*

Bulgaria, a partial commentary on the passages of Cleomedes requiring clarification. On the title of Cleomedes, which reads as follows: Of the Cyclic Cyclic Theory of Celestial Phenomena, Book One. (The term "cyclic" is used because there are also celestial phenomena whose theory does not proceed in circles, as shown in the tenth chapter of the same book.) Cf. Cat. codd. astr. IV, 35 (15, f. 2).

9. Cod. Scorialensis L. γ. 7 (formerly I. B. 10; I. K. 14); paper, 16th century; ff. II+281+III; cm. 32.5×22.5. F. 1 at the bottom of the page: "M." D. Dio de Ms." —

This codex is described in Turrianus's catalogue (I. X. 16), f. 32; cf. Turrianus's alphabetical index (I. X. 18), f. 19: 'Ανθεμίου... also a fragment of the same [sc. II. On Paradoxical Mechanical Devices] I. B. 10; I. K. 14; 1. 22. Aristarchus, On the Sizes and Distances of the Sun and Moon I. B. 10; I. Δ. 3; I. K. 8. 14; 1. 28–29. Autolycus, On the Moving Sphere I. B. 10; I. Δ. 3; I. K. 8. 14. On Risings and Settings, two books I. B. 10; I. Δ. 3; I. K. 8. 14; f. 250. Pappus of Alexandria, Collection of Geometry, Books 5, 6, 7, and 3 I. B. 10; I. K. 14. The Tenth Theorem in the Third Book of the same Geometrical Collection I. B. 10; I. K. 14; 1. 292[7]. Hypsicles, Anaphoricus I. B. 10; I. K. 8. — See MILLER, Catalog. p. 262.

F.-I Iv. Vacant; but on f. 1v the number "7" is written at the top margin. - F. II. A Greek index written in Turrianus's hand; and a Latin index written in the same hand that wrote the Latin pages of the alphabetical Turrianus index (I. X. 18).

F. 1. Pappus of Alexandria, Collection, Book V, containing comparisons of plane figures having equal perimeters with one another and with circles, and comparisons of solid figures having equal surface areas with one another and with the sphere. (God gave to mankind the finest and most perfect understanding of wisdom and mathematics – nor is it possible to find another polyhedron besides the five aforementioned that is bounded by equal and similar polygons.) The title of Book V follows (here: "of the circle"). It

F. 44. contains the solutions to Pappus's difficulties in the Little Astronomy. (Many of those who teach the subject of the Astronomy – to recognize in the treatises composed by Ptolemy concerning these matters.) A diagram follows, and then: Pappus of Alexandria, Collection, Book VI, containing the solutions to the difficult theorems in the Little Astronomy. But ναύσεις has been deleted with two lines and written in dark ink: λύσεις.

F. 85. Pappus of Alexandria, Collection, Book VII, containing lemmas to the Analytic Corpus. (The so-called Analytic Corpus, O Hermodorus my child, the line-section makes the locus.)

F. 176. *Π ά π π ο υ Ἀ λ ε ξ α ν δ ρ έ ω ς συναγωγῆς ζ' δ περιέχει τὴν τάξιν κατὰ περιοχ. καὶ τὰ λήμματα τοῦ ἀναλυομένου τόπου.*
Sequitur *Λῆμμα τοῦ ἀναλυομένου.* (*Ἔστω τρίγωνον ὀρθογώνιον — ἴση ἄρα καὶ ἡ ζβ τῇ βη ἐστὶν δὲ διὰ τὸ προδειχθέν.*)

F. 177. *Π ά π π ο υ Ἀλεξανδρέως συναγωγῆς η'. περιέχει δὲ μηχανικὰ προβλήματα σύμμικτα ἄνθηρα.* (*Ἡ μηχανικὴ θεωρία τέκνον Ἑρμόδωρε — καὶ πάλιν ἐκδήσαντες χρῶνται ὡς προείρηται.*) — Sequitur in ima p. : *οὐκ οἶδα μὲν βέβαιον, εἰ τοῦτο ἐστὶ τὸ τέλος, ἤτε λείπει.*

F. 201ᵛ-204ᵛ Vacant.

F. 206. <*Τμῆμα ἐκ τοῦ Ἀνθεμίου περὶ παραδόξων μηχανημάτων.* Deest titulus f. 205, est in indice graeco, qui codici praemissus est.> — (*καὶ ἐπιζευγνύουσιν ἄρα* lac. *αἱ αδ βγ — καὶ τὸ πεντάγωνον τοῦ δωδεκαέδρου τῶν εἰς τὴν σφαῖραν ἐγγραφομένων.*) — Sequitur schema ; et in ima pag. : *Π άππου συναγωγῆς τρίτον ἐστὶν lac. τῶν ἐπιπέδων καὶ στερεῶν καὶ..*

F. 221. *Ἄλλως τὸ δέκατον θεώρημα ἐν τῷ τρίτῳ τῆς τοῦ Π ά π π ο υ συναγωγῆς καὶ τὴν ἀπόδειξιν περιέχον καὶ τὴν ὀργανικὴν κατασκευὴν τοῦ τε διπλασιασμοῦ τοῦ κύβου καὶ τῶ* (sic) *δύο μέσων ἀνάλογον.* <Colvillius in margine monet « *has non esse propositiones ipsius Pappi* »> — (*Ἔστω κύκλος ὁ αβγ περὶ κέντρον τὸ δ' — ἡ αγδ περιφέρεια τοῦ ἡμικυκλίου εἰς δοθέντα λόγον, τέτμηται, δοθέν ἐστιν.*). — F. 214. in margine Colvillius monet : « *hic est principium libri* 4 *Pappi* » ad verba *Ἐὰν ᾖ τρίμγωνον τὸ αβγ. καὶ ἀπὸ τῶν αβ. βγ. ἀναγραφὴ τυχὸν τὰ σημεῖα κτέ.*

F. 243ᵛ-244ᵛ. Vacant.

F. 245. *Α ὐ τ ο λ ύ κ ο υ περὶ κινουμένης σφαίρας.* (*Ὁμαλῶς λέγεται φέρεσθαι σημεῖα ὅσα ἐν ἴσῳ χρόνῳ ἴσα τε καὶ ὅμοια μεγέθη διέρχεται — κύκλων μέγιστος ἄρα ἐστὶ ἑκάτερος τῶν αβγ γδβ κύκλων*). Scholia quaedam margini adpicta sunt. Post f. 249 est folium numero carens Cf. *Cat.* V, II, 4 (15, f. 72) ; VIII, II, 3 (14, f. 25ᵛ). Cf. *Scor.* I, X. 4, f. 113.

F. 250ᵛ. *Α ὐ τ ο λ ύ κ ο υ περὶ ἐπιτολῶν καὶ δύσεων.* (*Τῶν ἀπλανῶν ἀστέρων αἱ ἐπιτολαὶ τε καὶ δύσεις αἱ μὲν λέγονται ἀληθιναὶ — διαπορευομένου ἐν τῷ ὑπὸ γῆν τὸ β' ἄστρον καὶ δύσεται καὶ ἀνατελλεῖ* (sic).— Margini multa scholia adpicta sunt. Cf. *Cat. codd. astr.* I, 36 (8, f. 302) ; II, 73(9, f. 317ᵛ) ; V, II, 4 (15, f. 14) ; VIII, II, 4 (14, f. 84ᵛ).

F. 259. *Α ὐ τ ο λ ύ κ ο υ περὶ ἐπιτολῶν καὶ δύσεων β'.* (*Τοῦ*

F. 176. Pappus of Alexandria, Collection, Book VII: contains the order according to scope and the lemmas of the Domain of Analysis.

There follows a Lemma of the Domain of Analysis. (Let there be a right-angled triangle – therefore ZB is also equal to BH, as has been shown by what was proved

F. 177. before.) Pappus of Alexandria, Collection, Book VIII: contains miscellaneous mechanical problems of an elegant character. (The theory of mechanics, my son Hermodorus – and again, having bound them, they use it as stated before.) – There follows at the bottom of the page: I do not know for certain whether this is the end, or whether something is missing.

F. 201v-204v Blank.

F. 206. <A fragment from Anthemius, On Paradoxical Machines. The title is missing at f. 205; it appears in the Greek index prefixed to the codex.> – (and therefore AD, BG [lacuna] meet, and the pentagon of the dodecahedron among those inscribed in the sphere.) There follows a diagram; and at the bottom of the page: the third [book] of Pappus's Collection [lacuna] of plane and solid [figures] and... Otherwise the tenth theorem in the third book of

F. 221. Pappus's Collection, containing both the proof and the mechanical construction of the duplication of the cube and the [finding of] two mean proportionals. <Colvillius notes in the margin: "these are not propositions of Pappus himself"> – (Let there be a circle ABG with center D – the arc AGD of the semicircle has been divided in a given ratio; it is given.) F. 214 in the margin Colvillius notes: "here is the beginning of Book 4 of Pappus," at the words: If triangle ABG exists, and on AB, BG are described at random, the points, etc.

F. 243v-244v. Vacant.

F. 245. Autolycus, On the Moving Sphere. (It is said that points move uniformly when they traverse equal and similar arcs of great circles in equal times, therefore each of the circles αβγ and γδβ is a great circle.) Some scholia are written in the margins. After f. 249 there is a leaf without a number. Cf. Cat. V, 11, 4 (15, f. 72); VIII, 11, 3 (14, f. 25°). Cf. Scor. I, X. 4, f. 113.

F. 250. Autolycus, On Risings and Settings. Of the fixed stars, risings and settings are called true

as the second star passes through the region below the earth, it will both set and rise (sic). — Many scholia are written in the margins. Cf. Cat. codd. astr. I, 36 (8, f. 302); II, 73 (9, f. 317°); V, 11, 4 (15, f. 14); VIII, 11, 4 (14, f. 84v).

F. 259. Autolycus, On Risings and Settings, Book II. (Of the

ζῳδιακοῦ ἐν δωδεκατημόριον ἐν ᾧ ἐστιν ὁ ἥλιος οὔτε ἐπιτέλλον οὔτε δυόμενον ὁρᾶται ἀλλὰ κρύψιν ἄγον — ἐν ᾧ ὁ ἥλιος τὴν μλγ περιφέρειαν διαπορεύεται · καὶ ἔστι μείζων ζῳδίου.) Scholia aliquot margini adpicta sunt.

F. 257. *Ὑψικλέους ἀναφορικός.* (*Ἐὰν ὦσιν ὁσοιδηποτοῦν ὅροι ἐν ἴσῃ ὑπεροχῇ · ἑξῆς ἀλλήλων κείμενοι ἄρτιοι τὸ πλῆθος — καὶ αἱ λοιπαὶ γνωσθήσονται ἐφ' ὅσῳ χρόνῳ ἀναφέρονται.*) Scholia aliquot margini adpicta sunt. Cf. *Cat. codd. astr.* V, II, 4 (15, f. 50v) ; VIII, II, 4 (14, f. 95). Cf. *Scor.* I. X. 4, f. 144v.

F. 270. *Ἀριστάρχου περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης.* (*Τὴν σελήνην μείζονα μὲν λόγον ἔχει ἢ δν* $\overset{\varrho\kappa\iota}{\mu}$ *,θψιβ' πρὸς μρ, ,θψζ · ἐλάσσονα δέ, ἢ δν* $\overset{\kappa\varepsilon}{\mu}$ *,ς πρὸς ,ςωνθ'.* Cf. *Cat.* V, II, 4 (15, f. 59v) ; VIII, II, 4 (14, f. 77v).

F. 280-281v et sqq. Vacant.

10. Cod. Scorialensis I. *Φ.* 5 (erat I. *Δ.* 5 ; II. *Λ.* 2) chart., saec. XVI, ff. II+382+ III, cm. 32 × 22 ; tribus manibus exaratus, quarum primae tribuenda sunt f. 1-116 ; 190-208bis (hoc folium numero caret); secundae f. 121-188v, tertiae, quae Murmuris est, f. 210-232. — F. 1 in ima p. « *D. D.*° *de M*ª » (in cuius bibliotheca numerum obtinebat 210). — Descriptus est in Turriani *catalogo* (I. X. 16), f. 38 ; laudatur in Turriani *indice alphabetico* (I. *X.* 16), f. 21v : *Ἀπομάσαρ Ἀποτελεσματικῆς βιβλία γ'* I. *Δ* 5 ; II. *Λ.* 2 ; f. 55v *Γεωργίου τοῦ Τραπεζουντίου... Εἰσαγωγὴ εἰς τὴν μεγάλην τοῦ Πτολεμαίου σύνταξιν* I. *Δ.* 5 ; II. *Λ.* 2 ; *Ἕτερα εἰς τὰ ἀποτελεσματικὰ συμβαλλόμενα ἐν δυσὶ βιβλίοις ἀνεπίγραφα* I. *Δ.* 5 ; II. *Λ.* 2. *Σχόλια πάνυ χρήσιμα εἰς τὴν μαθηματικὴν μεγάλην σύνταξιν τοῦ Πτολεμαίου* I. *Δ.* 5 ; II. *Λ.* 2. *Ἕτερα σχόλια εἰς τὸ δεύτερον τῆς Πτολεμαίου συντάξεως* I. *Δ.* 5 ; II. *Λ.* 2. *Προκατασκευὴ εἰς τὴν μεγάλην σύνταξιν καὶ εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας* I. *Δ.* 5 ; II. *Λ.* 2 ; f. 192v : *Κλαυδίου Πτολεμαίου..: Βιβλίον ὁ Καρπός* I. *Β.* 1 ; I. *Δ.* 5 ; III. *Δ.* 5 : II. *Λ.* 2 ; IV. *Ι.* 1 ; I. *Κ.* 1 ; f. 193v : *Πρόχειροι κανόνες* IIII. *Β.* 19 ; I. *Δ.* 5 ; II. *Λ.* 2 ; III. 2. 10. *Περὶ κριτηρίου καὶ ἡγεμονικοῦ* V. *Γ.* 12 ; VI. *Η.* 14 ; I. *Δ.* 5 ; II. *Λ.* 2 ; f. 250v *Πάλχ Ἀποτελεσματικῆς βιβλίον α'* I. *Δ* 5 (1). — F. 115v post indicem operum, quae f. 1-115 exhibet liber : *τέλος τοῦ παρόντος βιβλίου, ,αφμγ' ἐν μηνὶ ἀπριλλ. κε' εζϡθφβχκεξλχκέ φϡϡχπθϡνθηθπθ · ἐπκλεωω ξλνεηθωϟθω,* scil. *ἐγράφη ὑπ' ἐμοῦ Πέτρου-*

(1) Scil. Palchi librum.

zodiac, the twelfth-part in which the sun is located is seen neither rising nor setting, but remaining hidden — in which the sun traverses the arc of 143°; and it is greater than one zodiacal sign.) Some scholia are written in the margins.

F. 257. Hypsicles, Anaphoricus. (If there are any number of terms in equal successive excess, arranged one after another, even in number, the remaining terms by which they rise will also be known.) Some scholia are written in the margins. Cf. Cat. codd. astr. V, 11, 4 (15, f. 50°); VIII, 11, 4 (14, f. 95). Cf. Scor. 1. X. 4, f. 144.

F. 270. Aristarchus, On the Sizes and Distances of the Sun and Moon. (The moon has a ratio greater than or dn ρχι μ θφιβ' to me, θψζ · but less than dn x85 to μ ζωνθ'. Cf. Cal. V, 11, 4 (15, f. 59); VIII, II, 4 (14, f. 77°).

F. 280-281v et seq. They are free.

10. Cod. Scorialensis I. Φ. 5 (formerly I. 4. 5; II. Λ. 2) paper, 16th century, ff. II+382+III, cm. 32×22; written in three hands, of which the first is responsible for ff. 1–116; 190–208bis (this folio lacks a number); the second for ff. 121–188v, the third, which is that of Murmuris, for ff. 210–232. F. 1 at the bottom of the page: «D. D.° de Mª» (in whose library it bore the number 210). Described in Turrianus's catalogue (I. X. 16), f. 38; cited in Turrianus's alphabetical index (I. X. 16), f. 21: Abū Maʿshar, Apotelesmatics, Books 3, I. 4. 5; II. Λ. 2; f. 55' George of Trebizond... Introduction to Ptolemy's Great Syntaxis, I. Δ. 5; II. Λ. 2; Other works contributing to the Apotelesmatics in two untitled books, I. Δ. 5; II. Λ. 2. Scholia very useful for the Mathematical Great Syntaxis of Ptolemy, I. Δ. 5; II. Λ. 2. Other scholia on the second book of Ptolemy's Syntaxis, I. 4. 5; II. Λ. 2. Prolegomena to the Great Syntaxis and to the Handy Tables of Astronomy, I. Δ. 5; II. A. 2; f. 192': Claudius Ptolemy... Karpos (Centiloquium), I. B. 1; I. Δ. 5; III. Δ. 5; II. Λ. 2; IV. I. 1; I. K. 1; f. 193': Handy Tables, III. B. 19; I. 4. 5; II. A. 2; III. 2. 10.On the Criterion and the Governing Faculty, V. Γ'. 12; VI. H. 14; I. Δ. 5; II. Λ. 2; f. 250v Pāla, Apotelesmatics, Book 1, I. 45 (1). — F. 115v, after the index of works exhibited in ff. 1–115 by the book: end of the present book, [year] 1543, in the month of April, the 25th, εξαθφβακελικέ φιλχπθηνθηθηθ· ἐπκλεωω ξλνεηθωήθω, that is, written by me, Peter

(1) Namely. Palchi's book.

Καρναβάκα ἐκ πόλεως <sed Petrus scripsit *ποεσσ*> *Μονεμβασίας*. (1) — F. 382 *τὸ ἀπὸ Χ(ριστο)ῦ ,αφμγ' μηνὶ Μαρτίῳ κγ', ἡμέρᾳ παρασκευῇ ὥρα ς' τῆς νυτκὸς τέλος εἴληφεν ἡ παροῦσα γὰρ* (sic) *βίβλος καὶ τῷ συντελεστῇ τῶν καλῶν Θ(ε)ῷ χάρις*. — Cf. MILLER, *catalog.*, p. 141 ; Vd. GRAUX, *Essais etc.*, p. 417.

F. I. Brevis index latinus. — F. Iv. Index latinus. — F. II. Index graecus Turriani manu exaratus.

F. 1. *Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπός. (Προεκθέμενοι ὦ Σύρε τὰς ἐνεργείας τῶν ἀστέρων — ἐγχώριος ἔσται ὁ ἐχθρός)*. — Capitum numeri *α-ϟθ'* margini adpicti sunt. — Ed. Camerarius, Norimb., 1525.

F. 5v. <Achmetis> *Ἐξήγησις εἰς τὸν αὐτὸν Καρπὸν τοῦ Πτολεμαίου. (Ἡ πρόγνωσις διχῶς νοεῖται μία μὲν ἀπὸ τῆς γνώσεως τῶν ἀστέρων — αἱ μὲν σύνοδοι τῶν δύο ἀστέρων γίνονται κα'.)*. — Auctoris nomen deest in libro, titulum operis exhibet tabula f.II. Cf. *Cat. codd. astr.*, II, 2 (3, f. 201v) ; III, II (12, f. 328).

F. 13v. Vacat.

F. 14. *Πτολεμαίου περὶ προχείρων κανόνων. (Ἡ μὲν σύστασις ὦ Σύρε τῆς εἰς τὰς παρόδους τῶν πλανωμένων προχείρου κανόνος — τὴν τῆς ἐπισκοτίσεως πρόσνευσιν κατὰ τοῦ ἀπηλιώτου γινομένην.)* — Operis titulum in summa pag. manus recentior adpinxit. — Ed. HALMA, Paris, 1822. Cf. *Cat.* II, 2 (3, f. 209) ; VII, 5 (4, f. 85).

F. 26. *Κανόνιον μεσεμβρινῶν, καὶ παραλλήλων εἰς τὰς ἐκλείψεις* — tabulae duae.

F. 26v. Tabula cui titulus *μεγέθη ἐκλείψεων*.

F. 27. *Τὸ ἡμερούσιον ὁμαλὸν κίνημα τοῦ ἡλίου — καὶ ἐὰν μὲν ᾖ πρ. προστίθησιν, ἐὰν δὲ αφ. ἀφαιρεῖ* : sequitur schema de ventis.

F. 31. Tabula de ventis. — F. 31v Tabulae duae de ventis, quas brevis sequitur explanatio.

F. 32. *Κανόνιον ἐπακτῶν. (Ἀπὸ Ἀδὰμ ἕως τοῦ πρώτου ἔτους*

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(1) In his verbis ,cryptographice scriptis, non omnia (neque recte) expedivit Miller ; cf. eius *Catalog.* p.425, ubi codicis *Scorialensis* I. Ψ.6 subscriptio refertur, f. 426 : *Τέλος σὺν Θεῷ τοῦ παρόντος βιβλίου.* 1542 *δεκεμβρίω κδ' διὰ χειρὸς ἐμοῦ πέτρου καρναβάκα τοῦ ἐκ μονεμβασίας*. Nomen igitur *Καρνακάκα* e scribarum numero delendum.

Karnabakas from the city <but Petrus wrote ποεσσ> of Monemvasia. (1) F. 382 · In the year from Christ 1543, on the 23rd day of the month of March, a Friday, at the 6th hour of the night, the present book came to its end, and thanks be to God, the accomplisher of good things. - Cf. MILLER, catalog., p. 141; See GRAUX, Essais etc., p. 417.

F. I. Brief Latin index. - F. Iv. Latin index. - F. II. Greek index written in Turriani's hand.

F. 1. Claudius Ptolemy's book, the Karpos.

(Having set forth beforehand, O Syrus, the influences of the stars the enemy shall be a native). Chapter numbers a–40° are noted in the margins. Ed. Camerarius, Norimb., 1525.

F. 5v. <Achmetis> Explanation of the same Karpos of Ptolemy. (Prognostication is understood in two ways: one from the knowledge of the stars; the conjunctions of the two The stars occur 21 times.). author's name is absent in the book; the title of the work is given in the table at f. II. Cf. Cat. codd. astr., II, 2 (3, f. 201v); III, 11 (12, f. 328).

F. 13v. Vacant.

F. 14. Ptolemy's On Handy Tables. (The composition, O Syrus, of the handy table for the passages of the wandering stars, the inclination toward the obscuration occurring in the direction of the east wind.) A later hand has added the title of the work at the top of the page. Ed. HALMA, Paris, 1822. Cf. Cat. II, 2 (3, f. 209); VII, 5 (4, f. 85). A small table of meridians and parallels for eclipses: two tables.

F. 26.

F. 26v. Table entitled μεγέθη ἐκλείψεων.

F. 27. Τὸ ἡμερούσιον ὁμαλὸν κίνημα τοῦ ἡλίου καὶ ἐὰν μὲν ᾖ πρ. προστίθησιν, ἐὰν δὲ αφ. ἀφαιρεῖ : followed by a schema on winds.

F. 31. Table on winds. **F. 31v** Two tables on winds, followed by a brief explanation.

F. 32. Κανόνιον ἐπακτῶν. (From Adam to the first year

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(1) In these words, written in cryptographic form, Miller did not resolve everything (nor correctly); cf. his Catalog. p. 425, where the subscription of Scorial codex I. ¥. 6 is reported, f. 426: Τέλος σὺν Θεῷ τοῦ παρόντος βιβλίου. 1542 δεκεμβρίω κδ' διὰ χειρὸς ἐμοῦ πέτρου καρναβάκα τοῦ ἐκ μονεμ βασίας. The name Καρνακάκα should therefore be removed from the list of scribes.

τῆς βασιλείας Φιλίππου τοῦ μετὰ Ἀλέξανδρον — ταύτας λέγομεν ἐπακτάς.)
Post l. vac. : *Τὰ ἡμικύκλια τὰς ἐπακτὰς ἔχουσιν · οἱ παράλληλοι τὰ ἀπὸ Διοκλητιανοῦ.* Schematis scilicet, quod pagina exhibet, explanatio.

F. 32v. Schemata duo : *Καταγραφὴ τοῦ διὰ Βυζαντίου.*

F. 33. *Κλαυδίου Πτολεμαίου περὶ κριτηρίου καὶ ἡγεμονικοῦ.* (*Τὸ κριτήριον τῶν ὄντων — αἱ καιριώταται τῶν αἰσθήσεων.*) Cf. *Cat.*, II, 2 (3, f. 224) ; 73 (10, f. 115v) VIII, II, 4 (14, f. 145). Ed. HANOW, Kûstrin, 1870.

F. 39v. Tabula de criteriis.
Κλαυδίου Πτολομαίου περὶ ὑποθέσεων τῶν πλανωμένων. (*Τὰς ὑποθέσεις ὦ Σύρε τῶν οὐρανίων φορῶν — κινεῖσθαι ὁ ἀστὴρ περὶ τὸ κέντρον αὐτοῦ ἰσοτάχως*). Ed. BAINBRIDGE, Londonii 1620, et HALMA, Paris., 1820. Cf. *Cat.* II, 2 (3, f. 229v) ; 4 (4, 471) ; 6 (5, f.192v) ; V, I, 55 (2, f. 330) ; 64 (7, f. 200) ; VII, 6 (4, f. 96v).

F. 47. *Θέωνος Ἀλεξανδρέως προλεγόμενα εἰς τὴν μεγάλην σύνταξιν τοῦ Πτολεμαίου.* (*Τὴν ἀστρονομίαν ἐν τοῖς πρὸς Σύρον γενεθλιατικοῖς τέτρασι βιβλίοις ὁ Πτολεμαῖος — οὐκ ὀλίγος ἡμῖν ὁ ἐπὶ τοῦ πολλαπλασιασμοῦ καὶ μερισμοῦ σκοπὸς ὑποπίπτων διὰ τῶν προειλημμένων ἐσπουδάζετο κατὰ τὸ δυνατόν.*). — F. 47 margini Colvillius adpinxit : « vide pag. 136B et ex illo exemplari licet imperfecto appone titulos in hoc exemplari quae desiderantur inertia (?) scriptoris. » Et vd. f. 66 prim. capovers. : *ὡς καὶ Θέωνι ἀρέσκει φιλοκάλῳ ἔχοντι περὶ τοὺς πόνους τῶν μαθημάτων.* Cf. *Cat.*, II, 2 (3, f. 235) ; IV, 65 (23, f. 1) ; VII, 83 (42, f. 1) : vd. f. 136v.

F. 74v. Vacat.

F. 75. <Vetti Valentis opus apotelesmaticum>. (*Ὁ μὲν πανεπόπτης Ἥλιος — μάλιστα δὲ λόγον ἔχοντες πρὸς τὰ τῆς γενέσεως πράγματα, ἅ τινά ἐστιν, ἐπὰν τῶν προκειμένων τόπων....*). — Totius operis, librorum, capitum tituli desunt ; lib. II inc. f. 100v, ubi manus recentior margini adpinxit *βιβλ. β'*. Cf. *Cat. codd. astr.*, II 2 (3, f. 256) et pp. 88-121 ; et VETTII VALENTIS *Antholog. libri* ed. KROLL (Berlin, 1908), p. 95, l. 8.

F. 116. Operum, quae paginis 1-115v exhibentur, tabula.

of the reign of Philip who succeeded Alexander here we call intercalary days.)

After a blank line: The semicircles contain the epacts; the parallels contain those from Diocletian. This is, of course, an explanation of the diagram presented on the page.

F. 32v.nF. 33. Two diagrams: Description of the meridian through Byzantium. Claudius Ptolemy, On the Criterion and the Ruling Faculty. (The criterion of existing things is the most decisive of the senses.) Cf. Cat., II, 2 (3, f. 224); 73 (10, f. 115v) VIII, II, 4 (14, f. 145). Ed. HANOW, Kastrin, 1870.

F. 39v. Table on criteria.

Claudius Ptolemy, On the Hypotheses of the Planets. (The hypotheses, O Syrus, of the celestial motions — that the star moves uniformly about its own center.) Ed. BAINBRIDGE, London, 1620, and HALMA, Paris, 1820. Cf. Cat. II, 2 (3, f. 229v); 4 (4, 471); 6 (5, f. 192); V, 1, 55 (2, f. 330); 64 (7, f. 200); VII, 6 (4, f. 96v).

F. 47. Theon of Alexandria's Prolegomena to the Great Syntaxis of Ptolemy. (Astronomy in the four books of nativities addressed to Syrus — Ptolemy... the by no means slight purpose that falls to us in multiplication and division was pursued as far as possible through the previously adopted methods.). - F. 47, Colvillius wrote in the margin: "see page 136B and from that exemplar, though imperfect, add to this exemplar the titles that are lacking through the carelessness (?) of the scribe." And see f. 66, first paragraph: ὡς καὶ Θέωνι ἀρέσκει φιλοκάλῳ ἔχοντι περὶ τοὺς πόνους τῶν μαθημάτων. Cf. Cat., II, 2 (3, f. 235); IV, 65 (23, f. 1); VII, 83 (42, f. 1): see f. 136.

F. 74 F. Vacant.

F. 75. <Vettius Valens, Apotelesmatics>. (The all-seeing Sun — especially those that have a relation to the circumstances of the nativity, whatever they may be, whenever of the aforesaid places...). The titles of the entire work, books, and chapters are absent; Book II begins at f. 100v, where a later hand has written βιβλ. β' in the margin. Cf. Cat. codd. astr., II 2 (3, f. 256) and pp. 88–121; and VETTII VALENTIS Antholog. libri ed. KROLL (Berlin, 1908), p. 95, l. 8.

F. 116. Table of works presented on pages 1–115.

F. 116v-120v. Vacant.

F. 121. *Ἐκ τοῦ πρώτου τῆς ἀστρονομικῆς τριβίβλου, ἢ ψηφηφοριῶν εἰσαγωγῆς Θεοδώρου τοῦ Μελιτηνιώτου. Τί ἐστιν ἀστρονομία καὶ παρὰ τίνων εὑρεθεῖσα τὸ ἐξ ἀρχῆς, ἦλθεν εἰς Ἕλληνας ὕστερον. τίς τε ὁ σκοπὸς τῆς μαθηματικῆς μεγάλης συντάξεως, καὶ τί τῶν ἐξ αὐτῆ ιγ' βιβλίων ἑκάστη διέξεισιν. α'. (Ἀστρονομία ἐστὶν ἐπιστήμη περὶ τὰ οὐράνια σώματα καταγινομένη τέλος ἔχουσα τὸ γνῶναι τὰς κινήσεις αὐτῶν — καθάπερ καὶ τῶν ἀριθμῶν καταγραφὴ δῆλον ποιεῖ: ἐξ ἀναλόγου:*

τς' ανγ ς' οι' Ὁ αμς' κ'' ἔστιν ὁ ὀφείλων
τι αμς'κ'' παρακαλεῖσθαι ἐξ ἀναλόγου
τι β αμγ δ' μ' ος'μ'' τῷ τι.
τέλος.

Cf. *Cat.* V, III, 67 (21, f. 228); MIGNE, P.G., CXLIX, p. 988; USENER, *Kl. Schriften*, III, p. 327 = *Ad hist. astr. symb.*, p. 6 sqq.

F. 131v. *Τοῦ Ἀργυροῦ, περὶ εὑρέσεως τῶν τετραγωνικῶν πλευρῶν τῶν μὴ ῥητῶν τετραγώνων ἀριθμῶν. (Τῶν μὲν ῥητῶν τετραγώνων ἀριθμῶν, εὐχερής ἐστι ἡ τῶν πλευρῶν εὕρεσις — καὶ ἐπὶ τῶν ἄλλων ὁμοίως.)* — Cf. *Cat.*, II, 3 (4, f. 211).

F. 136. Tabula: *Ἔκθεσις τετραγωνικῶν πλευρῶν τῶν ἀπὸ μο<νάδος> καὶ ἐφεξῆς ἀριθμῶν.*

F. 136v. <Theonis> *Προλεγόμενα εἰς τὴν Πτο<λεμαίου> μαθηματικὴν σύνταξιν. (Τὴν ἀστρονομίαν κτλ.* cf. f. 47 — *οὔτε ἐφ' ὅλης τῆς γῆς· τίνι γὰρ ὅλη θεατή.)* — Colvilli verba, margini, iuxta titulum adpicta, rursus monent imperfectum hic exstare Theonis opus.

F. 141v. *Τάξις καὶ χειρουργία μερισμοῦ κατὰ τὸν γεωμέτρην Πάππον. (Δοκεῖ μὲν οὖν τὰ κατὰ τοὺς μερισμοὺς — καὶ τὸν περὶ τῶν τετραγώνων ἀριθμὸν μερισμὸν λείποντα τῇ τάξει ἐκθησόμεθα.)*

F. 144v. *Περὶ τετραγωνικῆς πλευρᾶς. (Λείποντα καὶ τὸν τῶν δυνάμεων μερισμόν — κἂν μὴ ἔχῃ ὁμοειδῆ τὰ μέρη τὴν τετράγωνον πλευράν.)*

F. 145v. *Θέωνος Ἀλεξανδρέως σχόλια χρήσιμα εἰς τὴν μαθηματικὴν μεγάλην σύνταξιν Πτολεμαίου. (Σύν-*

F. 116–120v. Blank.

F. 121. From the First Book of the Astronomical Tribiblos, being an Introduction to the Calculation of Ephemerides by Theodore Meliteniotes. What astronomy is and by whom it was originally discovered, and how it later came to the Greeks; what the aim of the Great Mathematical Syntaxis is, and what each of its thirteen books severally treats. Chapter 1. (Astronomy is a science concerned with the heavenly bodies, having as its end the knowledge of their motions, just as the written notation of numbers makes clear: by analogy:

ti ang oi O ams k' is the one who owes
ti ams k to be summoned proportionally
ti b amg d' m' os m' to ti
end.

Cf. Cal. V, 111, 67 (21, f. 228); MIGNE, P.G., CXLIX,np. 988; USENER, At 10:0 The Scriptures, III, p. 327 = Ad hist.nastr. symb., p. 6 sqq.

F. 131. Of Argyrus, on finding the square sides of irrational square numbers. (Of rational square numbers, the finding of sides is easy; and similarly for the others.) Cf. Cat. II, 3 ([illegible], f. 211).

F. 136. Table: A tabulation of the square sides of numbers beginning from unity and continuing in sequence.

F. 136. <Theon's> Prolegomena to Ptolemy's Mathematical Syntaxis. (On astronomy, etc., cf. f. 47: nor over the whole earth; for to whom is the whole visible?) Colville's words, noted in the margin beside the title, again warn that the work of Theon preserved here is incomplete.

F. 141. The method and procedure of division according to the geometer Pappus. (It seems, then, that the matters concerning divisions and the division of the number of squares, being incomplete in arrangement, we shall set forth.)

F. 144. On the square root. (The division of the powers also being incomplete; even if the parts do not have a homogeneous square root.)

F. 145. Useful scholia of Theon of Alexandria on the Great Mathematical Syntaxis of Ptolemy. (Syn-

ταξιν ἐπέγραψε τὴν πραγματείαν — τὴν θετὴν ἡμίσειαν τῆς διπλῆς μοι. τ ς'' ἤγουν τῆς νε' μ'.)

Haec sequuntur numeri in quattuor ll. distributi.

F. 160. *Σχόλια εἰς τὸ δεύτερον τῆς Πτολεμαίου συντάξεως: περὶ τῆς συνθέσεως τῆς καθ' ἡμᾶς οἰκονομίας: — α'. (Τὸ τῆς καθ' ἡμᾶς οἰκουμένης μέγεθος, ὑπὸ τοῦ ἑτέρου τῶν βορείων τεταρτημορίου — ἥντινά φαμεν ἀνατέλλειν.)* — Vacat f. 174 fere totum.

F. 174v-177v. Vacant.

F. 178. *Προπαρασκευὴ εἰς τὴν μεγάλην σύνταξιν· καὶ εἰς τοὺς προχείρους κανόνας τῆς ἀστρονομίας, ἧς ἄνευ ἐπιστημονικῶς ἐπ' ἐκεῖνα προχωρῆσαι ἀδύνατον. (Ῥητὸς ἀριθμός ἐστιν, ὁ ἐξ ὅλων μονάδων συγκείμενος — ἔσχομεν τὸν ὀφείλοντα παρακεῖσθαι ἐξ ἀναλόγου τῷ εἰλημμένῳ ἡμῖν τετραγώνῳ.)*

Sequitur tabula. — Cf. *Cat. codd. astr.*, II, 3 (f. 166).

F. 189 et 189v. Vacant.

F. 190. *Γεωργίου τοῦ Τραπεζουντίου εἰσαγωγὴ εἰς τὴν μεγάλην Πτολεμαίου σύνταξιν. (Ἀφικόμην εἰς τὴν Κωνσταντίνου — πλευρὰς τῶν ῑ ἔγγιστα ἀκριβῆ.)*

F. 209 et 209v Vacant.

F. 210. <1> In marg. sup.: « *Albumasir astrologia judiciaria* ». *Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τῶν μυστηρίων τοῦ Ἀπομάσαρ.* Libri primi tabulam exhibent ff. 210-212v. (1)

F. 212v. <2v> *α' Περὶ κοσμικῶν ἀποτελεσμάτων ἐκ τοῦ βιβλίου τοῦ Ἀπομάσαρ.*[1] *ζήτει καὶ τοῦ β' βιβλίου κε(φάλαιον)*

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1 *ἐκ - Ἀπομάσαρ* om. a

(1) Cf. *Catal. codd. ast. gr.* V, 1, 5 (2 f. 10 sqq) ; IV, 40 (18 f. 272 sqq.) ; III 6 (8 f. 1-146v = *Ambros.* B. 38 sup.) ; II, 56 (7 f. 208, sqq.) ; I, 39 (11 f. 388) ; VI, 10 (1 f. 267v) ; 53 (10 f. 33). Numeri margini adpicti et uncis inclusi sunt paginarum codicis *Ambrosiani*, qui mihi est a ; *Scorialensis* codex mihi est S., Angelicus A. — Titulo a addit : *ἐν τρισὶ βιβλίοις διηρεμένη : πίναξ τοῦ πρώτου βιβλίου.* Tabulam exhibent in a ff. 1-2v ; tabulam haec sequuntur : *ἀπομάσαρος ἀποτελεσματικῶν πρῶτον*

inscribed the treatise with the title [redacted] the adopted half of the double for me. t 6' that is, of the 55th and 40th.)

These numbers follow, distributed across four lines.

F. 160. Scholia on the second book of Ptolemy's Syntaxis: on the composition of the economy of our region: - α'. (The extent of the inhabited world known to us, by the other of the northern quadrants, which we say rises [redacted] from the east.) F. 174 is almost entirely blank.

F. 174–177. Blank.

F. 178. Preparatory introduction to the Great Syntaxis and to the handy astronomical tables, without which it is impossible to advance scientifically to those subjects. (A rational number is one composed entirely of units — we have obtained the number that ought to stand alongside, in proportion to the square we have taken.)

A table follows. — **Cf. *Cat. codd. astr.*, II, 3 (*f.* 166).**

F. 189 and 189. Blank.

F. 190. George of Trebizond's Introduction to Ptolemy's Great Syntaxis. (Ἀφικόμην εἰς τὴν Κωνσταντίνου – πλευρὰς τῶν ἰ ἔγγιστα ἀκριβῆ.) F. 209 and 209v. Vacant.

F. 210. <1> In upper margin: "Albumasar astrologia judiciaria." Τάδε ἔνεστιν ἐν τῇδε τῇ ἀποτελεσ[redacted]ματικῇ βίβλῳ τῶν μυστηρίων τοῦ Ἀπομάσαρ. The table of contents of the first book is presented on ff. 210–212v. (1)

F. 212. <2> Book I: On Cosmic Effects from the Book of Abū Maʿshar. (1 Seek also the chapter of Book II)

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1 ἐκ – Ἀπομάσαρ om. a

(1) Cf. Catal. codd. ast. gr. V, 1.5 (2 f. 10 sqq.); IV, 40 (18 f. 272 sqq.); III, 6 (8 f. 1–146v = Ambros. B. 38 sup.); II, 56 (7 f. 208 sqq.); I, 39 (11 f. 388); VI, 10 (1 f. 267); 53 (10 f. 33). The numbers written in the margin and enclosed in brackets are page numbers of the Ambrosian codex, which I designate as a; the Escorial codex I designate as S., the Angelicus as A. The title in a adds: ἐν τρισὶ βιβλίοις [redacted]ηρεμένη: πίναξ τοῦ πρώτου βιβλίου [divided into three books: table of contents of the first book]. In a, the table of contents occupies ff. 1–2; following this table: Ἀπομάσαρος ἀποτελεσματικῶν πρώ-

the

β'. (Ἴδε τὸν Κρόνον — ἄρχοντες κατὰ ἀρχόντων.) Cf. *Cat.*, I, 40 (11, f. 3) ; V, 1, 5 (2, f. 12).

F. 213. <3> *β'. Περὶ ἐκλείψεως Ἡλίου καὶ Σελήνης. ζήτει καὶ γ' βιβλίου κε. ριζ'. (Ὅτε ἐκλείψει ὁ Ἥλιος — τὴν φύσιν τοῦ ἀστέρος ἐκείνου.)* [1]

F. 213v. *Ἄλλως περὶ τοῦ αὐτοῦ. ζήτει καὶ τοῦ τετάρτου βιβλίου κε. ρλβ'. (Οἱ δύο φωστῆρες ὁμολογοῦμεν* [2] *— ἐναντίων πολλῶν σημαντικαί.)*

F. 214. <4v> *γ'. Περὶ χρονοκράτορος. (Εἴπερ τύχῃ ὁ Κρόνος χρονοκράτωρ — γενήσεται πανταχοῦ εὐθηνία.)*

F. 215. <5> *δ'. Περὶ ἐκλείψεως Σελήνης. (Ἐὰν γένηται ἔκλειψις — πληθυνθήσονται οἱ ἰχθύες.)*

F. 215v. *ε'. Περὶ εὐθηνίας καὶ κνιπίας, ζήτει καὶ τοῦ δευτέρου βιβλίου κε. ρα', ζήτει καὶ κε. ιζ'. (Ὅτε ἐξέλθῃ ὁ Ἥλιος — ἔσται ἡ εὐθηνία.)* = *Cat.* VIII, 1, 109 (10, f. 160, cap. τqβ'.) *ς'. Περὶ διαγνώσεως καυμάτων.* [3]. *(Ὅτε ἐπεμβαίνῃ ὁ Ἥλιος — καὶ σφοδροὶ ἄνεμοι.)* [4]

ζ'. Περὶ τῆς τοῦ Ἑρμοῦ κακώσεως. (Γίνωσκε ὅτι ὁ Ἑρμῆς κακοῦται — μέχρι τῶν ιζ'.)

η'. Περὶ τῆς μεθόδου τῶν Χαρανιτῶν, ἤτοι ἐναλλαγῆς τοῦ κοσμικοῦ ἔτους. (Ἴδε κατὰ τὰς ιθ' τοῦ ἰουλλ. μηνὸς — καὶ λιμὸς [5] *<ἔσται.>* — Editum *Cat.*, IV, p. 124).

<5v> *θ'. Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς, καὶ τῶν ἐξ αὐτοῦ σημαινομένων συμπτωμάτων* [6]. *(Εἴπερ ἐστὶν ἡ ἡμέρα — ἐν τοῖς τετράποσιν.)* — Editum ibid.

ι'. Περὶ ὑετῶν. ζήτει καὶ κε. ρξδ', ζήτει καὶ β' βίβλίου κε. ιγ' καὶ ρν'. (Ἴδε ὅτε εἰσέλθῃ ὁ Ἥλιος — ἡ ἀρχὴ τοῦ τεταρτημορίου ψυχρά [7].)

ια'. Περὶ ἀνέμων. ζήτει καὶ κε. ιδ', ζήτει καὶ τοῦ δ' βιβλίου κε. β' καὶ κε. κγ'. (Στῆσον τὸν ὡροσκόπον ἐν τῷ καιρῷ — σημαίνει ἀνέμους θερμούς.)

F. 216v. <6> *ιβ'. Περὶ τῆς τοῦ παντὸς συστάσεως. (Λέγεται ὡς ὅτε ἐδημιούργησεν — καὶ τῷ Ἑρμῇ τὴν Ἰβηρίαν καὶ*

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1 *ἑκάστην* A 2 *ὁμολογουμένως* a 3 *καυμάτων* S, *καύματος* a et in tabula 4 *σφοδρὸς ἄνεμος* a 5 a expl. *καὶ πόλεμοι διάφοροι καὶ λιμός* 6 *ἐξ αὐτῆς*(?) *συμβαινομένων* a, et in marg. : *ζήτει καὶ τοῦ β' κε. ριζ'.* 7 *ψυχρά ἐστιν* a

2. See Saturn [redacted] rulers against rulers.) Cf. *Cat.*, I, 40 (11, f. 3) ; V, 1, 5 (2, f. 12).

F. 213. <3> 2. On the Eclipse of the Sun and Moon. Seek also in book 3, ch. 25, verse 116. (When the Sun will [redacted] eclipse, the nature of that star.)

F. 213. Otherwise on the same subject. Seek also in the fourth book, ch. 25, verse 132. (The two luminaries in agreement are sig[redacted]cant of many contrary things.)

F. 214. <4> 3. On the Chronocrator. (If Saturn chances to be present, chronocrator [redacted] there will be prosperity everywhere.)

F. 215. <5> 4. On the Eclipse of the Moon. (If an eclipse occurs [redacted] — the fish will multiply.)

F. 215. 5. On abundance and scarcity, see also the second book and chapter 101, see also chapter 25. 16. (When the Sun goes forth [redacted] there will be abundance.) Cal. VIII, I, 109 (10, f. 160, cap. 302.) 6. On the Discernment of Heat Waves. (When the Sun enters [redacted] and violent winds.) 4

7. On the Affliction of Mercury. (Know that Mercury is afflicted [redacted] up to the 17th.)

8. On the Method of the Harranians, that is, the Alternation of the Cosmic Year. (See on the 19th of the month of July of the month [redacted] and famine * <will be.> [redacted] Editum Cat., IV, p. 124).

<5*> 9. On the Rising of the Dog Star, and the Symptomatic Omens Signified by It. (If the day is [redacted] — among [redacted] the four-footed animals.) — Editum ibid.

10. On Bonds. See also ch. 25, p. 164; see also Book 2, ch. 25, p. 13 and p. 150. (Note when the Sun enters the [redacted] beginning of the cold quarter.)

11. On Winds. See also ch. 25, p. 14; see also Book 4, ch. 2 and ch. 25, p. 23. (Set the horoscope at the proper time, it signifies warm winds.)

F. 216. <6> 12. On the Constitution of the Universe. (It is said that when he created [it], [redacted] to Hermes [he assigned] Iberia and

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1 ἑκάστην A · unanimously 2 3 burns S, kav-n5 a
ματος a and in the table 1 violent wind 2 expl. καὶn6
various wars and famine from it (2) occurring a, etn7 coldly is
in marg.: see also Book 2, ch. 117. 2

τὴν Ἀρασβᾶν [leg. Ἀβασγάν].)— Editum *Cat.*, IV, p.125.
ιγ'. Ἄλλως περὶ τοῦ αὐτοῦ [1]. (Γίνωσκε ὅτι ὁ κόσμος οὗτος — τῆς κινήσεως μιᾷ ῥοπῇ [2]. — Editum ibid.
<6v> ιδ'. Περὶ τοῦ ὅτι ὁ Ἑρμῆς σημαίνει τοὺς ἀνέμους, ἡ δὲ Ἀφροδίτη τὸν ὑετύν. In marg. ζήτει καὶ τοῦ δ' βιβλίου κε. β'. (Γνῶθι ὅτι ὁ Ἑρμῆς σημαίνει — τοὺς δυτικοὺς ἀνέμους.)

F. 217. ιε'. Περὶ τοῦ γνῶναι τὸν χρονοκράτορα. (Εἰ βούλῃ γνῶναι τὸν χρονοκράτορα — ἐκεῖνον λαμβάνουσιν χρονοκράτορα.)

F. 217v. ιϛ'. Περὶ τοῦ ποῖον εἶδος εὐθηνίσει. ζήτει κε. ρν', ζήτει καὶ τοῦ β'. βιβλίου ρα'. (Εἰ βούλῃ γνῶναι ἀπὸ τῆς τοῦ ἔτους — οὔτε κνιπεύσουσιν.)
<7> ιζ'. Περὶ κλήρων. (Εἰσὶν τινὲς κλῆροι — γεννήσεται τοῦ εἴδους.)
ιη'. Περὶ κλήρου σίτου (Κλῆρος σίτου ἀπὸ Ἡλίου — τὴν τοῦ σίτου εὐθηνίαν [3].)
ιθ'. Περὶ κλήρου κριθῆς. (Ὁ κλῆρος τῆς κριθῆς λαμβάνεται ἀπὸ Σελήνης — καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου.)
κ'-λθ'. Sequuntur κλῆροι ἐρεβίνθου, φακῆς, βουτύρου, μέλιτος, ὀρύζης, ἐλαιῶν, ὑδάτων, βάμπακος, σταφυλῶν, πεπόνων, ὀξύνων, γλυκέων, δρυμέων ἤτοι ὄξους καὶ τῶν ὁμοίων πικρῶν [4]. Suam κλῆρος unusquisque occupat lineam ; postremum caput est λθ' : Κλῆρος φωτός. (Ἔστι τις κλῆρος ὀνομαζόμενος φωτὸς — παρά τινι φίλῳ αὐτοῦ.)

F. 218v. <7v> μ'. Περὶ κλοπῆς. ζήτει καὶ τοῦ γ' βιβλίου κε. [5]. ρλα' καὶ σιϛ'. ζήτει καὶ τοῦ δ' βιβλίου κε. ιη'. (Εἰ ἐρωτηθῇς περὶ πράγματος τινὸς κλαπέντος — οὕτως οὐχ εὑρεθήσονται [6].)

F. 219. <8> μα'. Ἄλλως περὶ κλοπῆς. (Εἰ ἐρωτηθῇς περὶ κλοπῆς — καὶ πρὸς τὸ ἐπικρατοῦν ἀποτέλεσον.)

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1 Ἄλλως περὶ τῶν αὐτῶν a 2 μίαν ῥοπήν a 3 a expl. : εὐθυνία ἔσται τοῦ εἴδους 4 capitum ordo in a est κλῆρος ἐρεβίνθου φακῆς κυάμων ὀρύζης ἐλαῶν σταφυλῶν πεπόνων κράμβης ὑδάτων μέλιτος γλυκέων ὀξύνων πικρῶν δριμέων βουτύρου — hic quattuor κλῆροι, quorum nomina desunt λθ' φωτός 5 in marg. a : ζήτει καὶ τοῦ β' βιβλίου κτλ. 6 εὑρεθήσεται a

the Arasbas [read: Abasgan].) — Published in Cal., IV, p. 125. 13. Otherwise on the same subject. (Know that this world, by a single impulse of motion ε.) Published ibid.

<6> 14. On the fact that Mercury signifies the winds, and Venus the rain. In marg.: see also Book 4, ch. 2. (Know that Mercury signifies the du-
tical winds.)

F. 217. 15. On knowing the chronocrator. (If you wish to know the chronocrator they take that one as chrono-
crator.)

F. 217. 16. On what kind of produce will be abundant. See ch. 25, 150, and also book 2, ch. 101. (If you wish to know from the year's [beginning] neither will they be miserly.)

<7> 17. On lots. (There are certain lots — it will become of the kind.)

18. On the Lot of Grain (The Lot of Grain from the Sun for the abundance of grain '.)

19. On the Lot of Barley. (The Lot of Barley is taken from the Moon and the equal distance from the Ascendant.)

20–39. There follow the Lots of chickpea, lentil, butter, honey, rice, olives, waters, cotton, grape-
vines, melons, sour things, sweet things, swift things that is vinegar and similar bitter things '. Each Lot occupies one line; the last chapter is 39: The Lot of Light. (There is a certain Lot called the Lot of Light — with some friend of his.)

F. 218. <7> 40. On Theft. See also Book 3, ch. 21. 5. 111 and 216. See also Book 4, ch. 25. 18. (If you are asked concerning some matter of theft thus not they will be found '.)

F. 219. <8> 41. Otherwise on Theft. (If you are asked concerning theft and judge according to the prevailing factor.)

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1 Otherwise on the same subjects 2 2 one inclination α **3 a expl. :** the abundance of the commodity will be 4 The order of chapters in manuscript a is κλῆρος ἐρε-
βίνθου φακής κυάμων ὀρύζης ἐλαῶν σταφυλῶν πεπόνων κράμ-
βης υδάτων μέλιτος γλυκέων οξύνων πικρῶν δριμέων βουτύρου
hic quattuor κλήροι, whose names are missing λθ' φωτός5 in
marg. a : ζήτει καὶ τοῦ β' βιβλίου κτλ. 6 is found 2

<8v> *μβ'. Περὶ τοῦ γνῶναι τὴν ἰδέαν τοῦ κλέπτου. ζήτει καὶ κε. ν'. (Εἰ βούλῃ γνῶναι τὴν ἰδέαν τοῦ κλέπτου — ἔσται ὁ κλέπτης μελίχρους καὶ ἰσχνόσαρκος.)* — Cf. *Cat.* V, III, 25 (20, f. 84.)

F. 219v. <9> *μγ'. Περὶ τοῦ γνῶναι ἀπὸ τῆς Σελήνης τὸ κλαπὲν εἶδος. ζήτει καὶ κε. μη'. (Εἰ ἐρωτηθῇς περὶ τοῦ κλαπέντος εἴδους ἢ ἀργύρια.)*

F. 220. *μδ'. Περὶ τοῦ γνῶναι ποῦ ἐστι τὸ κλαπέν. (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — τὸ κλαπέν.)*

με'. Περὶ τοῦ γνῶναι τὸν κλέπτην ποῦ ἐστιν. (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀγοράζων.) — Cf. *Cat.* V, III, 24 (20, f. 82.)

μς'. Περὶ τοῦ γνῶναι πόσα τὰ κλαπέντα. (Ἐὰν τύχῃ ὁ Ἥλιος — ἀνὰ ἑκατόν.)

μζ'. Περὶ τοῦ γνῶναι τὸ ὄνομα τοῦ κλέπτου. (Στῆσον τὸν ὡροσκόπον — ὄνομα προφήτου.) — Cf. ibidem.

F. 220v. <9v> *μη'. Περὶ τοῦ γνῶναι τί τὸ κλαπέν (Εἰ ὡροσκόπον κατὰ τὸν καιρὸν — τῶν τιμίων εἰδῶν.)* — Cf. V, III, 25 (20. f. 82v.)

μθ'. Περὶ τοῦ γνῶναι τὸν κλέπτην (Ἴδε τὸν ὡροσκόπον — δυσχερῆ σημαίνει τὴν εὕρεσιν.) — Cf. ibidem, f. 83v.

ν'. Περὶ τοῦ γνῶναι τὴν τοῦ κλέπτου ἰδέαν. (Ἴδε τὸν δεκανὸν — ἐν τῷ σώματι αὐτοῦ.)

F. 221. <10> *να'. Περὶ τοῦ γνῶναι ἐν ποίῳ μέρει τοῦ σώματος ὁ κλέπτης ἔχει σημεῖον. (Ἴδε τὸν ὡροσκόπον — ἐπὶ τοῦ ποδός.)*— Cf. ibidem f. 84v ; VIII, I, 97 (10, 10, f. 102, cap. *σξζ'*.

νβ'. Περὶ κλοπιμαίου ἱματίου (Ἐὰν ἐρωτηθῇς ποταμὸν ἦν — οἷον καμηλαύκιον [1].)

F. 221v. *νγ'. Περὶ καταρχῆς. ζήτει καὶ κε. ρνη'* [2]. *(Τὸν ἀρξάμενον πράγματος* [3] *— τηνικαῦτα γὰρ ἀνατραπήσεται.)*

<10v> *νδ'. Περὶ καταρχῶν* [4]. *ζήτει καὶ τοῦ δευτέρου βιβλίου κε. ρθ', καὶ ἕτερον τοῦ αὐτοῦ ριη', τοῦ β'. βιβλίου κε. ρ' καὶ ιθ'* [5]. *(Εἰ βούλει κατάρξασθαι — ἀκάκωτοι.)*

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1 a expl. *ἢ καμελαύκιον* (deest *οἷον*) 2 *ζήτει - ρνη'* om. a
3 *πράγματος* a 4 *Ἔτι περὶ καταρχῶν* a 5 *ζήτει καὶ ἔτι τοῦ β' βιβλίου κε. ριή καὶ τοῦ κτέ.* a

<8> μβ'. On knowing the appearance of the thief. See also κε. ν'. (If you wish to know the appearance of the thief: the thief will be of honey-brown complexion and slender of flesh.)

Cf. *Cat.* V, III, 25 (20, f. 84.)

F. 219. <9> xliii. On knowing from the Moon the stolen object. See also xxv. xlviii. (If you are asked about the stolen object or money.)

F. 220. xliv. On knowing where the stolen thing is. (Look at the lord of the horoscope — the stolen thing.)

xlv. On knowing where the thief is. (Look at the lord of the horoscope — buying.) Cf. Cat. V, III, 24 (20, f. 82.)

xlv. On knowing how many things were stolen. (If it happens that the Sun per hundred.)

xlvii. On knowing the name of the thief. (Set the horoscope — the name of a prophet.) Cf. ibidem.

F. 220. <> xlviii. On knowing what the stolen thing is. (If the horoscope — according to the time of the precious objects.) V, Cf. III, 25 (20. f. 82v.)

49. On Knowing the Thief (See the horoscope where indicates difficulty in finding [the thief].) Cf. ibidem, f. 83.

50. On Knowing the Appearance of the Thief. (See the decan in his body.)

F. 221. <10> 51. On Knowing in Which Part of the Body the Thief Bears a Mark. (See the horoscope — on the foot.) Cf. ibidem f. 84'; VIII, 1, 97 (10, 10, f. 102, cap. 267.

52. On a Stolen Garment (If you are asked about a river-cloak was such as a felt cap'.)

F. 221. 53. On Elections. See also 25. ch. 158 3. (He who began a matter 3 of a matter 3 at that time for it will be overturned.)

<10> 84. On inceptions, see also the second book, ch. 25, §109, and another of the same, §118, of the 2nd book, ch. 25, §100 and 19th 5. (If you wish to make a beginning of something.) aka-

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1 a expl. or camel (deest olor) 2 wants - rni' om. a 3 thing a 4 Further on inceptions a 5 see also and further in the 2nd book, ch. 118 and c 2nd book Ms. ria and of Mr. A

F. 222. *νε'. Περὶ καταρχῆς διδασκαλίας. (Εἰ βούλει τὴν καταρχὴν εὑρεῖν εἰς τὸ μανθάνειν γράμματα — ἀποκεκλεικότας* [1].)
— Edetur in appendice.
<11> *νς'. Περὶ τοῦ πότε πλέον ὑπὸ τῶν κακοποιῶν βλάπτεται ἡ Σελήνη. (Καὶ γίνωσκε ὅτι ἡ Σελήνη* [2] — *ὑπὸ τοῦ Ἄρεως βλάπτεται.)*
νζ'. Περὶ ἀγορᾶς εἰ ἐρωτηθῇς. ζήτει καὶ τοῦ γ'. [3] *καὶ τοῦ β'. βιβλίου κε. ρλβ' καὶ ρνε'. (Ἐὰν ἀγοράσῃ τις εἶδος τι — τοῦ ἀγορασθέντος εἴδους.)*
νη'. Περὶ ἀγορᾶς δούλων. (Εἰ βούλει ἀγορᾶσαι — πάλιν πραθήσεται.)

F. 222v. *νθ'. Περὶ τοῦ εἰ βούλει ἀγορᾶσαι τι* (*τι* in libri tabula, *τινὰ* in capitis titulo) *εἶδος. (Εἰ βούλει ἀγορᾶσαι — καὶ τῶν διδύμων ἀγόραζε.)*
ξ'. Περὶ τεκνογονίας εἰ ἐρωτηθῇς. (Εἰ ἐρωτηθῇς παρὰ ἀνδρὸς — τέκνα πλὴν βραδέως [4].)

F. 223. <11v> *ξα'. Περὶ τοῦ εἰδέναι τὴν σύλληψιν ἀληθής ἐστιν ἢ οὔ. (Εἰ ἐρωτηθῇς περὶ γυναικὸς — τὴν γυναῖκα ἔγγυον εἶναι.)*
ξβ'. Περὶ τοῦ γνῶναι εἰ ἓν βρέφος τέξει ἡ γυνὴ ἢ β' ἢ τούτων ἐπέκεινα. (Ἴδε τὸν ὡροσκόπον πρῶτον — ἓν [5] *τέξεται.)*
ξγ'. Περὶ γυναικὸς ἐγγύου, ἢ ἄρρεν τέξει [6] *ἢ θῆλυ. (Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἑσπέριοι θῆλυ.)*
<12> *ξδ'. Περὶ γυναικὸς πότε τέξει ἡμέρᾳ ἢ νυκτί* [7]. *(Εἰ ἐρωτηθῇς περὶ ταύτης — ἐν ᾧ ἐστι ζῳδίου καὶ ἀποφαίνου* [8].)

F. 223v. *ξε'. Περὶ τεκνογονίας. (Εἰ ἐρωτηθῇς περὶ τέκνων — ἔσται τεκνογονία πλὴν βραδέως.)*
ξς'. Περὶ τοῦ γνῶναι ποῖον στράτευμα νικήσει. (Εἰ βούλει γνῶναι ποῖον τῶν β' στρατευμάτων — εἰ δὲ μὴ οὔ.)
— Cf. *Scorial.* I, R. 14 f. 191 ; *Cat.* VIII, I, 13 (3, f. 25.)
<12v> *ξζ'. Περὶ προσδοκουμένου* [9] *πολέμου, καὶ περί*

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1 *ἀποκεκλικότας* a 2 a inc. *Γίνωσκε ὅτι ἡ Σελήνη* 3 *τοῦ γ' καὶ* om a, 4 in marg. *ζήτει καὶ κε. ξε'* a 5 *ἢ τέξεται* a 6 *εἰ ἄρρεν ἢ θῆλυ τέξεται* a 7 *ἐν ἡμέρα ἢ ἐν νυκτί* a 8 *ζωδ καὶ ἀποφαίνου* a 9 *προσδοκωμένου* a

F. 222. 55. On the inception of instruction. (If you wish to find the inception for learning letters, having excluded '.)

' - It will be published in the appendix.

<11> 56. On when the Moon is more harmed by the malefics. (And know that the Moon is harmed by [illegible] Mars.)

57. On purchasing, if you are asked. See also book 3 and book 2, chapters 25, 132, and 155. (If someone buys an item from the purchased goods.)

58. On the purchase of slaves. (If you wish to buy [a slave], [illegible] again he will be sold.)

F. 222. 59. On whether you wish to buy some commodity (τι in the book's table of contents, τινὰ in the chapter heading). (If you wish to buy [illegible] and buy from Gemini.)

60. On procreation, if you are asked. (If you are asked by a man concerning children, but only slowly '.)

F. 223. <11> 61. On knowing whether a conception is genuine or not. (If you are asked concerning a woman whether she [illegible] the woman is with child.)

62. On knowing whether a woman will give birth to one child or two or more. (First, observe the Ascendant [illegible] one * she will bear.)

63. Concerning a pregnant woman, whether she will bear a male or female child. (See the lord of the horoscope; if evening, female.)

<12> 64. Concerning a pregnant woman, when she will give birth, by day or by night. (If you are asked concerning this, in whichever sign it is, declare.")

F. 223. 65. Concerning childbearing. (If you are asked concerning children, there will be childbearing, but slowly.)

66. Concerning knowing which army will be victorious. (If you wish to know which of the 2 armies, if not, no.)

— Cf. Scorial. I, R. 14 f. 191; Cat. VIII, 1, 13 (3, f. 25.)

<12> 67. Concerning an anticipated war, and concerning

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1 having declined α 2 a begins: Know that the Moon 3 of the γ' and om. a, 4 in margin: seek also ch. 25. 65' a 5 or she will give birth α 6 whether male or female she will give birth α 7 by day or by night 2 8 zod and declare 2 Of the expected ε

τινος μέλλοντος ἀπέρχεσθαι εἰς πόλεμον ἐὰν ἐρωτηθῇς [1]. (*Εἰ ἐρωτηθῇς, λάβε τὸν ὡροσκόπον — ἡ νίκη ἔσται τῷ ἐχθρῷ.*) — Cf. *Scorial.* I. R. 14, f. 202v; *Cat.*, VIII, I, ibid.

F. 224. <13> *ξη'. Περὶ τοῦ γνῶναι εἰ ἐπιμένῃ* [2] *ὁ πόλεμος ἢ οὔ* [3]. (*Ἐν τῷ καιρῷ τῆς ἐρωτήσεως — πολλάκις γενήσεται ὁ πόλεμος.*) — Cf. *Scorial.* I, R. 14, f. 192; *Cat.*, VIII, I, 13 (3, f. 25v.)

ξθ'. Περὶ πολέμου ποιότητος καὶ τίς νικᾷ ἢ (sic) *ἐρωτηθῇς. (Ἴδε τὴν δύναμιν — ὀλίγῳ καιρῷ παρελεύσεται.)* — Cf. *Scorial.* I. R. 14, f. 129; *Cat.* VIII, I, 13 (3, f. 26.)

F. 224v. *ο'. Περὶ τινῶν στρατιωτῶν ἀποσταλέντων εἰς ζήτησιν ἑτέρων στρατιωτῶν εἰ καταλάβωσιν αὐτούς· καὶ εἰ γενήσεται* (in libri tabula *γίνεται*) [4] *πόλεμος μέσον αὐτῶν. (Λάβε τὸν ὡροσκόπον — οὐ καταλήψονται αὐτούς.)* Cf. *Scorial.* I. R. 14, f. 192v; *Cat.* V,III, I, ibid.

<13v> *οα'. Περὶ πολέμου εἰ ἐρωτηθῇς. (Εἰ ἐρωτηθῇς περὶ πολέμου — τὸ κεκρυμμένον.)* [5] — Cf. *Scorial.* I. R. 14, f. 192v; *Cat.* VIII, I, 13 (3, f. 26v.)

F. 225. <14> *οβ'. Περὶ φυγάδος. (Ἐὰν εὕρῃς τὴν Σελήνην — καὶ μᾶλλον ἐὰν ἀναποδίζῃ.)*

F 225v *ογ'. Περὶ φυγάδος τί γενήσεται, καὶ ἄρα ὑποστρέφει ἢ οὔ. (Στῆσαι* [6] *τὸν ὡροσκόπον — εἰς τὸν δεσπότην αὐτοῦ καὶ ὑποστρέψει.)*

οδ'. Περὶ γάμου εἰ [7] *γενήσεται, ἢ οὔ. (Εἰ ἐρωτηθῇς περὶ τούτου — τὰ εἰρημένα σχήματα.)*

οε'. Περὶ γάμου. (Ἐὰν τύχῃ ἡ Σελήνη — εἰ δὲ ἐν τῷ προλοίπῳ ζῳδίῳ, ἀγαθόν [8].) — Cf. *Scorial.* I. R. 14, f. 179v.

F. 226. <14v> *ο'. Περὶ γενεθλίου μέθοδος Ἰνδικὴ πάνυ θαυμασιωτάτη. (Ὅτε γεννηθῇ τις — δυστυχὴς ἔσται.)*

οζ'. Περὶ πόλεως πολιορκουμένης εἰ κρατηθήσεται ἢ

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1 *εἰ ἐρωτηθῇς* a 2 *ἐπιμείνῃ* a 3 *ἢ οὔ* om. a 4 *καὶ εἰ γένηται* a (et in tabula). Hoc caput in a occupat et f. 13v, ubi vacant 3 1|2 ll. (11-14) post verba quae sunt : *ἢ ὕπαυγος γένηται* : lacunam autem haec excipiunt verba : *εἶτα ἀφαίρησον ἀπὸ τῶν πολλαπλασιασθέντων.* Margini haec adpicta sunt : *<ἰ>στέον ὡς ἀπὸ τοῦ ὑπὸ δοκεῖ περὶ κεκρυμμένου πράγματος λέγειν· οὐ γὰρ εὕρεται ἐν τῷ ἀντιγράφω ἡ ἀρχὴ τοῦ κε πολλὰ ζητηθεῖσα.* 5 *τὸ κεκρυμμένον ἐστίν* a 6 *στῆσον* a 7 *γάμου* omisso *εἰ* a 8 *ζωδίω, ἔσται ἀγαθόν* a

concerning someone who is about to go to war, if you are asked. (If you are asked, take the horoscope the victory shall be to the enemy.) Cf. *Scorial.* I. R. 14, f. 202v; *Cat.*, VIII, I, ibid.

F. 224. <13> x. On knowing whether the enemy will persist or not. (At the time of the inquiry — the war will often occur. the war will occur.) Cf. Scorial. I, R. 14, 1. 192; Cat., VIII, 1, 13 (3, f. 25v.)

59. On the quality of war and who conquers, or (sic) if you are asked. (See the power that will pass in a short time.) — Cf. Scorial. I. R. 14, f. 129; Cat. VIII, 1, 13 (3, f. 26.)

F. 224. 70. On certain soldiers sent in search of other soldiers, whether they will overtake them; and whether war will break out (in the table of the book: comes to pass) between them. (Take the horoscope — they will not overtake them.) Cf. Scorial. I. R. 14, f. 192°; Cat. VIII, 1, ibid.

<13> 71. On war, if you are consulted. (If you are consulted about war, the hidden matter.) 8 Cf. Scorial. I. R.

14, f. 192°; Cat. VIII, 1, 13 (3, f. 26v.)

F. 225. <14> 72. On a fugitive. (If you find the Moon

and especially if it is in retrogradation.)

F. 225. 73. On a fugitive, what will happen, and whether he will return or not. (To establish his horoscope to his master and he will return)

74. On marriage, whether it will take place or not. (If you are asked about this matter, [consult] the aforementioned configurations.)

75. On marriage. (Should the Moon happen to be — but if in the remaining sign, it is favorable.) - Cf. Scorial. I. R. 14, f.

179. F. 226. <14> 70. On the nativity: an Indian method, most wondrous. (When someone is born he will be unfortunate.) 77. On a besieged city, whether it will be captured or

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1 if you are asked 22 remains 23 or not om. a 4 and if it hap- 3 or not om. a 4 and if it hap- pens a (and in the table). This chapter in a occupies also f. 13v, where 3 1/2 lines are blank. 11. (11-14) after the words: or comes under the rays of the sun: a lacuna follows, succeeded by these words: then subtract from the multiplied numbers, In the margin the following is noted: one should know that from what is below it seems to speak concerning a hidden matter; for the beginning of chapter 25, much sought after, is not found in the copy. 5 the hidden thing is 2 5 the hidden thing is 2 6 set 27 marriage, omitting and a 8 sign, it will be favorable &

οὔ. (Εἰ ἐρωτηθῇς καὶ εὕροις — ὁ ἐχθρός. — πολιορκουμένης in libri tabula — *μένου* in capitis titulo.) — Cf. *Scorial.* I. R. 14, f. 192v ; *Cat.* VIII, 1, 13 (3, f. 26.)

οη'. Περὶ τοῦ γνῶναι ἀγαθὸν ἢ φαῦλον κατὰ τὸν καιρὸν καθ' ὃν ἡ ἐρώτησις ἐκ τῶν Ἰνδικῶν ἀποτελεσμάτων. (Εἰ βούλῃ γνῶναι τί πάθος — κατὰ τὸ ἔτος ἐκεῖνο.)

F. 226v. *οθ'. Περὶ τοῦ εἰ β' πρόκειται σκοποὶ γνῶναι ποῖος ἐστὶ συμφερώτερος* [1]. *(Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἔστι συμφερώτερος.)*

<15> π'. Περὶ θησαυρῶν. (Εἴ τις ἔχει κεκρυμμένον θησαυρὸν — κατὰ τὴν μέθοδον ἣν προεδιδάχθης.)

<15v> πα'. Περὶ τοῦ εἰ βούλῃ γνῶναι τινὸς ὄνομα [2]. *(Ἐρώτησον περὶ τοῦ ὀνόματος — εἴτε λ' καὶ ἔν.)*

F. 227. *πβ'. Περὶ τοῦ γνῶναι πότερον* [3] *ἀγαθὸν ἢ φαῦλον γενήσεται τῷ ἐρωτῶντι. (Στῆσον τὸν ὡροσκόπον — περιγενήσεται αὐτῷ λύπη.)* Margini adpictum est : *ἐν ἄλλῳ βιβλίῳ* [4] *οὕτως εὗρον τοῦ γυαβν* (?) — *ἰχθυ. μω'.)*

F. 227v. *πγ'. Περὶ φλεβοτομίας. (Ἴδε ἐν ᾗ τύχῃ ἡ Σελήνη* [5] *ἐκ πείρας πολλῆς νενόηκα.)*

πδ'. Εἰ βούλῃ γνῶναι περὶ ποίου σκοποῦ μέλλει σέ τις ἐρωτᾶν. (Στῆσον τὸν ὡροσκόπον — ἐν τῇ ψυχῇ αὐτοῦ.)

<16> πρ'. Περὶ ἐνθυμήσεων. (Ἐπειδὴ εἰδῶν [6] *τοὺς πλείστους — τὴν τοῦ τόπου ἰδιότητα.)*

F. 229. *<17> πς'. Περὶ τοῦ γνῶναι τὴν αἰτίαν τῆς ἐρωτήσεως. (Εἰ βούλῃ γνῶναι τὴν αἰτίαν — εἰ δὲ κακοποιοῦ ἐναντία* [7].*)*

πζ'. Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν. (Εἰ δὲ βούλῃ ἐργάσασθαι — τὴν ἐρώτησιν εἶναι περὶ δούλου [8].*)*

F. 229v. *<17v> Ἄλλως περὶ τοῦ αὐτοῦ. (Εἶπε δέ τις ἕτερος τῶν σοφῶν — τῇ πρώτῃ).*

F. 230. *<18> πη'. Περὶ τοῦ γνῶναι ἢ φρόνιμος* [9] *ἢ μωρὸς ὁ ἐρωτῶν. (Εἰ βούλῃ γνῶναι ἄρα ὁ ἐρωτῶν — ἔστι μέσος.)*

πθ'. Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν. (Εἰ

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1 *ἔστι σοι συμφερώτερος* a 2 *ὄνομά τινος* a 3 *γνῶναι* om. a *πότερον* S, *πότε* a 4 *ἐν ἄλλῳ κτέ.* om. a 5 *Ἴδε ἐν τῷ καιρῷ ὅτε τύχῃ ἡ σελήνη* a 6 *Ἐπειδὴ εἶδον* a 7 *κακοποιῶ ἐναντίαν* a 8 *περὶ δούλης* a 9 *εἰ φρόνιμος* a

no. (If you are asked and you find the enemy. polar κουμένης in the table of the book μένου in the heading of the chapter.)

Cf. Scorial. 1. R. 14, f. 192v; Cat. VIII, 1, 13 (3, f. 26.)

σή'. On knowing what is good or evil according to the time at which the question is asked, from the Indian astrological outcomes. (If you wish to know what condition pertains to that year.)

F. 226. οθ'. On whether, when two objectives are set before one, to know which is more advantageous. (Look at the lord of the horoscope is more advantageous.)

<15> 80. On treasures. (If someone has something hidden, treasure according to the method you were previously taught.)

<15> 81. On whether you wish to know someone's name *. (Ask about the name, whether it be 30 and one.)

F. 227. 82. On knowing whether what will come to pass for the querent will be good or ill. (Set up the horoscope surrounding— sorrow will befall him.) Written in the margin: in another book · thus I found of the gyabn (?) — ichthy. 48.) F. 227. 83. On phlebotomy. (See in whatever sign the Moon happens to be — I have understood this from much experience.)

80. If you wish to know for what purpose someone is about to question you. (Set up the horoscope — in his soul.) <16> 81+. On intentions. (Since I have known that most people possess the particular quality of the place.)

F. 229. <17> 86. On knowing the reason for the question. (If you wish to know the reason — but if of a malefic, the opposite '.)

τζ'. On knowing what one is about to ask you. (If you wish to work out whether the question concerns a slave.) slave.)

F. 229. <17v> Another treatment of the same subject. (But another of the wise men said at the first.) wise men at the first).

F. 230. <18> πη'. On knowing whether the questioner is wise or foolish. (If you wish to know whether the questioner he is in the middle.) πθ'. On knowing what one is about to ask you. (If

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1 it is more advantageous for you α om. a whether 5, when α at the time when the moon happens ε contrary α 8 concerning a female slave ε

2 the name of someone 2 + in another, etc. om. a 6 Since I have seen α 9 if wise 2

3 to know 5 See in 7 malefic

βούλῃ γνῶναι τὴν ἐρώτησιν [1] — *ἀπαλλαγήσεται νόσου* [2].) — Edetur in appendice.

F. 230v. *Ἄλλως* [3]. (*Τινὲς εἶπον — ἐν τοῖς ὕδασιν ἀναστρεφομένων.*) — Edetur ibid.

<18v> *ϛ'. Περὶ τῆς φύσεως τῶν ἀστέρων καὶ τίνων κυριεύουσιν εἰδῶν.* (*Ἀνήκει τῷ Κρόνῳ — τὸν ἄργυρον, καὶ τὸν ὑάκινθον.*) — Eadem exhibentur in *Catal. codd. astr.*, VII, p. 96-99 ; cf. IV, p. 122.

F. 232. <20> *ϛα'. Περὶ ἐνθυμήσεως* [4]. (*Λαμβάνεται δὲ ἀπὸ τῆς μοίρας — τοῦ τόπου ἐκείνου.*) — In libri tabula *π. ἐνθυμήσεων.* — Cf. supra, cap. *πρ'*.

ϛβ'. Περὶ τοῦ πότε διαδειχθήσεται [5] *ὁ ἐξουσιαστής.* (*Ἴδε που ἐμπέπτωκεν — λύει τὰ δεινά.*) — In libri tabula *διδαχθήσεται.*

F. 232v. *ϛβ'. Περὶ τοῦ ἰδίου ἀδελφοῦ πῶς ἔχει τὰ κατὰ αὐτόν.* (*Εἶπεν ὁ Ἀπομάσαρ — ἀπαραβάτως τελευτᾷ* [6].)

ϛδ'. Περὶ χαρακτῆρος προσώπων ἀπὸ τῶν δεκανῶν. (*Ὁ δὲ πρῶτος δεκανὸς — ἢ παραδιδόντα ἑαυτὸν εἰς θάνατον.*)

<21v> *ϛε'. Περὶ τῆς μετὰ τοῦ Ἡλίου συνοδικῆς μοίρας τῶν ἀστέρων* [7]. (*Γίνωσκε ὅτε ἐστὶν — καὶ τάχα ἐστὶν ὕπαυγος.*)

ϛϛ'. Περὶ τοῦ εἰ ἐφεύροι τις πλοῦτον ἢ οὔ. (*Εἰ ἐρωτηθῇς περί τινος — τοῦ δευτέρου τόπου τεύξεται.*)

F.. 234v. <22> *ϛζ'. Περὶ τοῦ γνῶναι τὸν ἀριθμὸν τῶν ὑπερπύρων ὧν μέλλει ὠφεληθῆναι παρὰ ἄρχοντός τινος.* (*Ἴδε τὸν κύριον τοῦ δευτέρου τόπου — οὐδὲν ἐλλείπει.*)

ϛη'. Περὶ χρέους. (*Εἰ ἐρωτηθῇς περὶ χρέους — φιλονεικίαι καὶ ἔριδες.*)

F. 235. <22v> *ϛθ'. Περὶ ἀδελφῶν.* (*Ἐὰν ἐρωτηθῇς περὶ ἀδελφῶν — ἢ τοῦ δ'.*)

ρ'. Περὶ τριῶν ἀδελφῶν. (*Εἰ ἐρωτηθῇς περὶ τῶν τριῶν*

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1 a inc. *Ὅταν γένηται ἡ ἐρώτησις καὶ τύχῃ ὁ κλῆρος τῆς Σελήνης* 2 *ἀπαλλαγήσεται τῆς νόσου* a 3 duo *ἄλλως* exhibet a. I. *Ἄλλως.* (*Φησὶ δὲ ὁ Δωρόθεος · ἴδε τὸν κλῆρον τῆς Τύχης — καὶ ἐπεκτανθήσεται* (haec desunt in S). — II. *Ἄλλως* (*Τινὲς δὲ εἶπον* - 4 in tabula *περὶ ἐνθυμησέων* et a. 5 *καὶ δειχθήσεται* a, et in tabula 6 *τελευτήσει* a 7 a inc. *Ἀεὶ παρατήρει τὸν Κρόνον*

you wish to know the question: — he will be freed from illness '.)
— Edetur in appendice.

F. 230. Otherwise 3. (Some said among those moving in the waters.
) Edetur ibid.
<18v> 4. On the nature of the stars and the kinds of things over which they hold dominion. (It belongs to Saturn — silver silver
and the hyacinth.) The same are presented in Catal. codd. astr., VII, p. 96-99; cf. IV, p. 122.

F. 232. <20> 41. On deliberation. (It is taken from the degree of that place.)
In the table of the book, 80.
of deliberations. Cf. supra, cap. 80.
42. On when the ruler will be revealed.
(See where it has fallen — it resolves misfortunes.)
— it resolves misfortunes.) - In the table of the book
it will be shown.

F. 232. 4β'. On one's own brother, and how his affairs stand.
(Apomasar said — he ends without deviation.)
48'. On the character of persons from the decans.
(The first decan or surrendering oneself to death
ton.)
<215> 4. On the degree of conjunction of the stars
with the Sun'. (Know when it is and perhaps
is under the rays.)
45'. On whether one will find wealth or not. (If you are asked about someone, he will attain the second place.) F..

234. <22> 17'. On knowing the number of hyperpyra which one is about to receive as a benefit from some ruler. (Look at the lord of the second place — nothing is lacking.)
78'. On debt. (If you are asked about a debt — quarrels and strife.)

F. 235. <22> 40'. On brothers. (If you are asked about brothers
or the 4th.)
100. Concerning three brothers. (If you are asked concerning the three

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1 a inc. "When the question is posed and the Lot of the Moon falls 2 he will be freed from the illness a 3 duo ἄλλως exhibits a. I. "Otherwise. (Dorotheus says: look at the Lot of Fortune and it will be extended (these are absent in S). II. "Otherwise (Some said — 4 in the table concerning intentions et a. 5 and it will be shown a, et in the table 6 he will die a 7 a inc. Always observe Saturn

ἀδελφῶν — ἐκεῖνον τὸν ἀδελφόν.)

ρα'. Περὶ ἐγγαίων ἤτοι ἐπιτυχίας οἴκου, ἤ τινος τοιούτων [1]. (*Εἰ ἐρωτηθῇς παρά τινος — ἢ τάφος γενήσεται ἀνθρώπου θανόντος.*) In libri tabula *οἴκου ἢ κτήματος ἢ ἀποτυχίας τούτου* [2].

Ἄλλως. (*Πᾶς οἰκοδεσπότης τοῦ κλήρου — συσχηματίζων.*)

<23> *ρβ'. Περὶ τῆς ποσότητος τῶν παροίκων· καὶ τοῦ φυτοῦ ἐξωνηθέντος κτήματος.* (*Εἶπεν ὁ Μάσαλας* [3] *— ἢ πλησίον ὕδατος.*)

F. 235v. *ργ'. Περὶ γυναικὸς κατὰ ὀργὴν ἐξελθούσης ἐκ τοῦ οἴκου τοῦ ἀνδρὸς αὐτῆς, εἰ ὑποστρέψει.* (*Ἔστω ὁ ὡροσκόπος ἀντὶ τοῦ ἀνδρὸς — οὔτε εἰρηνοποιήσει.*)

ρδ'. Περὶ ἀντιδίκων. (*Σκόπει τὸν ἐρωτῶντα — τοῦ διαδίκου.*)

F. 236. <23v> *ρε'. Περὶ κοινωνίας* (*Ὡροσκοπείτω δίσωμον ζῴδιον – ἀγαθοποιόν.*)

ρς'. Περὶ τοῦ ἀπερχομένου εἴς τινα, εἰ εὑρήσει ἢ οὔ [4]. (*Εἰ ἐρωτηθῇς περὶ τούτου – οὐχ εὑρήσει αὐτόν.*)

ρζ'. Περὶ ἐλεύσεως ἀποδήμου. (*Ἐὰν ὁ κύριος τοῦ ὡροσκόπου – ἔρχεσθαι.*)

Ἄλλως. (*Προσδοκείας περί τινος – αὐτῶν.*)

F. 236v *Ἄλλως.* (*Ὁ ἀγαθοποιὸς* [5] *ἐπὶ τὰ τετράγωνα — ἐπανόδους δίδωσιν* [6].)

<24> *ρη'. Περί τινος προσδοκουμένου* [7] *πράγματος ἢ εὐεργεσίας ἀπὸ τοῦ βασιλέως.* (*Εἰ ἐρωτηθῇς περὶ πράγματος — τοῦτο ἔστι δηλωτικόν.*)

Ἄλλως περὶ δωρεῶν ἐκβάσεως. (*Ἴδε τὸ* [8] *τεκμήριον τοῦ ὡροσκόπου — οὐδενὸς τύχῃ.*)

F. 237. *ρθ'. Περὶ φίλων εἰ ἑνωθήσονται* (in ms. *ἑνωθήσεται*). (*Εἰ ἐρωτήσῃ τις περὶ ἰδίου φίλου — καὶ ἐπὶ τῶν λοιπῶν.*)

<24v> *ρι'. Περὶ φιλίας μεταξὺ δύο τινῶν πῶς ἀποβήσεται.* (*Εἰ ἐρωτηθῇς περὶ τούτου — ἀποστροφὴν σημαίνει.*)

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1 *τινὸς οἴκου, ἤ τινος τῶν τοιούτων* a 2 in tabula *ἐπιτυχίας κτήματος ἢ ἀποτυχίας τούτου* a, ubi deest *οἴκου* 3 *Μασαλ* a 4 *εὑρήσει αὐτὸν ἢ οὔ* a (*αὐτὸν* et in tabula) 5 *Οἱ ἀγαθοποιοὶ* a 6 *διδόασιν* a 7 *προσδοκωμένου* a 8 *τὸ* a, *τὸν* S

of brothers — that brother.)

101. Concerning landed properties, that is, the acquisition of a house, or certain such matters. (If you are asked by someone, or whether a tomb will be made for a man who has died.) In the book's table: of a house or property or the failure thereof 2.

Otherwise. (Every lord of the lot, living.) in aspect with

<23> 102. On the number of tenants and the planted estate that was purchased. (Said Māshā'allāh — or las near water.)

F. 235. 103. On a woman who left her husband's house in anger, whether she will return. (Let the horoscope be in place of the husband — nor will he make peace.)

104. On adversaries in litigation. (Consider the questioner — of the opposing of the party.)

F. 236. <23v> 105. On partnership. (Let a bicorporeal sign be on the ascendant sign of the benefic.)

106. On one who goes to someone, whether he will find him or not. (If you are asked about this — he will not find him.)

107. On the return of one who is abroad. (If the lord of the horoscope — to come.)

*Another method. (Regarding the expectation concerning someone — of them.)

F. 236. Otherwise. (The benefic planet in square aspect returns (he gives.) returns he gives.)

<24> Chapter 108. Concerning some expected matter or benefaction from the king. (If you are asked concerning a matter, this is indicative thereof.)

Otherwise concerning the outcome of gifts. (See the indication of the horoscope, by no one's chance.)

F. 237. Chapter 109. Concerning friends, whether they will be united (in ms. ἑνωθήσεται).

(If someone inquires concerning his own friend, and likewise for the rest.)

<24"> 151. On friendship between two persons, how it will turn out. (If you are asked concerning this, it signifies a turning a turning away signi- away.)

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1 of some house, or of some such property or failure of it a, where missing 4 he will find it or not a (αὐτὸν also in the table) 6 they give α 7 expected α

2 in tabula of successn3 of the house Marshall a

5 The benefics α

8 the ς, the

F. 237v. ρια'. *Περὶ ἡνιόχων τις νικήσει.* (*Εἰ ἐρωτηθῇς παρά τινος*[1] — *ὦσιν.*)— Edetur in appendice.

ριβ' *Περὶ τοῦ μὴ ἔχοντος ἄλογον*[2] *καὶ ἐρωτῶντος τίς νικήσει. ζήτει καὶ τὰ λοιπὰ κε. εἰς τὸν β' βιβλίον.*[3] (*Εἰ ἐρωτηθῇς περὶ τούτου — τῶν εὐτελῶν.*) — Edetur ibid.

Hic nonnulla capita desunt in ms., nam index haec exhibet :

ρια'. *περὶ ἡνιόχων τίς νικήσει.*

ριβ'. *περὶ τοῦ γνῶναι τί ἔχει τὸ γράμμα ἀγαθὸν ἢ φαῦλον.*

ριγ'. *περὶ τοῦ γνῶναι τὴν φήμην εἰ ἀληθὴς ἢ ψευδής.*

ριδ'. *περὶ ἀποκρυβῆς. ἄλλως.*

ριε'. *περὶ φυτίας*[4] *δένδρων.*

ρις'. *περὶ χρήσεως καθαρσίου.*

ριζ'. *περὶ θεραπείας ὀφθαλμῶν.*

ριη'. *περὶ φλεβοτομίας καὶ σκευάσεως*[5]. Cf. *Cat.* VII, 9 (7, f. 1v.)

<25> ριθ'. *Περὶ ἐλεύσεως πρέσβεων.* (*Εἰ ἐρωτηθῇς, ἴδε τὴν Σελήνην — ἐπὶ τῆς Σελήνης.*)

ρκ'. *Περί τινος ἀπεσταλμένου εἰς δουλείαν, εἰ ἄρα ποιήσει αὐτὴν ἢ οὔ.* (*Εἰ ἐρωτηθῇς περὶ τούτου — εἰ δὲ μὴ οὐ τελειωθῆναι.*)

F. 238. ρκα'. *Περὶ τοῦ ἀποσταλέντος εἰς βασιλέα ἢ εἰς ἕτερόν τινα ἐπὶ τὸ φονεῦσαι, ἢ φονεύσει αὐτὸν ἢ οὔ.* (*Εἰ βούλῃ γνῶναι — ἢ τὴν μοῖραν τοῦ ὡροσκόπου.*)

ρκβ'. *Περὶ τοῦ εἰ ὁ βασιλεὺς ἀποστελεῖ τινὰ εἰς τὸ κρατῆσαί τινα.* (*Εἰ ἐρωτηθῇς παρά τινος περὶ στρατιωτῶν — γενήσεται πόλεμος.*) In capitis titulo erat *ἀποστειλεῖ τινάν*, in libri tabula *ἀποστειλ εἰς τινάς, ἢ εἰς τὸ κρατῆσαι τινά.*

ρκγ'. *Περὶ τοῦ γνῶναι εἰ καταλαμβάνει γράμματα*[6] *ἢ οὔ.* (*Ὅρα τὸν Ἑρμῆν — γραφῆς ἄφιξιν δηλοῖ.*)

<25v> ρκδ'. *Περὶ διαγνώσεως ἀποστάτου.* (*Εἰ ἐρωτηθῇς περί τινος ὑπόπτου — χύσις ἔσται αἵματος.*)

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1 *παρά τινων* a 2 *ἔχοντος ἵππον* a 3 *ζήτει - βιβλίον* S, *ζήτει τὰ λοιπὰ ἔμπροσθεν ἐν τοῖς ἄλλοις βιβλίοις* a 4 *φυτείας* a 5 *καὶ σικυάσεως* a 6 *καταλαμβάνει γραφὴτ* a

F. 237. 151. On charioteers, who will win. (If you are asked by someone they may be.) - Edetur in appendice.

152. On one who does not have a horse, and who asks which will win. Seek also the remaining 25 in the second book. (If you are asked concerning these trivial matters.) Edetur ibid.

Here several chapters are missing in the manuscript, for the index presents the following:

151. On charioteers, who will win.
152. On knowing whether a letter contains good or bad news.

113. On knowing whether a rumor is true or false.

114. On concealment. Another method.

115. On the planting of trees.

116. On the use of a purgative.

117. On the treatment of the eyes.

118. On phlebotomy and preparation. Cf. Cal. VII, 9 (7, f. 1v.)

<25> 119. On the arrival of ambassadors. (If you are asked, observe the Moon in the position of the Moon.)

120. On someone sent into servitude, whether he will perform it or not. (If you are asked concerning this, whether it will not be brought to completion.)

F. 238. 121. On one sent to a king or to some other person for the purpose of assassination, whether he will kill him or not. (If you wish to know, examine the degree of the horoscope.)

122. On whether the king will send someone to seize a certain person. (If you are asked by someone concerning soldiers, whether war will occur.) In the chapter heading it read ἀποστειλεῖ τινάν, in the table of contents of the book ἀποστειλ εἰς τινάς, ἢ εἰς τὸ κρατῆσαι τινά.

123. On knowing whether a letter will be received or not. (Observe Mercury; it indicates the arrival of correspondence.) 124. On the diagnosis of a fugitive. (If you are asked about a suspect — there will be a shedding of blood.)

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1 by some 2 2 having a horse α 3 seek — book 5, seek the rest before in the other books 2 4 of planting 2 5 and of cupping 2 6 receives a letter α

ρκε'. Περὶ ἀπορροιῶν καὶ συναφῶν τῆς Σελήνης [1] ἐν τοῖς γενεθλίοις περὶ τοῦ εὑρόντος νομίσματα πόσα εἰσίν, ζήτει εἰς τὸ δ' βιβλίον κε. ρλη' [2]. (Ἴδε πόσαι μοῖραι — εἰς μόριον μονάδος [3].) Duo tituli in unum coaluerunt ; in libri tabula sunt ρκε' et ρκζ'.

F. 238v. ρκζ'. Περὶ χροίας ζῳδίων. (Ὁ Κριὸς ἀληθινὸς — καὶ οἱ Ἰχθύες ὁμοίως.)

ρκη'. Περὶ τοῦ πότε ἐὰν γένηται σύνοδος Ἡλίου καὶ Σελήνης ἀποκτανθήσεται μέγιστος βασιλεύς. (Ὅτε [4] ἴδῃς τὴν σύνοδον — ἀποκτανθήσεται.)

ρκθ' [5]. Περὶ ἐπιτεύξεως ἢ ἀποτυχίας τινὸς δουλείας. (Ἐὰν εὕρῃς τὸν διέποντα — φίλῳ συνομιλήσῃς.)

Περὶ τοῦ πότε ἐστὶν ὁ Ἄρης ἀνατολικὸς καὶ πότε δυτικός (in libri tab. δυτικός). (Φασὶ δέ τινες — δυτικὸς βόριος.)

<26> ρλ'. Περὶ τοῦ γνῶναι ἢ (l. εἰ) ἄνθρωπός ἐστιν τὸ γεννηθὲν ἢ ἕτερόν τι [6] (in libri tabula ἢ τέρας). (Λάβε τὴν μεταξὺ διάστασιν – εἰ δὲ μὴ ἀνθρώπου.)

ρλα'. Περὶ τοῦ γνῶναι ἐν ποίᾳ ἡμέρᾳ τῆς ἑβδομάδος τις τελευτήσει. (Ἴδε τὸν διέποντα – ἤγουν τὸ σάββατον).

F. 239. ρλβ'. Περὶ τοῦ ὅτι ἐὰν τύχῃ ὁ δυτικὸς ἀστὴρ [7] ἐν τῷ δεῖνι τόπῳ ἐν γενεθλίῳ τοιόσδε, κίνδυνος κεῖται τῷ γεννηθέντι. (Ὅτε τύχῃ ὁ Ἑρμῆς — πεσεῖται ἀφ' ὕψους.)

Περὶ τοῦ γνῶναι πότε καὶ ἀπό τινος ὠφέλεια ἔσται τινί [8]. (Ἄφελε κατ' ἔτος — ἐπὶ τὰ προηγούμενα.)

ρλγ'. Περὶ ἐναλλαγῆς ἄλλως. (Ὅτε καταλάβῃ ὁ Ἥλιος — δεδοκίμασται γάρ.)

ρλδ'. Περὶ τοῦ εἰ ἔχει μέγαν ῥῖνα ὁ γεννηθείς [9]. (Ὅτε [10] τις ἔχει ἐν τῇ γεννήσει — παρὰ τοῖς ἀνθρώποις [11].)

ρλε'. Περὶ τοῦ πότε [12] τελευτήσει ὁ πατὴρ τοῦ γεν-

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1 τῆς Σελήνης om. a 2 ζήτει εἰς τὸ δ' βιβλίον κε. ρλη' περὶ τοῦ εὑρόντος νομίσματα a 3 εἰς μόρια μορίων a 4 Ὅταν a (et saepe) 5 deest capitis numerus in S ; habet ρλ' a ; hinc differunt capitum numeri : et hic notam a margini adpinxit. 6 ἢ ἕτερόν τι S ἢ τέρας a 7 ὁ δεῖνα ἀστὴρ a 8 τινὶ καὶ περὶ ἐναλλαγῆς a 9 μεγάλην ῥῖνα ὁ γεννηθεὶς καὶ περὶ τοῦ εἰ ἔσται στραβός a 10 Ὅταν a 11 addit a : Ὅτε δὲ ἔχει ὠροσκ. τοὺς Ἰχθῦς, ἢ στραβὸς ἔσται ἢ νόσον ἕξει περὶ τοὺς ὀφθαλμούς. 12 Περὶ τοῦ εἰ ἔσται π. a

225. On the separations and applications of the Moon 1 in nativities concerning the finder of coins — how many there are, seek in the 4th book, chapter 25. 138 3. (See how many degrees are in a unit fraction '.) Two titles have merged into one: in the book's table of contents they appear as 225 and 127.

F. 238. 127. On the colors of the zodiac signs. (Aries is true red — and Pisces likewise.)

128. On when, if a conjunction of the Sun and Moon occurs, the greatest king will be slain. (When you observe the conjunction [illegible] he will be slain.)

129. 5. On the attainment or failure of some service. (If you find the one who governs [illegible] you shall converse with a friend.)

On when Mars is oriental and when occidental (in the book's table: occidental). (But some say: occidental [illegible] northern.)

<26> 130. On discerning whether the newborn is a human being or something else [illegible] (in the book's table: or a portent). (Take the intervening distance [illegible] but if not, of a non-human.)

131. On knowing on which day of the week a person will die. (See the ruling planet — that is, Saturday.)

F. 239. 132. On the fact that if the western star happens to be in such-and-such a place in a nativity, such-and-such a danger lies in store for the native. (When Mercury happens to be — he will fall from a height.) On knowing when and from what source benefit will come to someone. (Subtract year by year [illegible] going backwards.)

133. On interchange, otherwise. (When the Sun overtakes — for it has been proven.)

134. On whether the native has a large nose. (When someone has in the nativity — among men.)

135. On when the father of the native

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1 της Σελήνης om. a 2 ζήτει εἰς τὸ δ' βιβλίον κε. ρλη περὶ τοῦ εὑρόντος νομίσματα 2 3 εἰς μόρια μορίων 24 Ὅταν 2 4 Ὅταν 2 (et saepe) 5 deest capitis numerus in S; habet el' a; hinc differunt capitum numeri: et hic notam a margini adpinxit. 6 A Ἕτερόν τι 5 ἢ τέρας ε 7 ὁ δεῖνα ἀστὴρ α 8 τινὶ καὶ περὶ 7 ὁ δεῖνα ἀστὴρ α 8 τινὶ καὶ περὶ 8 τινὶ καὶ περὶ ἐναλλαγῆς θ 9 μεγάλην ρίνα ὁ γεννηθεὶς καὶ περὶ τοῦ εἰ ἔσται στραβός 2 10 Ὅταν 11 addit a: Ὅτε δὲ ἔχει ὡροσκ. τοὺς 10 Ὅταν 11 addit a: Ὅτε δὲ ἔχει ὡροσκ. τοὺς Ἰχθύς, ἢ στραβὸς ἔσται ἢ νόσον ἕξει περὶ τοὺς ὀφθαλμούς. 12 Περὶ τοῦ εἰ ἔσται π. 2

νηθέντος ἐν ἀποδημίᾳ. (*Ὅτε τύχῃ ὁ Ζεὺς — ἐν ἀποδημίᾳ.*)
ρλζ'. Περὶ τοῦ πόρνη γένηται ἡ γεννηθεῖσα. (*Ὅτε τύχῃ ἐν γενέσει — ἡ Ἀφροδίτη ἐν αὐτῷ.*) In libri tabula *Περὶ τοῦ πότε πόρνη ἔσεται.*
<26v> *Ἄλλως.* (*Ὅτε γεννηθῇ γυνὴ — ὑπὸ πολλοῦ οἴστρου.*)
ρλζ'. Περὶ τοῦ γνῶναι διὰ ποίας ἀρρωστείας τις ἀποθανεῖται. (*Ὁ ἔχων τὸν η' τόπον — ὑπὸ πόνου κοιλίας.*)

F. 239v. *ρλη'. Περὶ τοῦ πότε ὁ γεννηθεὶς ἐστὶ στραβός.* (*Ὁ ἔχων ὡροσκόπον — περὶ τοὺς ὀφθαλμούς.*)
ρλθ' [1]. *Περὶ τοῦ πότε οὐ ζήσεται ὁ γεννηθείς.* (*Ὅτε τύχῃ ἡ Σελήνη — οὐ ζήσεται.*)
ρμ'. Περὶ τοῦ νουπούχαρ τῶν Ἰνδῶν, ἤτοι περὶ τοῦ μασμοῦ [2] *τῶν μοιρῶν ἑκάστου ζῳδίου.* (In libri tabula *ἑκάστῳ ζῳδίῳ πρὸς τοὺς ἀστέρας.*) (*Ἀπονέμουσιν οἱ Ἰνδοὶ — καὶ τὰς ἑξῆς τῷ Διί.*)

F. 240. <27> *ρμα'. Εἰ βούλει γνῶναι ζυγὰ ἢ μονά* [3]. (*Ἡ Σελήνη μονὰ — μονά ἐστιν*). In libri tabula *Περὶ τοῦ εἰ βούλῃ γνῶναι ἢ μονὰ ἢ ζυγά.*

F. 240v <27v> *ρμβ' Περὶ τοῦ πότε οἱ κακοποιοὶ τὴν κακίαν αὐτῶν ἐλαττοῦσιν* [4] *καὶ ὅτι ἡ Σελήνη σημαίνει τὰ μέλλοντα ἀγαθὰ ἢ τὰ φαῦλα ἀπὸ τῶν σχηματισμῶν αὐτῆς* [5]. (*Γίνωσκε ὅτι οἱ κακοποιοὶ — κακοποιῷ ἀστέρι.*)
ρμγ'. Περὶ τοῦ ποῦ ἔχει ἡ Σελήνη μεγάλην δύναμιν καὶ ποῦ ὁ Ἥλιος καὶ ποταπὴ ἡ φύσις ἐστὶν τοῦ Κρόνου. (*Ἡ Σελήνη μεγάλην δύναμιν — δυσκατάπαυστός ἐστιν τοῦ Κρόνου*). — Cf. *Cat.* IV, 40 (18, f. 273).

F. 241. <28> *μδγ' Περὶ τοῦ ὅταν* [6] *γεννηθεὶς ἐν ζῳδίῳ δισώμῳ* [7] *οὐ μὴ προκόψει, κἂν υἱὸς βασιλέως ἐστίν* [8]. (*Ὅτε τύχῃ ὡροσκόπος — βασιλέως.*) In libri tabula *Περὶ τοῦ ὅτι ὁ γ.* — Cf. *Cat.* IV, 41 (18, f. 273v.

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1 Hinc capitum numeri iterum consentiunt. 2 *μάσμοῦ* S, *δασμοῦ* A, *μοιρασμοῦ* a sed in tabula *μασμοῦ* 3 *ἢ μονά εἰσιν* a 4 *ἐλαττοῦσιν ἑαυτῶν τὴν κακίαν* a. 5 *αὐτῆς γινώσκονται* a in marg. : *πάνυ ἀναγκαῖα* a 6 *ὅταν* S, *ὅτι ὁ* a 7 *δισώμῳ ζῳδίῳ* a 8 *ἐστὶν βασιλέως* a

will die while travelling abroad. (When Zeus happens to be — while abroad.)

136. On whether the female native will become a prostitute. (When Venus happens to be

in the nativity in the same sign.) In the table of the book

On When a Prostitute shall be.

<20> Otherwise. (When a woman is born [under the influence] of by many

estrus/frenzy.)

137. On knowing from what illness a person will die. (He who has the 8th place [afflicted] by pain of the belly.) belly.)

F. 239. 38 On when the native is cross-eyed. (He who has the ascendant concerning the eyes.)

139. On when the native will not survive. (When the Moon happens [thus], he will not survive.)

140. On the noupouchar of the Indians, that is, on the apportionment of degrees of each zodiacal sign. (In the table of the book, for each zodiacal sign in relation to the stars.) (The Indians assign the following degrees to Jupiter.)

F. 240. <27> 141. If you wish to know even or odd numbers. (The Moon [indicates] odd numbers.) In the table of the book: On whether you wish to know either odd or even.

F. 240 <27> 142. On when the malefic planets diminish their malice, and that the Moon signifies future good or ill fortune from her configurations. (Know that the malefics — [in conjunction with] a malefic star.) 143. On where the Moon has great power and where the Sun has it, and what the nature of Saturn is. (The Moon [has] great power... Saturn is difficult to restrain.) of Saturn). Cf. Cat. IV, 40 (18, f. 273).

F. 241. <28> μδγ On the [native] born in a bicorporeal sign τ · he shall not prosper, even if he is the son of a king *. (When the horoscope falls of a king.) In the book's table: On the that the g. Cf. *Cat.* IV, 41 (18, f. 273v.

1 Hence the chapter numbers agree again. 2 masmou S, μου A, μοιρασμού a but in the table μασμού dasn3 or only a · ἐλαττοῦσιν ἑαυτῶν τὴν κακίαν 2. 5 of it are known in marg. : πάνυ ἀναγκαῖα 2 6 when 5, because e 7 zodiac sign a · ἐστὶν βασιλέως 2

ρμε'. Περὶ τοῦ πότε εὐτυχής ἐστιν ὁ γεννηθείς. (*Εὐτυχής ἐστιν ὁ γεννηθεὶς — τῷ Διί.*)

ρμς'. Περὶ τοῦ γνῶναι ὀπωρῶν ιβ' ἔμπροσθέν σου μὴ ὁρῶντος σοῦ εἰπεῖν ποῖόν ἐστιν καλὸν καὶ ποῖον φαῦλον [1]. (*Δώδεκα ὀπωρῶν προτεθέντων σοι — καὶ καλήν.*) In libri tabula *ἔμπροσθέν σου κειμένων.*

ρμζ'. Περὶ τοῦ ἔν τισι τοῦ σώματος ἕκαστος τῶν ἀστέρων ἔχει ἐνέργειαν. (*Ἐνέργειαν ἔχει ὁ Κρόνος — καὶ τὸν δεξιὸν πόδα.*) — Cf. *Scorial.* I. R. 14, f. 231 et *Cat.* IV, 41 (18, f. 273ᵛ).

F. 241ᵛ. *ρμη'. Περὶ τοῦ ποιῆσαι ἔτους γενεθλιακοῦ ἐναλλαγήν.* (*Ἴδε τὸν κατὰ πῆξιν ὡροσκόπον — δυτικὸς λογίζεται.*)

F. 243. <29ᵛ> *ρμθ'. Περὶ οἰκειώσεως πρὸς βασιλέα.* (*Ἴδε τὸν κύριον τοῦ ὡροσκόπου — μεγίστην.*)

ρν'. Περὶ εὐθηνίας εἰδῶν καὶ κνιπίας [3]. (*Ἴδε ὅτε καταλάβοι ὁ Ἥλιος — σημαίνει εὐθηνίαν* [4].)

F. 243ᵛ. <30> *ρνα'. Περὶ τῆς τῶν ἀστέρων χαρᾶς* [5] (*Χαίρει ὁ Ἥλιος — ἐν τῷ ς' τόπω.*). — Cf. *Cat.* IV, 41 (18, f. 280).

<30ᵛ> *ρνβ'. Περὶ τοῦ ὅπως τὰ βρέφη ἐν τῇ μήτρᾳ ἀνατρέφονται.* (*Γίνωσκε ὅτε συλλήψεται* [6] — *τὸν μῆνα ἐκεῖνον τὸν Δία.*)

ρνγ'. Περὶ τοῦ γνῶναι τὰ περὶ τῶν ἐξουσιαστῶν πῶς ἀποτελεσθήσονται κατὰ τὰς Ἰνδικὰς μεθόδους. (*Λέγουσιν οἱ Ἰνδοὶ — ἐν τῇ ἐξουσίᾳ αὐτοῦ.*)

F. 244. <31>. *ρνδ'. Περὶ κλήρων παιδεύσεως καὶ φρονήσεως.* (*Λαμβάνεται ὁ τοιοῦτος κλῆρος — προφήτην ποιεῖ τὸν γεννηθέντα.*)

F. 244ᵛ. *ρνε'. Περὶ τοῦ γνῶναι τὸ παιδίον εἰ οἰκεῖον ἐστίν, ἢ ἀλλότριον.* (*Ποίησον ἐρώτησιν — ἀλλότριον.*)

ρνς'. Περὶ τοῦ προνοῆσαι τὴν τοῦ ἐρωτῶντος ἐρώτησιν. (*Ἐὰν ἐν τῷ καιρῷ τῆς ἐρωτήσεως — ἐρωτᾷ περὶ βασιλέως.*)

F. 245. <31ᵛ> *ρνζ'. Περὶ τοῦ πότε ὁ Κρόνος σημαίνει δόξας μεγάλας.* (*Ὁ Κρόνος ὅτε ἐστὶν ἐνδύναμος — μεγάλας.*)

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1 *ὀπωρῶν ποία καλή, καὶ ποία φαύλη* a omissis igitur *ιβ' - φαῦλον* 3 *εἰδῶν καὶ κνιπίας* om. a 4 *σημαίνει εὐθυμίαν* a 5 *Περὶ τῆς τῶν ἀστέρων χαρᾶς* S, *Ἐν οἷς τόποις χαίρουσιν οἱ ζ' ἀστέρες,* et in tabula, a 6 *Γίνωσκε ὡς ὅταν συλλήψεται* a

ρμέ. On When the Native is Fortunate. (Fortu [illegible]
He was born yesterday [illegible] to God.)
146. On knowing, from twelve fruits placed before you without your looking, how to say which is good and which is bad. (Twelve fruits having been set before you [illegible] and also λήν.) In the table of the book: of those lying before you. 147. On the part of the body in which each of the stars has its influence. (Saturn has influence; and the right foot.) Cf. Scorial. I. R. 14, f. 231 and Cat. IV, 41 (18, f. 273v).

F. 241. 148. On making the change of the nativity year. (Look at the horoscope fixed by solidification — is reckoned as western.
) F. 243. <29> 149. On affinity with a king. (Look at the lord of the horoscope — the greatest.)
150. On the abundance of provisions and scarcity*. (Look at when the Sun overtakes [illegible] signifies abundance.)

F. 243, <30> 151. On the joy of the stars [illegible] (Rejoices the Sun [illegible] - in the 6th place.). [illegible] Cf. *Cat.* IV, 41 (18, f. 280).
<30> 152. On how infants are nourished in the womb. (Know when she will conceive [illegible] the month that Jupiter.)
113. On knowing the matters concerning rulers, how they will be fulfilled according to the Indian methods. (It is said the Indians say [illegible] in his authority.)

F. 244. <31>. 154. On the Lots of education and wisdom. (Such a lot is taken [illegible] makes a prophet the the one born.)

F. 244. 155. On knowing whether a child is one's own or another's. (Make an inquiry [illegible] another's.)
156. On foreseeing the question of the inquirer. (If at the time of the question — he asks about the king.)

F. 245. <31*> 157. On when Saturn signifies great glories. (Saturn, when it is in power — great.)

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1 which of the fruits is good and which is bad, a omitting therefore ιβ' — bad
3 εἰδῶν καὶ κνιπίας om. a
1 signifies cheerfulness 25 On the joy of the stars S, In which places the 7 stars rejoice, and in the table, a 6 Know that when it shall conceive α

ρνη'. Περὶ καταρχῆς. (Πρόσεχε ἐπὶ πᾶσαν καταρχὴν [1] *— ἢ τῷ Ἄρει αὐξιφωτοῦσα.)*

Ἄλλως. (Ὅτε ἐστὶν ὁ σημαντὴρ στηρίζων — εἴτε τῶν ἀγαθῶν, εἴτε τῶν φαύλων.)

ρνθ'. Περὶ τοῦ τί σημαίνει ὁ Ἑρμῆς, ἢ Ἀφροδίτη καὶ ὁ Ἄρης [2]*. (Γίνωσκε ὅτι ὁ Ἑρμῆς — καὶ τιμωρίας.)*

<32> ρξ'. Περὶ τοῦ τί σημαίνει ἡ Σελήνη ἐν τῷ ὡροσκόπῳ γεννήσεως οὖσα ἀκάκωτος. (Ὅτε τύχῃ ἡ Σελήνη ἐν τῷ καιρῷ — καὶ δύναμιν.)

F. 245v. *ρξα'. Περὶ τοῦ ὅτι ὁ ὡροσκόπος σημαίνει τὸ σῶμα, ὁ δὲ κύριος αὐτοῦ τὴν ψυχήν. (Γίνωσκε ὡς ὁ μὲν ὡροσκόπος — εὐθυμίαν καὶ ἀφροντισίαν.)*

ρξβ'. Περὶ ἀποκλείστου ἢ περὶ ὁρισθέντος (sic) ἢ ἐξορισθέντος. (Ὅτε ἐπισυμβῇ τινι πάθη δυσχερῆ — ἔσται τὰ δεινά.)

ρξγ'. Περὶ φυγάδος [3]*. (Ἴδε τὸν ὡροσκόπον — κακοποιῷ)*

ρξδ'. Περὶ ὑετῶν. (Εἰ βούλῃ γνῶναι πότε ἔσται — οὐ γενήσονται.)

Ἄλλως. (Γίνωσκε ὅτι — τύχωσιν ἀμφότεροι.) [4]

F. 246. *<32v> Τάδε ἔνεστιν ἐν τῷ δευτέρῳ βιβλίῳ τῶν μυστηρίων τῆς ἐπιστήμης τοῦ Ἀπομάσαρ* [5].

F. 250. *α'. Περὶ τοῦ πότε ἀνέτου μήτε ἀφέτου εὑρεθέντος ἐν τῷ γενεθλίῳ, γίνονται οἱ ἄνθρωποι πολύχρονοι, καὶ πότε οὐ φθάνουσι τὰ ἐλάχιστα ἔτη τῆς Ἀφροδίτης, καὶ πότε ἐμπρησμὸν ὑφίσταται ὁ γεννηθεὶς καὶ πότε οὐδὲν ἀγαθὸν σημαίνει τὸ γενέθλιον. (Εἶπεν ὁ Σαδᾶν — οὐδὲν σημαίνει ἀγαθόν.)*

F. 250v. *<35v> β'. Περὶ τοῦ πότε ὁ Κρόνος* [6] *σημαίνει τὰ τοῦ σιδήρου μέταλλα καὶ πότε τὰ ὑψηλὰ δένδρα. (Εἶπεν ὁ Σαδᾶν· ὅτι εἶπον τῷ Ἀπομάσαρ — ὑπὸ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ).*

1 *πάσης παταρχῆς* a 2 *ὁ Ἄρης ἢ ὁ Ζεύς* a 3 *φυγάδων* a
4 exhibet a : *τέλος τοῦ πρώτου βιβλίου τῶν κριτικῶν τοῦ ἀπομάσαρος* 5 *τάδε - Ἀπομάσαρ* S, *πίναξ τοῦ β' τῶν κριτικῶν βιβλίων τοῦ ἀπομάσαρος* a, ubi tabulam sequitur titulus : *τῶν ἀπομάσαρος βιβλίων κριτικῶν τὸ δεύτερον* (f. 35) 6 *Περὶ - Κρόνος* S, *πρὸς τὸ πότε ὁ Κρόνος* a

158. On an inception. (Pay attention at every inception [illegible] — or to Mars waxing in light.)
Otherwise. (When the significator is stationary [illegible] either of the — of good things or of bad.)
159. On what Mercury, Venus, and
Mars signify *. (Know that Mercury — and punishments.)
<32> 160. On what the Moon signifies when it is in the horoscope of birth, unafflicted. (When the Moon happens to be at the time — and [illegible] power.)

F. 245. 161. On the fact that the Ascendant signifies the body, while its lord signifies the soul. (Know that the Ascendant [illegible] cheerfulness and carelessness.)
162. On imprisonment or on one who is confined (sic) or exiled. (When grievous afflictions befall someone — the terrible things shall come to pass.)
163. On the fugitive*. (Observe the Ascendant [illegible] malefic)
164. On rains. (If you wish to know when there shall be [illegible] not in- they will perceive.)
*Otherwise. (Know that [illegible] — both happen to obtain.)

F. 246. <32> The following are contained in the second book of the Mysteries of the Science of Abū Maʿshar [illegible].

F. 250. α'. On when, with neither an anareta nor an apheta found in the nativity, men become long-lived, and when they do not reach the minimum years of Venus, and when the native suffers conflagration, and when the nativity signifies nothing good. (Sada said it signifies nothing [illegible] good.)

F. 250. <35v> β'. On when Saturn signifies the mines of iron and when the tall trees. (He said Sadan that they said to Abū Maʿshar [illegible] by Venus — of Venus and Mercury).

1 of every beginning ε2 δ Mars or Jupiter α3 of exiles 2 4 exhibits a : end of the first book of the Judgments of Abū Maʿshar 5 these — Abū Maʿshar 5, table of the second book of the Judgments of Abū Maʿshar a, where the table is followed by the title: the second of the books of the Judgments of Abū Maʿshar (f. 35) 6 On — Saturn 5, concerning when Saturn α

γ'. Περὶ τοῦ ὅτι τῆς Σελήνης τετραγωνιζούσης (□ον in capitis titulo, □ in libri tabula) *τὸν Ἄρη, λῃσταῖς περιπίπτει ὁ ἀποδημίαν ποιησάμενος κατ' ἀρχήν. (Εἶπεν ὁ Ἀπομάσαρ ὅτι κατά τινα καιρὸν — περὶ ἀστρονομικῆς ἐπιστήμης.)* — Edit. *Cat.* V, 1, p. 144.

F. 251 <36> *δ', Περὶ τοῦ ὅτε*[1] *ὁ Κρόνος συνοδεύει τῷ Διὶ εἰ τύχῃ γεννηθῆναι τινὰ καὶ ἔχει τὸ ζῴδιον ἔνθα ἡ τοιαύτη σύνοδος ὡροσκοποῦν ἢ μεσουρανοῦν, γενήσεται ὁ τοιοῦτος βασιλεύς*[2]. *(Εἶπεν ὁ Ἀπομάσαρ· αἱ σύνοδοι — τὸ ὄνομα αὐτοῦ.)*

ε'. Περὶ τοῦ γνῶναι εἰ ἀληθεύει τις ἢ ψεύδεται προφήτην ἑαυτὸν ἀποκαλῶν. (Εἰ. ὁ Ἀ. ὅτι εἶπέ μοι — ὅπερ ἐστιν Παρθένος.)— Edit. *Cat.codd. astr.* V, 1, p. 145.

F. 251v. <36v>*ς'. Περὶ τοῦ ὅτι ἐὰν τρεῖς*[3] *ὑψηλοὶ ἀστέρες συνέλθωσιν καὶ ἐφορᾷ αὐτοῖς ὁ Ἥλιος, ἀποτελοῦσι*[4] *μέγαν βασιλέα*[5]. *(Εἰ. ὁ Ἀ. ὅτι ἡ σύνοδος — ἀποτελεῖ μεγάλῳ βασιλεῖ.)*

ζ'. Περὶ τοῦ ὅτι τὴν θρησκείαν τοῦ προφήτου τῶν Σαρακηνῶν[6] *οὐκ ἔγνω τις τῶν μαθηματικῶν σημαινομένων* (-*μενον* in libri tabula) *ἄλλοθεν ἢ ἀπὸ τοῦ Ζυγοῦ*[7]. *(Εἶπεν ὁ Ἀ π ο σ α ί τ η ς*[8] *— ἢ τὸν ζυγόν.)* — Edit. *Cat. codd. astr.* V, 1, p. 146.

F. 252. *η'. Περὶ τοῦ ὅτι ἔγνω τις παυθησομένην τὴν τοιαύτην θρησκείαν. (Εἰ. ὁ Ἀ. ὅτι ἤκουσα τοῦ Μ ο υ χ ο υ μ ὲ τ — αἱ ἄκραι τῶν Σ α ρ α κ η ν ῶ ν.)* — Editum ibidem p. 147.

<37>. *θ'. Περὶ ἐπιτυχίας ἀποστασίας. (Εἰ. ὁ. Ἀ. ὅτι πᾶς ἀποστάτης — βασιλείας.)*

ι'. Περὶ τοῦ τίνα σημαίνουσιν αἱ μικραὶ σύνοδοι, ἤγουν τοῦ Ἄρεως καὶ τοῦ Ἡλίου καὶ τῆς Ἀφροδίτης καὶ

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1 *Περὶ τοῦ ὅτι ὅτε* a, sed in tabula *ὅτε* tantum 2 *ὁ τοιοῦτος μέγας βασιλεύς* et in tabula a 3 *ἐὰν οἱ τρεῖς* et in tabula a 4 *αὐτοὺς ὁ Ἥλιος ἀποτελεῖ* et in tabula 1a 5 *μεγάλους βασιλεῖς* et in tabula a. Titulus capitis *ς'* adest in a, caput ipsum deest ; capitum duorum igitur numeri, qui sequuntur, non consentiunt 6 *θρησκείαν τοῦ μωάμεθ, οὐκ ἔγνω* a 7 *σημαινομένην ἄλλοθεν, ἀλλ' ἢ ἀπὸ τοῦ Ζυγοῦ* a 8 *Ἀποσαίτης* S, *Ἀπομάσαρ ἐρωτηθεὶς παρὰ τοῦ ἀποσαίτου* a in marg. a : *τοῦτο τὸ κε. ὤφειλεν προτεθῆναι τοῦ ζ' καὶ γραφῆναι ς'*

3. On the fact that when the Moon squares (gov in capitis titulo, o in libri tabula) Mars, the one who has undertaken a journey at the outset falls among robbers. (Abu Ma'shar said that at a certain time — concerning astronomical science.) Edit. *Cat.* V, 1, p. 144.

F. 251 <36> 4. On the fact that when Saturn conjoins Jupiter, if someone happens to be born and has the sign in which such a conjunction occurs ascending or culminating, such a person will become a king. (Abu Ma'shar said: the conjunctions — his name.)

5. On knowing whether someone who calls himself a prophet is speaking the truth or lying. (Abu Ma'shar said that he told me which is Virgo.) Edit. Cat. codd. astr. V, I, p. 145. F. 251.

<36> 6. On the fact that if three exalted stars come together and the Sun looks upon them, they produce a great king. (Abu Ma'shar said that the conjunction produces a great king.)

7. On the fact that no one among the mathematicians knew the religion of the prophet of the Saracens to be signified (-menon in libri tabula) from any source other than Libra. (Aposaitēs said — or Libra.)

Ed. Cat. codd. astr. V, 1, p. 146.

F. 252. η'. On the Fact That Someone Knew That Such a Religion Would Come to an End. (If. the A. that I heard from Muhammad the extremities of the Saracens.) Published in the same place p. 147.

<37>. IX. On the Success of Apostasy. (See bk. A, that every apostate — kingdom.)

X. On what the minor conjunctions signify, namely those of Mars and the Sun and Venus and

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1 On the fact that when a, but in the table ὅτε only 2 ὁ τοιοῦτος μέγας βασιλεύς and in table a 3 ἐὰν οἱ τρεῖς and in table a 4 αὐτοὺς ὁ Ἥλιος ἀποτελεῖ and in table 5 μεγάλους βασιλείς and in table a. The heading of chapter 5 is present in a, but the chapter itself is absent; consequently the numbers of the two chapters that follow do not agree. θρησκείαν τοῦ μωάμεθ, οὐκ ἔγνω 2 7 σημαινομένην ἄλλοθεν, ἀλλ᾽ ἢ ἀπὸ τοῦ Ζυγού 8 Ἀποσαίτης 5, a Ἀπομάσαρ ἐρωτηθεὶς παρὰ τοῦ ἀποσαίτου — note in margin of a: this should also have been placed before chapter 7 and written as chapter 6

τοῦ Ἑρμοῦ καὶ τῆς Σελήνης. (*El. ὁ. Ἀ. γινώσκεις τί εἶπεν ὁ Μ α σ ά λ α ς — καὶ βλάβην τῶν γερόντων.*)

F. 252ᵛ. *ια'. Περὶ τῆς συνόδου τοῦ Κρόνου καὶ τοῦ Διὸς ἐν Κριῷ.* (*Ὅτε συνοδεύει ὁ Ἑρμῆς — καὶ γενήσονται οἱ δυνάσται καλοί* [1].)

ιβ'. Περὶ τῶν ιβ' τόπων. (*El. ὁ Ἀ. καὶ τοῦτο — ὁ δὲ ς' καὶ ὁ ιβ' ἀποτρόπαιοι.*)

ιγ'. Περὶ ὑετῶν. ζήτει καὶ κε. ιζ'. (*El. ὁ Ἀ. ὅτι ὁ ια' τόπος — διὰ τῆς ἀνωμαλίας τῶν ἀστέρων* [2].)

<37ᵛ> *ιδ'. Περὶ τοῦ ὅτι ἐπικρατεστέρα ἐστὶν ἡ τῶν ζῳδίων σημασία τῆς τῶν ἄστρων σημασίας, καὶ ὅτι τοῦ ιβ' τόπου κακουμένου, τυχόντος ἐκεῖ κακοποιοῦ, οἱ πόδες κακοῦνται κἂν ἀγαθύνωνται τὰ ζῴδια τὰ σημαίνοντα τὰ σκέλη* [3] *καὶ πόδας, καὶ ὅτι ποτὲ ὁ Κριὸς καὶ πόδας σημαίνει.* (*Εἶπον τῷ Ἀπομάσαρ, ποία ἐστὶν — ἡ δὲ τῶν ἀστέραν μεταβαλλομένη.*)

F. 253. <38> *ιε'. Περὶ τοῦ ὅτι ὁ Κρόνος καὶ ὁ Ζεὺς καὶ ὁ Ἄρης καὶ ὁ Ἥλιος* [4] *σημαντικοί εἰσι τῶν ἀρχόντων, τῶν πραγματευτῶν καὶ γραμματέων ὁ Ἑρμῆς* [5]. (*Εἰ ὁ. Ἀ.* [6] *ὅτι ἐπὶ* [7] *τῶν μεγάλων ἀρχόντων, ποίησον σημαντικὸν τὸν Δία* — Cetera desunt.)

ις'. Περί τινος ἀποτελέσματος δόξαντος παραδόξου [8]. (*Εἶπεν ὁ αὐτός· εἶδον ἐπιστήμονα — καθῶς εἶπε.*)

ιζ.' Περὶ τοῦ πότε σημαίνει ἡ Σελήνη ὑετὸν καὶ πότε συνάφειαν [9] (in libri tabula *συνέφιαν* [10].) — (*Εἶπεν ὁ αὐτὸς ὅτε τύχῃ — καὶ συνάφειαν καὶ ἀτμούς.*)

ιη'. Περὶ τοῦ ὅτι εἰ ἐρωτηθῇς περὶ ζωῆς καὶ τύχῃ ἐν τῷ ὡροσκόπῳ ὁ Ἥλιος καὶ Κρόνος, τελευτήσει ὁ περὶ οὗ ἡ ἐρώτησις. (*Εἶπον τῷ Ἀπομάσαρ — ὅτι τελευτήσει.*)

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1 *δυνάσται καλοί* a 2 *τῶν ἀστέρων* om. a 3 *τὰ σημαινόμενα σκέλη* a 4 *ιε'. Περὶ ὧν σημαίνουσιν οἱ ς' ἀστέρες.* (*Εἶπεν ὁ ἀπομάσαρ ὅτι ὁ Κρόνος ὁ Ζεὺς ὁ Ἄρης καὶ ὁ Ἥλιος* 5 *ὁ Ἑρμῆς. ἔστι δὲ καὶ σημαντικὸς τῶν μεγάλων ἀρχόντων ὁ Ἑρμῆς*; at in tabula titulus cum S consentit, nisi *τῶν γραμματέων ὁ Ἑρμῆς* 6 *El. ὁ Ἀ.* brevitatis causa *Εἶπεν ὁ Ἀπομάσαρ.* 7 *ἐπὶ* om. a 8 *παραδόξου* a *παραδόξος* S 9 *συνεφίαν* a 10 *συνέφειαν* a

of Hermes and the Moon. (El. 6. 'A. you know what Masalas said and the harm of the elders

ly.)

F. 252. 11. On the conjunction of Saturn and Jupiter in Aries. (When Hermes travels together, and the good rulers 1.)

12. On the 12 houses. (El. A. and this too — but the 6th and the 12th are inauspicious.)

13. On rains. See also 25. 17. (Ei. A. that the 11th house through the anomaly of the stars.) <37> 14. On the fact that the signification of the zodiac signs is more dominant than the signification of the stars, and that when the 12th house is afflicted, with a malefic planet there, the feet are harmed even if the zodiac signs signifying the legs 3 and feet are benefited, and that sometimes Aries also signifies the feet. (I said to Apomasar, which is the one that changes among the stars.)

F. 253. <38> 15. On the fact that Saturn and Jupiter and Mars and the Sun • are significators of rulers, and Hermes of administrators and scribes *. (Ei o. A.' that for great rulers, make Jupiter the significator - Cetera desunt.)

16. On a certain outcome that seemed paradoxical. (The same one said: I saw a learned man just as he said.) 17. On when the Moon signifies rain and when a connection (in the book's table συνέφιαν 10.) - (The same one said that when fortune, both connection and vapors.) 18. On the fact that if you are asked about life and the Sun and Saturn happen to be in the horoscope, the one about whom the question is asked will die. (I said to Apomasar that he will die.)

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1 evil rulers α 2 of the stars om. a 3 the significat-

broken legs 2 4 15'. On what the 6 stars signify. (Said

Apomasar that Cronus, Zeus, Ares and the Sun; 5 o Hermes.

and Hermes is also a significator of the great rulers; but in ta-

bula the title agrees with S, except of the scribes Hermes 8 πα 6 EI. the

A. for the sake of brevity Said Apomasar. 7 upon om. 2

radoxou 2 unexpectedly O overcast α (1 continuity ε 8 πα

ιθ'. Περὶ τοῦ ὅτι ψυχρὸς καὶ σηπώδης ἐστὶν ὁ σύνδεσμος [1]. (*Εἶπον δὲ αὐτῷ · ἤκουσα — καὶ σηπώδης.*)

κ'. Περὶ τοῦ πότε εὐχομένων ἀκούει ὁ Θεὸς κατὰ τὴν Ἑλλήνων δόξαν, ἥτις [2] *ἀσεβής.* (*El. ὁ Ἀ. ὅτι οἱ τῶν Ἑλλήνων — τὴν δέησιν αὐτῶν.*) — Edit. *Cat. codd. astr.*, V, 1, p. 147.

κα'. Περὶ τοῦ πῶς τυχόντος τοῦ Ἑρμοῦ ὁ γεννηθεὶς λόγιος καὶ ῥήτωρ καὶ στιχοπλόκος γενήσεται [3] (in libri tabula *γίνεται*). (*El. ὁ Ἀ. ὅτε τύχῃ ὁ Ἑρμῆς — τοιουτοτρόπως.*)

<38v> *κβ'. Περὶ τοῦ πῶς τυχόντος τοῦ Κρόνου ὁ γεννηθεὶς εὐτυχὴς γίνεται καὶ εἰς τοὺς αὐτοῦ παῖδας μεταβαίη* [4] *ἡ εὐτυχία.* (*El. ὁ αὐτὸς ὅτι ὅτε τύχῃ ὁ Κρόνος — εἰς παῖδας καὶ ἔγγονα* [5].)

F. 254. *κγ'. Περὶ τοῦ πότε μέλλει εἰσελθεῖν εἰς βασιλέα, ᾧ μέλλει χρήσασθαι* [6] *εἰς τὴν τῶν ἀστρονόμων ἐπιστήμην.* (*Εἰπέ μοι δὲ ὁ αὐτὸς ἐν τῷ Βαγδᾷ — ζῴδιόν ἐστιν ψευδές.*)

κδ'. Περὶ τοῦ εἰ μέλλει ἀποδημῆσαί τις χάριν ὠφελείας αὐτοῦ πῶς ἵνα σχηματίζει τὸ [7] *θεμάτιον* [8] (in libri tabula *θέμα*). (*Εἶπε δέ μοι ὁ αὐτὸς καὶ ἕτερον μυστήριον — τὰ τοιαῦτα.*)

κε'. Περὶ τοῦ πότε σημαίνεται ἐπίμονος εὐτυχία καὶ ἀπαλλαγὴ τῶν λυπηρῶν. (*El. ὁ αὐτὸς ὅτε συνάπτουσιν — καὶ ἀπαλλαγὴν τῶν λυπηρῶν.*)

κς'. Περὶ τοῦ ὅτι ἐν τοῖς φρέασιν ἀμβλύνονται αἱ δυνάμεις τῶν ἀγαθοποιῶν. (*El. ὁ. αὐτὸς τὰ λεγόμενα φρέατα — δυστυχίαν.*) — Edit. *Cat.* V, 1, p. 148.

F. 254v. *κζ'. Περὶ τοῦ ὁποῖος γίνεται* (in libri tabula *γένηται*) *ὁ γεννηθεὶς, ὅτε τύχῃ ὁ Ἄρης ἑσπέριος ἐν Καρκίνῳ, καὶ ὁποῖος ὅτε ἐν τῷ Αἰγόκερῳ, μὴ συνοδεύων* [9] (in capitis titulo et in libri tabula e *συνοδεύον* scriba fecit *συνοδεύων*) *Κρόνος ἢ Ζεὺς ἢ ὁ Ἥλιος, ἢ Ἀφροδίτη.* (*El. ὁ αὐτὸς ὅσα δίδωσιν — καὶ αἱματόχυτον* [10])

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1 *σύνδεσμος* S, signum exhibet a 2 *ἥτις ἐστὶν* a et in tabula 3 *γίνεται* a et in tabula 4 *μεταβαίνει* a et in tabula : *ἡ εὐτυχία μεταβαίνει* 5 *ἔκγονα* a 6 *χρήσεσθαι* a et in tabula 7 *σχηματίζη τῶ* a, at in tabula *σχηματίζη τὸ* 8 *θεματίω* a, sed in tabula *θέμα* 9 *συνοδεῦον* S, signum exhibet a 10 *αἱματοχύτης* a

19. On the fact that the conjunction is cold and putrefying. (I said to him: I heard "and putrefying.")
20. On when God hears those who pray, according to the opinion of the Greeks, which is impious. (Apomasar said that those of the Greeks... their supplication.) — Edit. Cal. codd. Astra., V, 1, P. 147.

21. On how, when Hermes obtains a favorable position, the one born will become learned, an orator, and a verse-maker (in the table of the book: "becomes"). (Apomasar said: when Hermes obtains such a position.)

<38> 22. On how, when Saturn obtains a favorable position, the one born becomes fortunate and good fortune passes on to his children. (He himself said that when Saturn obtains such a position, it passes to children and grandchildren.)

F. 254. 23. On when one is about to enter before a king, whom he intends to serve in the science of astronomers/astrologers. (He himself told me in Baghdad: the zodiac sign is false.)

xxiv. On whether someone is about to travel abroad for their own benefit, and how the nativity chart is configured. (The same person also told me another mystery concerning such matters.)
xxv. On when lasting good fortune and relief from sorrows is indicated. (He said the same, that when they conjoin, there is also relief from sorrows.)
xxvi. On the fact that in the wells the powers of the benefic planets are weakened. (He said the same — the so-called wells bring misfortune.) — Edit. Cat. V, 1, p. 148.

F. 254. xxvii. On what kind of person is born when Mars happens to be an evening star in Cancer, and what kind when in Capricorn, without Saturn, Jupiter, the Sun, or Venus accompanying it (in the heading of the chapter and in the book's table of contents the copyist changed συνοδεύον to συνοδεύων). (He said the same — how much they also give, and bloodshed.)

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1 σύνδεσμος S, the sign is exhibited in a 2 ἥτις ἐστὶν a and in the table * γίνεται a and in the table Or μεταβαίνει a and in the table: ἡ εὐτυχία μεταβαίνει 5 ἔκγονα 2 6 χρήσεσθαι a and in the table 7 σχηματίζη τῷ a, but in the table σχηματίζη τὸ 8 theme a, sed in tabula theme 9 συνοδεύον S, presents a sign a 10 bloodshed a

<39> κη'. *Περὶ τοῦ ὅτι μεγάλας μεταβολὰς ποιεῖ ὅτε τύχῃ ὁ μὲν Κρόνος ἐν Ζυγῷ, ὁ δὲ Ζεὺς ἐν Καρκίνῳ.* (*Εἰ. ὁ αὐτός · πάντοτε — ἐν τῷ κόσμῳ.*)

κθ'. *Περὶ τοῦ πότε καλή ἐστιν ἡ τῆς θαλάσσης ἀποδημία.* (*Εἰ. ὁ αὐτός ὅστις — ἔσται ἡ ἀποδημία καλή* [1].)

λ' *Περὶ ἀντιδίκων · ζήτει καὶ κε. λζ'* [2]. (*Εἰ. ὁ αὐτός ἐάν τις — ὁ ἀντίδικος αὐτοῦ.*)

λα'. *Περὶ τοῦ ὅτι οὐκ ἔχει δύναμιν ὁ κλῆρος τῆς τύχης ὁ μετρούμενος ἐν τῇ διαμέτρῳ Ἡλίου καὶ Σελήνης.* (*Εἶπον τῷ Ἀπομάσαρ · εἰπέ — οὔτε μὴν ἀποτέλεσμα.*)

λβ'. *Περὶ τοῦ ποία θρησκεία α' καὶ ποία β' εὗρε τὴν ἀστρονομίαν.* (*Εἰ. ὁ. αὐτὸς* [3] *ὅτι οἱ Χαλδαῖοι — οἱ Σαρακηνοί.*) — Edit. *Cat. codd. astr.* V, 1, p. 148.

λγ'. *Περὶ τοῦ πότε οὐ βλάπτονται οἱ ὀφθαλμοὶ ὄντος τοῦ Ἡλίου καὶ τῆς Σελήνης κεκακωμένων ἐν γενεθλίῳ.* (*Εἶπον τῷ Ἀπομάσαρ · ὅτι εὑρίσκομεν — ὁ γεννηθείς*).

F. 255. <39ᵛ> λδ'. *Περὶ τοῦ* [4] *πότε αὖθις βλάπτονται.* (*Εἰ. ὁ Ἀ. ἐδοκίμασα — παρὰ τοὺς ὀφθαλμούς.*)

λε'. *Περὶ τοῦ πῶς δεῖ ἀποτελεῖν περὶ ἀποτυχίας καὶ ἐπιτυχίας ἔρωτος.* (*Εἶπεν ὁ Σαδᾶν, ὅτι ἦλθε — καὶ χωρισμοὺς σημαίνει.*)

<40> λς'. *Περὶ τοῦ πότε βλάπτουσι οἱ κακοποιοὶ ἐν ταῖς ἐπεμβάσεσιν, καὶ ἐν τῷ περιπάτῳ τοῦ ἀφέτου · οἱ δὲ ἀγαθοποιοὶ αὖθις, πῶς ὠφελοῦσιν.* (*Εἰπέν μοι δὲ ὁ Ἀπομάσαρ, ὅτι θεώρημα — χείρονα ἔσται τὰ δεινά.*)

F. 256. λζ'. *Περὶ ἀπολύσεως ἀποκλείστου.* (*Εἰ. ὁ Ἀ., ἀπεκρίθη ὁ Χέμετ — ἀληθέστατος πάνυ.*)

λη'. *Περὶ ἀντιδίκων καὶ τῶν ἐξερχομένων εἰς πόλεμον · ζήτει καὶ κε. οε'.* (*Εἰ. ὁ αὐ. — ἢ τῷ Κριῷ.*)

<40ᵛ> λθ'. *Περὶ τοῦ ὅτι ὁ Ἥλιός ἐστι κακοποιὸς πάνυ καὶ περὶ τοῦ Ἑρμοῦ ὅτι ἔστι μετὰ τῶν ἀγαθοποιῶν ἀγαθοποιὸς καὶ μετὰ τῶν κακοποιῶν κακοποιός.* (*Εἶπον τῷ Ἀπομάσαρ, ὅτι λέγουσίν τινες — τί ἀγαθόν.*)

F. 257. <41> μ'. *Περὶ ἀφετῶν.* (*Εἶπεν ὁ Ἀποσαίτης* [5] — *αὐτοὺς ἀνέτας.*)

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1 ἀποδημία ἀγαθή a 2 ζήτει - λζ' om. a 3 Εἶπεν ὁ ἀπομάσαρ a 4 περὶ τοὺς a 5 Εἶπεν ὁ ἀπομάσαρ ἐρωτήσαντος τοῦ ἀποσαίτου a

<3> 28. On the fact that great changes occur when it happens that Saturn is in Libra and Zeus is in Cancer. (Cf. the same author: always in the world.)

29. On when a sea voyage is auspicious. (If. the same whoever — the voyage will be auspicious 1.) 30. On adversaries; see also 25. 37. (El. the same one — his if [illegible] adversary.)

someone 31. On the fact that the Lot of Fortune [illegible] measured at the diameter of the Sun and Moon has no power. (I said to Apomasar: [illegible] speak — nor indeed any result.) 32. On which religion first and which second discovered astronomy. (El. the same one, that the Chaldeans, the Saracens.) Edit. Cat. codd. astr. V, 1, p. 148. 33. On when the eyes are not harmed when the Sun and Moon are afflicted in a nativity. (I said to Apomasar: that we find — the one born). F. 255. <39> 34. On when they are harmed again. (El. A. I tested [illegible] concerning the eyes.)

35. On how one must judge concerning failure and success in love. (Sadan said, that he came and — it signifies [illegible] separations.)

<40> 36. On when the malefics cause harm in their ingresses, and in the progression of the releaser, and how the benefics in turn bring benefit. (Apomasar said to me, that the theorem — the terrible things will be worse.) F. 256. 37. On the release of the confined. (El. A., answered Chemet [illegible] most truthful indeed.)

38. On adversaries and those going out to war; see also 25. 75. (El. the same — or in Aries.)

<400> 39. On the fact that the Sun is malefic above all, and on Hermes, that he is benefic among the benefics and malefic among the malefics. (I said to Apomasar, that some say — what good.) F. 257. <41> 40. On the aphetas. (Aposites said – released them.) [illegible]

1 a good journey e 2 seek - 37th omitted a 3 Apomasar said a [illegible] sar a 4 concerning the a 5 Apomasar said, when Aposites asked a [illegible] tes a

F. 258. <42> *μα'. Περὶ τοῦ ὅτι ἐν τοῖς Ἰνδοῖς εὑρίσκεται καὶ ἀγαθοποιὸς ὁ Κρόνος. (Εἶπον τῷ Ἀπομάσαρ · λέγουσι τινὲς — τῶν Ἰνδῶν τῷ Κρόνῳ.)*
μβ'. Περὶ τοῦ τίνα σίνη ποιεῖ ἕκαστος τῶν ἀστέρων ἐν τοῖς φρέασιν. (Εἰ. ὁ Ἀ. ὅτε τύχῃ ὁ Ἑρμῆς — τὰ δεινά.)

F. 258v. *μγ'. Περὶ τοῦ πότε ὁ Ζεὺς κύριος ὢν τοῦ ὡροσκόπου καὶ ἐν τῷ ὑψώματι αὐτοῦ εὑρίσκεται καὶ ἀφέτης* [1]. *(Εἰ. ὁ Ἀ. ὅτε ἔστιν ὁ Ζεὺς — πῶς τοιοῦτος ὢν ἀργῆ.)*
μδ'. Περὶ τοῦ ὅτι ἡ Σελήνη ἔν τισι φρέασιν οὐ βλάπτεται ἀλλ' ὠφελεῖται. (Εἰ. ὁ αὐτός · [2] ὅτε ἔστιν ἡ Σελήνη — δι' ἔργων πυρός.)
με'. Περὶ τοῦ ἐὰν τύχῃ ἡ Σελήνη μετὰ Κρόνου ἐν φρέατι ἐπὶ γενεθλίου [3] — in libri tabula :- *εθλίω. (Ὅτε γεννηθῇ παιδίον — ἢ μεγάλης ἀρρωστείας* [4].)
μς'. Περὶ τοῦ ὅταν τύχῃ [5] *συνοδεύειν τῷ Ἄρει* — in libri tabula *Περὶ τοῦ ἐὰν τύχῃ ὁμοίως συνοδεύουσα Ἄρει. (Ὅτε ἡ Σελήνη ἐν καιρῷ γενέσεως* [6] *— καὶ ἡ ιβ' τῶν Ἰχθύων.)*
<42'> *μζ'. Περὶ τῶν φρεάτων. (Φρέαρ ἐστὶ ἡ ς' μοῖρα — καὶ ἡ κη'.)*

F. 259. *μη'. Περὶ τοῦ καταλαβεῖν τὴν τοῦ ἀνθρώπου ἐνθύμησιν. (Εἰ. ὁ Ἀ. ἐπὶ πάσης γενέσεως — ὅτι ἔσφαλες.)*
μθ'. Περὶ τοῦ κίντ. (Εἶπον τῷ Ἀπομάσαρ — ιβ'.)
ν'. Περὶ σχημάτων ἐπιληψίας. (Εἶπεν ὁ Ἀποσαίτης ὅτι ὁ Ἀπομάσαρ — ἐκ τῆς ἐπιλήψεως [7].)

F. 259v. <43>. *να'. Περὶ τοῦ εἰ τύχῃ ὁ Ἑρμῆς κύριος τοῦ ὡροσκόπου.* (Pars I. *Ἤκουσα τοῦ Ἀπομάσαρ λέγοντος — καὶ παρὰ πάντων ἐπαινούμενος.* Pars II. *Εἰ. ὁ Ἀ.* [8] *— καὶ ἄνεμος* [9].)
νβ'. Περὶ ἀρρωστίας. (Εἰ. ὁ Ἀ. δεῖ σκοπεῖν — καὶ ὁ κύριος αὐτοῦ.)
νγ'. Περὶ ἐξουσιαστῶν. (Εἰ δὲ βούλῃ σκοπῆσαι — τὸ σῶμα αὐτοῦ.)

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1 *ἀφελὴς* a 2 *Εἶπεν ὁ ἀπομάσαρ* a 3 *γενεθλίω* a 4 *ἀρρωστίας* a 5 *περὶ τοῦ ἐὰν τύχῃ ὁμοίως ἡ Σελήνη συνοδεύουσα τῷ Ἄρει* 6 *γεννήσεως* a 7 *ἐκ τῆς ἐπιληψίας* a 8 *Ἔτι εἶπεν ὁ ἀπομάσαρ* a 9 *καὶ ὁ ἄνεμος* a

F. 258. <42> 41. On the fact that among the Indians, Saturn is also found to be benefic. (I said to Apomasar — some of the Indians say concerning Saturn.)

42. On what harm each of the stars causes in the wells. (Apomasar said: when Hermes happens to be — the terrible things.)

F. 258. 43. On when Zeus, being lord of the horoscope, is found in his exaltation and is the apheta. (El. A. when Zeus is how, being such, he is inactive.)

44. On the fact that the Moon in certain wells is not harmed but is benefited. (El. the same: 'when the Moon is From through the works of fire.)

45. On the occasion when the Moon happens to be with Saturn in a well at a nativity: — in the book's table: — nativity. (When a child is born, either of great illness.)

46. On the occasion when she happens to travel together with Ares — in the book's table: On the occasion when she happens likewise to travel together with Ares. (When the Moon at the time of birth and the 12th of Pisces.)

<42'> 47. On the Wells. (A well is the 6th degree and the 28th.)

F. 259. 48. On Grasping the Thought of a Person. (If the A. in every nativity — that you have erred.)

49. On the Kint. (I said to Apomasar - 12th.)

50. On the Figures of Epilepsy. (Aposaites said from that Apomasar epilepsy '.)

F. 259. <43>. 51. On Whether Hermes Happens to Be Lord of the Horoscope. (Part I. I heard Apomasas saying and praised by all. Pars II. El. A. and wind '.)

52. On Illness. (If. A. one must examine and the its lord.)

53. On Rulers. (But if you wish to examine the his body.)

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1 simple α 2 Said Apomasar e 3 nativity 2 4 branches sickness 2 5 concerning the case where the Moon likewise happens to travel with the 'Ares 6 birth 2 7 from the epilepsy e 8 Furthermore he said ' Apomasar e 9 and the wind 2

νδ'. Περὶ τοῦ γνῶναι εἰ γνησία ἐστὶν ἡ γυνὴ (in libri tabula : *ἡ μετά τινος γυνὴ*) *ἢ ἐπείσακτος* [1]. (*Παρήμην ποτὲ ἐν τόπῳ τοῦ Ἀπομάσαρ — παρανόμου* [2] *εἶναι.*) — Edit. *Cat. codd. astr.*, V, 1, p. 149.

F. 260. <43v> *νε'. Περὶ κρίσεως ἀφέτου ἀπὸ τῆς ζωῆς τοῦ πατρὸς καὶ μητρὸς καὶ πάππου συνοδεύοντος τοῦ ἀφέτου κακοποιῷ. (Ἦλθέ τις ἐμοῦ παρόντος πρὸς τὸν Ἀπομάσαρ — ἀποθνήσκεις, εἰ δὲ μὴ ἔστι τις ἐλπὶς σωτηρίας.)*

νς'. Περὶ τοῦ γνῶναι εἴτε τὰ κακὰ ἐπικρατεῖ, εἴτε τὰ ἀγαθά, ὅτε ἀγαθοποιὸς καὶ κακοποιὸς [3] *τύχωσιν ἐν ἐρωτήσει* — In libri tabula : *ὅτε ἀγαθοποιὸς κακοποιῷ τύχῃ. (Εἶπον τῷ Ἀπομάσαρ · ἐὰν τύχῃ ἀγαθοποιὸς — τὰ φαῦλα.)*

νζ'. Περὶ τοῦ καταλαβεῖν τὴν τοῦ ἀνθρώπου ἐνθύμησιν. (Εἰ. τῷ Ἀ. ὅτι καταλαβεῖν — καὶ ἄχρηστον.)

F. 260v. <44> *Ἄλλως (Εἰ. ὁ Ἀ.* — in marg. *Σαίτης* [4]) — *καὶ ἐθαύμασεν.)*

νη'. Περὶ τοῦ ὅτι οὔκ εἰσιν οἱ ἀστέρες αὐτεξουσίως ἐνεργοῦντες ἀλλὰ φυσικῶς. (Εἰ. ὁ Ἀ. εὑρίσκομεν — ἡ κίνησις αὐτῶν.) — Edit. *Cat. codd. astr.*, V, 1, p. 149.

νθ'. Περὶ τοῦ πῶς ὁ Κρόνος ἀφέτης ὢν ἀναπεποδισμένος ἐλογίσθη τῷ Ἀπομάσαρ διδοὺς τὰ μέσα ἔτη καὶ οὐχὶ τὰ ἐλάχιστα αὐτῷ ἔτη [5] *μετὰ ἀφαίρεσιν* [6] *καὶ β' πέμπτα καθὼς ἐν τοῖς ἄλλοις, ὃ σημαίνει ἐπὶ τοῦ ὁμοίως. (Εἶπεν ὁ Ἀποσαίτης τῶν ἀγαθοποιῶν.)*

F. 261v. <44v> *ξ'. Ὅτι ἀκριβεστέρα ἐστὶν ἡ μέθοδος τῆς ἀκτινοβολίας τοῦ Μασάλλα τῆς ἀκτινοβολίας τοῦ Πτολεμαίου καὶ ὅτι αἱ ἰσόμοιροι ἀκτινοβολίαι ἀνήκουσι τοῖς οἰκοῦσι τὸν ἰσημερινὸν κύκλον* — in libri tabula *ἰσόμερον κύκλον* [7].) (*Εἶπεν ὁ Σαδᾶν ὅτι ἡ λεγομένη — τῶν ἀκτινοβολιῶν.* — Edetur in appendice.

ξα'. Ὁ Εὐκλείδης [8] *ὁ γεωμέτρης πεποίηκε τὰ σχήματα τῆς γεωμετρίας διὰ ξύλου καὶ ἐτελεύτησεν, ὁ*

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1 *ἐπίσακτος* S 2 *παράνομον* a 3 *ὅταν καὶ ἀγαθοποιοὶ καὶ κακοποιοὶ* a et in tabula 4 in marg. *Σαίτης* om. a 5 *αὐτοῦ ετι* S 6 *ἀφαίρεσιν* a et in tabula 7 *κύκλον* per signum Sa sed in tabula *κύκλον* a 8 *Ὅτι ὁ Εὐκλείδης* a, sed in tabula *Περὶ τοῦ ὅτι ὁ Εὐκλείδης*

54. On knowing whether the woman is legitimate (in the book's table: the woman with someone) or an outsider. (I was once present in the place of Apomasar, who said it was unlawful.) - Edit. Cat. code. Astra., V, 1, P. 149.

F. 260. <43v> 55. On the judgment of the apheta from the life of the father and mother and grandfather, when the apheta is accompanying a malefic. Apomasar: "Someone came to me while I was present — you are Apomasar — dying, unless there is some hope of salvation.)

56. On knowing whether evils prevail or goods, when a benefic and a malefic happen to be in a question. In the book's table: when a benefic happens upon a malefic. (I said to Apomasar: if a benefic happens — the bad — things.)

57. On grasping the thought of a person. (El. to A. that to grasp — and useless.) F. 260. <44> Otherwise (El., A. — in marg. Saites *) and he marveled.) 58. On the fact that the stars do not act autonomously but naturally. (El. A. we find — their motion.) - Edit. Cat. codd. astr., V, 1, p. 149. 59. On how Saturn, being the apheta in retrogression, was reckoned by Apomasar to give the middle years and not the least years, with a subtraction and two-fifths as in the others, which signifies similarly in the same manner. (Aposaites said — of the benefics.) F. 261. <41v> 60. That the method of the akribo- is more precise of the ray-casting of Masalla, of the ray-casting of Ptolemy, and that equal-degree ray-castings belong to those dwelling on the equinoctial circle, in libri tabula ισόμερον κύκλον '.) (Sadan said that the so-called [doctrine] of ray-castings. Edetur in appendice. 61. Euclid * the geometer made the figures of geometry out of wood and died, and

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1 ἐπίσακτος S 2 illegal a 3 ὅταν καὶ ἀγαθοποιοί and malefics a et in tabula 4 in marg. Saites om. a 5 of- that S (αφαίρεσιν a et in tabula 7 κύκλον per signum Sa sed in tabula kiklon anto keti 8 That Euclid a, but in tabula Concerning Euclid

δὲ ἀνεψιὸς αὐτοῦ ἐπὶ χρόνοις πολλοῖς μολήσας εἰς τὴν αὐτοῦ κατανόησιν ἐποίησε τὸ περὶ αὐτῶν σύγγραμμα — In libri tabula : *καὶ τὸ περὶ αὐτοῦ.* (*Εἰ. ὁ. Ἀ. ὁ Εὐκλείδης — μεγάλαις δωρεαῖς.*) — Edit. *Cat. codd. astr.*, V, 1, p. 150.

<45> *ξβ' Περὶ φήμης ἀληθοῦς καὶ ψευδοῦς.* (*Εἶπον τῷ Ἀπομάσαρ, ὅτι ἔγραψαν οἱ παλαιοὶ — τῷ ὡροσκόπῳ.*)

F. 262. <45v> *ξγ'. Περὶ ἀφέτων τοῦ Ἡλίου καὶ τῆς Σελήνης.* (*Εἶπον τῷ Ἀπομάσαρ· ὁμολογοῦσιν — καὶ ἀνέτης καὶ ἀφέτης.*)

ξδ'. Περὶ τοῦ πῶς οἱ κακοποιοὶ τὰ δεδοξασμένα (in libri tabula *διδόμενα*) *παρ' αὐτῶν αὖθις ἀφαιροῦνται.* (*Εἶπον. τῷ Ἀπομάσαρ λέγουσι — συμφοραῖς.*)

F. 262v. *ξε'. Περὶ σχηματισμοῦ τοῦ Ἑρμοῦ καὶ τοῦ Ἄρεως ἐν γενεθλίῳ* [1]. (*Εἰ. ὁ Ἀ. ὁ Ἑρμῆς — καὶ τοὺς πολέμους ἀγαπῶν.*)

ξς'. Περὶ τοῦ γνῶναι τὴν ὥραν τῆς ἐκτέξεως ἢ ἡμέρᾳ ἢ νυκτί [2]. (*Εἶπον τῷ Ἀπομάσαρ, ἀνέγνων — πότε δὲ ψευδομένην.*)

<46> *ξζ'. Ὅτι ἡ κεφαλὴ τοῦ Ὀφιούχου ἀστέρος ἐστὶν ἐν τῷ Ὑδροχόῳ.* (*Εἰ. τ. Ἀ.* [3] *ὅτι ὁ νότιος ἀστὴρ τοῦ Ὀφιούχου.*)

F. 263. *ξη'. Περὶ τοῦ ὅτι ψευδές ἐστι τὸ κανόνιον τῶν δωδεκατημορίων.* (*Εἶπον δὲ* [4] *αὐτῷ τὸ κανόνιον — ψευδές.*)

ξθ'. Περὶ τοῦ ὅτι οἱ κομῆται μεγάλα ἀποτελοῦσι συμπτώματα. (*Εἰ. τ. Ἀ. λέγουσιν οἱ φιλόσοφοι — εἰ δὲ μικροὺς* [5] *ἐλάχιστα.*) — Edit. *Cat. codd. astr.* V, 1, p. 150.

ο'. Περὶ τοῦ ὅτι ὁ Ζεὺς ὅτ' ἔστὶν ἐν τῷ Κριῷ πλείονα δύναται ἢ ὅτε ἐστὶν ἐν τῷ Τοξότῃ. (*Εἰ. ὁ Ἀ. ἔστιν — αἱ ἰσημερίαι.*)

οα'. Ὅτι ὁ Ζεὺς ἐν τῷ Κριῷ ὢν μὴ ἐφορώμενος ὅλως ἀπὸ τοῦ Ἄρεως ἢ τοῦ Κρόνου φαύλῳ σχήματι, εἰ δὲ ὁ μὲν Ἄρης ὕπαυγος, ὁ δὲ Ζεὺς προποδίζει, ποιεῖ προφή-

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1 *καὶ τοῦ Κρόνου* a, sed in tabula *καὶ τοῦ Ἄρεως* 2 *νυκτὶ ἔσται* a, sed in tabula *ἔσται* deest 3 *Εἰ. τ. Ἀ* = *Εἶπον τῷ Ἀπομάσαρ* 4 *δὲ* om. a 5 *μικρὸς* a

and his nephew, having labored for many years toward the understanding of it, wrote the treatise concerning them

In the book's table of contents: καὶ τὸ περὶ αὐτοῦ. Εἰ. ὁ. Α. ὁ Euclid with great gifts.) Edit. Cat. codd.

Astra., V, 1, P. 150.

<45> 62nd. On True and False Rumor. (I said to Apomasar, that the ancients wrote to the in the ascendant.)

F. 262. <45> 63rd. On the Aphetas of the Sun and the Moon. (I said to Apomasar they agree and the releaser and aphetas.)

64th. On how the malefics take away again what they have glorified (in the book's table of contents: given) from them. (I said. to Apomasar they say with misfortunes.)

F. 262. 65th. On the Configuration of Hermes and Ares in a nativity. (El. Apomasar. Hermes and the one who loves wars.)

66. On knowing the hour of birth, whether by day or by night. (I said to Apomasar, I read — but when lying.)

<46> 67. That the head of the star Ophiuchus is in Aquarius. (El. t. 'A. 3 that the southern star of Ophiuchus.)

F. 263. 68. On the fact that the table of the dodecatemoria is false. . (I said to him the table — false.) 69. On the fact that comets produce great calamities. (E. t. 'A. the philosophers say, but if small, the least.) Edit. Cat. codd.

astr. V, 1, p. 150.

70. On the fact that Zeus, when he is in Aries, has greater power than when he is in Sagittarius. (El. 'A. it is — the equinoxes.)

71. That Zeus, being in Aries and not observed at all by Ares or Cronus in an unfavorable configuration, but if Ares is under the rays of the Sun, and Zeus is in direct motion, it produces prophe—

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1 and of Cronus a, but in the table and of Ares shall be a, but in the table shall be is absent 3 El. t. 'A. I said to Apomasar 1 but om. a 5 minor α 2 by night

της καὶ βασιλεῖς. (Εἶπεν ὁ Στέφανος — πάσῃ δικαιοσύνῃ χρωμένους.)

<46ᵛ> οβ'. Περὶ τοῦ ὅτι μεγάλους βασιλεῖς ἐργάζεται ἡ ἐν τῷ Κριῷ σύνοδος τοῦ Διὸς καὶ τοῦ Κρόνου. (El. ὁ 'Α. ὅτι αἱ ἀρχαὶ — ἐργάζονται. [1])

F. 263ᵛ. *ογ'. Περὶ τῆς μοίρας τῆς πανσελήνου ὅτι δέχεται ἀφετῶν* [2] *ἔστιν ὅτε. (El. ὁ 'Α. διελογισάμην — πλὴν ἐμοῦ.)*

οδ'. Περὶ τοῦ τίς τῶν ἀντιδίκων εὐτελέστερος ἢ πτωχότερος. (El. ὁ αὐτός · ὅτε ἐρωτηθῇς περὶ δύο ἀντιδίκων — ὑψωθήσεται.)

οε'. Περὶ ἐξελεύσεως ἐν πολέμῳ. (El. ὁ αὐτός · εἰ βούλῃ, ἐκβαλεῖν — ἀναγκαιότατον.)

ος'. Περὶ τῶν ἀποκειμένων ποτὲ ἐν τῷ παλατίῳ βιβλίων μαθηματικῶν καὶ μὴ διδομένων [3]*. (El. ὁ αὐτὸς ὅτι τὰ ἀποτελεσματικὰ βιβλία — εἰσὶ κοινά.)* — Ed. *Cat.* I, p.83.

F. 264. *<47>. οζ'. Περὶ τῆς φύσεως καὶ δυνάμεως τῶν ἀπλανῶν ἀστέρων. (El. ὁ αὐτός · εἰ βούλῃ γνῶναι τοὺς ἀπλανεῖς ἀστέρας — τοῦ ἰσημερινοῦ κύκλου.)*

οη'. Περὶ τοῦ ὅτι ἡ καθολικὴ ἐρώτησις ὁμοία ἐστὶν γενεθλίῳ. (El. τ. 'Α. ὅτι λαμβάνομεν — γενεθλίῳ.)

οθ'. Περὶ διαμονῆς ἄρχοντος ἐν τῇ δοθείσῃ αὐτῷ ἀρχῇ. (El. τ. 'Α., πῶς νοήσωμεν — ὁ ἐξουσιαστής.)

F. 264ᵛ. *<47ᵛ> π'. Περὶ τοῦ κλήρου τοῦ σίνους. (El. ὁ αὐτός · ἐν τοῖς γενεθλίοις — περὶ τοὺς πόδας.)*

πα'. Περὶ τοῦ ὅτι κουφότερα εἰσὶ τὰ δεινὰ ὅτε τὰ πλάτη τῶν ἀστέρων ἔχουσιν ἐναλλάξ. (El. ὁ 'Α. ἐρώτησε [4] *— τὰ δεινά.)*

F. 265. *πβ'. Περὶ τοῦ ὅτι ἐὰν ὁ Ζεὺς τύχῃ ἐπικρατήτωρ ἐν γεννήσει καὶ ὁρᾷ τὸν ὡροσκόπον. ποιεῖ μεγάλας δυστυχίας. (El. ὁ 'Α. ἐνδυναμοῦνται — δεῖσθαι τῆς παρ' ἑτέρων ἐπικουρίας.)*

<48>. πγ'. Περὶ τοῦ ὅτι καὶ χωρὶς τῆς τοῦ Ἡλίου βοηθείας ἐν γεννήσει προσγίνεται τινὶ ἀρχή. (Εἶπεν ὁ Ἀποσαΐτης — ἦρξεν.)

πδ'. Περὶ διαγνώσεως χρόνου ζωῆς ὅτε ἡ Σελήνη μικρὸν

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1 *ἐργάζεται* a et in tabula 2 *ἀφέτην* a et in tabula 3 *διαδιδομένων* a 4 *ἠρώτησε* a

and kings. (Said the Stephanos with all using justice.)

<46"> 72. On the fact that great kings are produced by the conjunction of Zeus and Cronus in Aries. (El. the A. that the beginnings — produce. *)

F. 263. 73. On the degree of the full moon, that it sometimes receives the apheta. (El. the A. I reasoned — except me.) 74. On which of the two litigants is of lesser standing or poorer. ((ElEl. . the thesamesame· when you are asked concerning two litigants· (El. the same· when you are asked concerning two litigantsshall be exalted.)

205. On Going Out to War. (If. the same; if you wish, it is most necessary to expel.)

206. On the mathematical books once stored in the palace and not given out *. (If. the same, that the apotelectic books — are common.) - Ed. Cal. 1, p.83. - I,

F. 264. <47>. 207. On the Nature and Power of the Fixed Stars. (If. the same; if you wish to know the fixed stars of the equinoctial circle.)

208. On the fact that the universal question is similar to a nativity. (El. t. A. that we take — to a nativity.)

209. On the duration of a ruler in the office given to him. (El. t. A., how we understand the one in authority.)

F. 264. <47> 210. On the Lot of Injury. (El. the same; in the nativities — concerning the feet.)

211. On the fact that the dangers are lighter when the latitudes of the stars alternate. (If. the A. asked: the dangers.)

F. 265. 212. On the fact that if Zeus happens to be the dominant ruler at a birth and looks upon the horoscope, it produces great misfortunes. (If. A. they are empowered to need the from of others' assistance.)

<48>. 83. On the fact that even without the Sun's help, authority comes to someone at birth. (Said the Aposaites — he ruled.)

84. On Diagnosis of the length of life when the Moon is small

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1 works a 2 apheta a and in the table and distributed 2 and in the table 1 asked 2

ἀπέχει τοῦ Ἄρεως. (*El. ὁ Ἄ. ἦν ὁ Ο ὖ μ α ρ ὁ Τιβεριώτης — τὸν γεννηθέντα* [1].) — Edit. *Cat. codd. astr.* V, 1, p. 150.

πε'. Περὶ τοῦ πότε γίνονται εὐτυχεῖς αἱ γεννήσεις [2]. (*El. ὁ Ἄ., ὅτι τότε γίνονται — εὐτυχίαν σημαίνει.*)

F. 265v. <48v> *πς'. Περὶ ἀγαθῶν δόσεων ἀπὸ κακοποιῶν.* (*El. ὁ Ἄ. ὅτι ἔχουσιν — μὴ ἀγαθὴν εἶναι.*)

πζ'. Ὅτι ὁ δεύτερος τόπος πολλὰ ἔχει μυστήρια καὶ δυσκατάληπτα. (*El. ὁ Ἄ., ὅτι τὰ μυστήρια — οὐδέποτε προκόψει ὁ γεννηθείς.*) — In libri tabula : *Περὶ τοῦ ὅτι κτέ.*

πη'. Περὶ τοῦ ὅτι οὐδεὶς τῶν ἐπιστημάτων [3] (in marg. et in libri tabula : *οὐ δεῖ τὸν ἐπιστήμονα*) *πάντα ὅσα οἱ διδάσκον* [4] (in libri tabula : *διδάσκειν*) *τὴν οἰκίαν* [5] *πραγματευόμενος τιμήν.* (*El. τ. Ἄ. ὄντων ἡμῶν ἐν τῷ Βαγδᾷ — φίλους.*) — Edit. *Cat. codd. astr.*, V, 1, p. 151.

F. 266. *πθ'. Περὶ τοῦ ὅτι ἐκφαντικωτέραν ἔχει τὴν δόσιν* [6] (in tituli tabula *δύναμιν*) *ὁ κλῆρος τοῦ δαίμονος ἐπὶ νυκτὸς γενέσεως* — in libri tabula : *νυκτερινῆς γεννήσεως* [7]. (*El. τ. Ἄ. εἰπέ μοι ἅπερ ἔγραψεν Ἰ σ α ὰ κ — ὀνείρατα.*)

ϟ'. Περὶ τοῦ πότε ὁ τοιοῦτος κλῆρος μετὰ τοῦ Ἡλίου εὑρίσκεται. (*El. τ. Ἄ., ὅτι ὁ Μ α σ ά λ λ α ς — μετὰ τοῦ Ἡλίου.*)

F. 266v. <49> *ϟα'. Περὶ τοῦ πῶς ἁρμόζει ποιεῖν τὸν περίπατον τῶν κλήρων.* (*El. τ. Ἄ. ἄρα γε ἁρμόζει — κακύνεται.*)

ϟβ'. Περὶ τοῦ ὅτι ὁ κλῆρος τῆς τύχης καὶ ὁ κλῆρος τοῦ γάμου καὶ ὁ κλῆρος τοῦ ι' τόπου μεγάλας ἔχουσι σημασίας. (*El. τ. Ἄ., ἄρα γε δύναται — τοῦ ι' τόπου.*)

ϟγ'. Περὶ τοῦ εἰ ἐρωτηθῇς εἰ ἐξῆλθε τις ἐκ τῆς πατρίδος αὐτοῦ. (*El. ὁ Ἄ. εἰ ἐρωτηθῇς περὶ ἀνθρώπου — ἐκ τῆς πατρίδος αὐτοῦ.*)

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1 a expl : *ἐν γὰρ ἐκείνῳ τῷ ἔτει ἐτελεύτησεν* 2 *γενέσεις* a 3 *ὅτι οὐ δεῖ τὸν ἐπιστήμονα* a et in tabula 4 *ὅσα οἶδε διδάσκειν* a et in tabula 5 *τὴν ἰδίαν πρ.* a, sed in tabula *τὴν οἰκείαν* 6 *τὴν δύναμιν* et in tabula 7 *ἐπὶ νυκτερινῆς γενέσεως* a et in tabula.

is distant from Mars. (If the A. was the O u m a r ó Tiberio tes [illegible] the one born '.) [illegible] Edit. Cat. code. Weapon. व, 1, p. 150.

85. On When Births Become Fortunate 1. (El. the A., that then they become [illegible] signifies good fortune.)

F. 265. <48> 86. On the gifts of good things from malefics. (El. A. says that they have [illegible] not to be good.)

87. That the second place holds many mysteries and is difficult to comprehend. (El. A. says that the mysteries the [illegible]native will never advance.) In the book's table of contents: On the fact that etc.

88. On the fact that none of the learned (in the margin and in the book's table of contents: the learned man ought not) all that those who teach * (in the book's table of contents: to teach) dealing with [illegible] the house for the sake of honor. (El. A. says, when we were in [illegible] Baghdad, friends.) - Edit. Cal. codd. astr., V, I, p. 151.

F. 266. 89. On the fact that the Lot of the Daimon has a more manifest gift (in the table of contents of the title: power) in a nocturnal nativity (in the book's table of contents: "nocturnal birth"). (El. A. says, tell me what Isaac wrote — dreams.) [illegible]

4. On when such a lot is found together with the Sun. (El. A. says that Masalas [illegible] together with the [illegible] of the Sun.)

P. 266. <49> 21. On how it is proper to carry out the course of the lots. (El. A. says, is it indeed proper — is harmed.)

4β'. On the fact that the lot of fortune and the lot of marriage and the lot of the 10th place have great significations. (El. t. 'A., whether indeed it is capable of the 10th place.) Aγ'. On whether, if you are asked whether someone has left his homeland. (El. ὁ 'A. if you are asked concerning a man from his homeland.)

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1 a expl: for in that year he died 2 nativities 2 3 that the learned man ought not a et in tabula 4 what he knows to teach a et in tabula 5 his own pr. a, but in tabula his proper 6 the power et in tabula

7 at a nocturnal nativity a et in tabula.

ϟδ'. *Περὶ τοῦ εἰ τύχῃ ὁ Ἑρμῆς ἐν τοῖς Ἰχθύσιν ἐν τοῖς ἰδίοις ὁρίοις ἢ ἐν τῷ Τοξότῃ ὁμοίως.* (*El. ὁ αὐ. ὅτε τύχῃ ὁ Ἑρμῆς — ἀληθές.*)

ϟε'. *Περὶ εὐτυχίας τῆς* [1] *ἀπὸ τῆς κάτω τύχης* (*El. ὁ αὐ., ὅτι πῶς — καὶ τὰ κοσμικὰ σχήματα.*)

F. 267. <49v> ϟς'. *Περὶ τοῦ ὅτι παρασκευάζει* [2] (in libri tabula : *παρακμάζει*) *ἡ ἐπικράτεια τῶν Ἀράβων.* (*El. τ. Ἀ. ἄρα γε ἐλπίζεις — ἡ δόξα αὐτῶν.*) — Edit. *Cat. codd. astr.*, V, I, p. 151.

ϟζ'. *Περὶ τοῦ ὅτι οὔκ ἐστιν διττὸς ὁ θάνατος καθὼς εἶπεν ὁ Στέφανος.* (*El. μοι ὁ Ἀ. ἔσφαλεν — ὁ ἄνθρωπος* [3].) — Edit. *Cat. codd. astr.* V, I, p. 152.

ϟη'. *Περὶ τῶν νεφελοειδῶν συστροφῶν.* (*Εἰσὶν νεφελοειδεῖς συστροφαὶ — καὶ ἄχρι τοῦ κδ'.*) — Editum *Cat.* V, III, p. 129.

ϟθ'. *Περὶ τοῦ ὡροσκόπου παντὸς θέ<μα>τος ἤτοι παντοίου θέματος* — in libri titula : *Π. τ. ὡ. παντοίου θέματος* [4]. (*Γίνωσκε ὅτι ὁ ὡροσκόπος — ὁ κύριος αὐτοῦ.*)

F. 267v. ρ'. *Περὶ* (*τοῦ* add. in libri tabula) *παντὸς* [5] *τόπου γενεθλίου κακουμένου.* (*Ἐπὶ τῶν γενεθλίων — ἔσται ἡ κάκωσις.*)

ρα'. *Περὶ εὐθηνίας καὶ κνίπης.* (*Εἰ βούλῃ γνῶναι — τὰς σημασίας τῆς συνόδου.*)

<50> ρβ'. *Πότε πως εὑρισκόμενος ὁ Ἄρης ἐν ἀλλαγῇ* [6] *ἔτους κρίνει πολέμους* — in libri tabula : *Περὶ τοῦ π. π.* et *ἐν ἐναλλαγῇ* et *κινεῖ.* (*Γίνωσκε ὅτι ὁ Ἄρης — ἢ τὸν Δία.*)

ργ'. *Περὶ θέματος ἐν ἀλλαγῇ* [7] *ἔτους ἀπὸ τοῦ ὡροσκόπου καὶ τῆς Σελήνης* — in libri tabula : *ἐναλλαγῆς.* (*Γίνωσκε ὅτι ὁ ὡροσκόπος τῆς ἐναλλαγῆς — κυριεύει τοῦ ἔτους.*)

ρδ'. *Περὶ ἄρχοντος λαοῦ καὶ τῶν συνέργων αὐτοῦ καὶ*

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1 *τινὸς τῆς ἀπὸ* a, sed in tabula deest *τινός* 2 *παρακμάζει* a et in tabula 3 a expl. : *ὁ δὲ Ἄρης ἐπιτυγχάνει τῆς ἀπωλείας. ἐσφαλ.* 4 *παντὸς θέματος* ; a *ἤτοι - θέματος* om. a et in tabula 5 *τοῦ παντὸς* et in tabula, non additum a 6 *τοῦ πῶς ἐναλλαγῇ* a *κρινεῖ* a 7 *θέματος ἐναλλαγῆς* a

48'. On the case when Hermes happens to be in Pisces within his own bounds or similarly in Sagittarius. (El. ὁ αὖ. when Hermes happens to be — true.)

ζέ'. On good fortune derived from the lower fortune. (El. ὁ αὐ., and that how — the cosmic configurations.)

F. 267. <19>45'. On the fact that the dominion of the Arabs produces (or prepares): (in the book's table: declines). (El. t. 'A. do you hope — their glory.) — Edit. *Cat. codd.* Astra., V, 1, P. 151.

45'. On the fact that death is not twofold as Stephanos said. (It seems to me that A. erred, — ὁ a man 5.) - Edit. Cat. codd. astr. V, 1, p. 152.

4η. On cloud-like formations. (There are cloud-like formations — and up to the 24th.) - Published by Cat. V, III, p. 129.

40. On the horoscope of every the<me> or every- of such a — in libri titula: On the hor. of every kind of the nativity nativity '. (Know that the horoscope — its lord.) F. 267.

100'. Concerning (add. in libri tabula) every * place of the afflicted nativity. (In the case of nativities — the affliction will be.)

101'. Concerning abundance and miserliness. (If you wish to know the — the significations of the conjunction.)

<50> 102'. How and in what position Mars, found in the year's change, judges wars — in libri tabula : Concerning the 80. if in the year's change 80. moves. (Know that Mars - or and Jupiter.)

103'. Concerning a nativity in the year's change from the horoscope and the Moon in libri tabula : the change- of the earth. (Know that the horoscope of the change — rules of the year.)

104'. Concerning the ruler of the people and his associates and

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1 τινὸς τῆς ἀπὸ α, but τινός is absent in the table 2 παρακμάζει a and in the table 3 a expl. : ὁ δὲ Ἄρης ἐπιτυγχάνει τῆς ἀπωλείας. ἐσφαλ 4 παντός θέματος; a ἤτοι - θέματος om. a and in the table 5 τοῦ παν- τὸς and in the table, not added a O τοῦ πῶς ἐναλλαγῆ 2κρινεί α

7 subject change 2

συνέργων τῶν ἰδιωτῶν. (*Τὰ τοῦ ἀρχηγοῦ — ἀπὸ τοῦ β' τόπου.*)

ρε'. Περὶ μυστηριωδῶν. (*Εἰ βούλει ποιῆσαι — οὐκ ἀποκρυβήσεται γάρ.*)

ρς'. Περὶ τοῦ ἀντιδίκου καὶ μησάζοντος [1] (sic) *μέσον σου καὶ ἐκείνου .* (*Εἰ ἐρωτηθῇς περὶ ἀντιδίκων* [2] — *τὸν κύριον τοῦ δ' τόπου.*)

ρζ'. Εἰ ἐρωτηθῇς πῶς ἔχουσι τὰ κατὰ τὸν δεῖνα. (*Εἰ ἐρωτηθῇς περί τινος πῶς — τὰ μετὰ τὸν καιρὸν ἐκεῖνον.*)

F. 268. *ρη'. Περὶ τοῦ εἰ ἐφορᾷ κακοποιὸς τὴν μοῖραν τοῦ ὡροσκόπου ἐν γενεθλίῳ ὅτι ὀλιγοζωΐαν ποιεῖ.* (*Εἰ. ὁ 'Α. ἐν τοῖς γενεθλίοις — φαῦλα.*)

<50ᵛ> *ρθ'. Περὶ καταρχῆς ἡμερινῆς ἐχούσης τὸν Ἥλιον ἐν τῷ θ' τόπῳ ἢ τῷ ιβ', ἐπὶ δὲ νυκτέρινὴν* [4] (in libri tabula -ῆς) *τὴν Σελήνην.* (*Ὅτε τύχῃ ὁ Ἥλιος — σημαίνει διαδοχήν.*)

ρι'. Περὶ καταρχῆς ἀπὸ τοῦ Κρόνου, τουτέστι πόσους χρόνους κρατήσῃ ὁ ἄρχων. (*Ὅτε τύχῃ ἐν τῷ καιρῷ — μῆνας κε'.*)

F. 268ᵛ. *ρια'. Μέχρι πόσων μοιρῶν ἐστὶ ὕπαυγος ὁ Κρόνος καὶ ὁ Ζεύς* (in libri tabula *Περὶ τοῦ πόσων*). (*Ὅτε ἔστιν τὸ μεταξὺ — λογίζει* [5] — in marg. *λογίζου*).

ριβ'. Περὶ τοῦ πότε καλῶς ἢ κακῶς ἕξει τὰ κατὰ τὸν γεννηθέντα. (*Ὅτε γεννηθῇ τις — τὰ κατ' αὐτόν.*)

ριγ'. Περὶ τοῦ πότε ἐξελεύσεταί τις μετὰ τοῦ βασιλέως (his libri tabula addit [6] *ἢ μετὰ τῶν ὑποζυγίων αὐτοῦ, ἢ μετὰ τῶν βεστιαρίων* [7] *αὐτοῦ, ἢ μετὰ τοῦ υἱοῦ αὐτοῦ.*) (*Εἰ δὲ ἐρωτήσει σέ τις — ἀποκίνησις* [8]).

ριδ'. Περὶ ἐλευθερίας δούλων ἢ οὔ (in capitis titulo *οὔ μή*, sed *μή* addidit manus secunda [9]). (*Εἰ ἐρωτηθῇς περὶ τούτου — εἰ δὲ μή, οὐχί.*)

ριε'. Πότε ὁ Ἥλιος βορρᾶν ἀναβαίνῃ [10] *καὶ πότε τὸν αὐτὸν* (*βορρὰν* in libri tabula) *καταβαίνῃ* [11] *καὶ πότε νότον ἀνα-*

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1 *Περὶ ἀντιδίκου καὶ τοῦ μεσάζοντος* a 2 *κἀκείνου* a 3 *ἀντιδίκου* a 4 *νυκτερινῆς* a 5 *λογίζου* a ; deest in marg. 6 addit haec et a 7 *βεστιαριτῶν* a 8 *ἀποκινήσει* a 9 *ἢ μὴ* a et in tabula 10 *ἀναβαίνει* a 11 *καταβαίνε* a bis

of the assistants of the private individuals. (The affairs of the chief from the of the 2nd house.)

105. On mysteries. (If you wish to do [something], not with- it will be hidden.)

106. On the adversary and the one mediating between you and him. (If you are asked about adversaries, [look to] the lord of the 4th house.)

107. If you are asked how things stand concerning a certain person. (If you are asked about someone, how things will be after that time.) F. 268. 108. On the fact that if a malefic looks upon the degree of the horoscope in a nativity, it causes short life. (If. Apomasar in nativities — evil outcomes.)

<50°> Chapter 109. On a diurnal inception having the Sun in the 9th place or the 12th, and for a nocturnal one (in the book's table -ης) the Moon. (When the Sun happens to be [there, it] signifies succession.)

Chapter 110. On an inception from Saturn, that is, how many years the ruler will hold power. (When it happens to be at the time 25 months.)

F. 268. Chapter 111. Up to how many degrees Saturn and Jupiter are under the rays (in the book's table: On how many). (When the interval is 45 between calculate 5 in margin: calculate).

Chapter 112. On when the affairs of the native will go well or badly. (When someone is born, the matters concerning him.) Chapter 113. On when someone will go forth with the king (to this the book's table adds: or with his beasts of burden, or with his wardrobe keepers, or with his son.) (If someone asks you about a departure *.)

Chapter 114. On the freedom of slaves or not (in the chapter heading: οὐ μή, but μή was added by a second hand *). (If you are asked about this matter if not, no)

Chapter 115. When the Sun ascends to the north and when it descends the same (north in the book's table) and when it ascends to the south

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1 On the adversary and the mediator α 2 and that one a 3 up of the opponent 2 4 of the nocturnal a 5 calculate a ; missing in margin 6 adds this also in the table 7 of the vestiarii a 8 will remove 2 9 or not and 10 ascends a 11 descends a twice

βαίνῃ καὶ πότε τὸν αὐτὸν καταβαίνῃ. (*Ὁ Ἥλιος ἐν τῷ Κριῷ — νότον καταβαίνει.*)

<51> *ρις'. Περὶ σημασιῶν τῶν ἐκλείψεων.* (*Εἰ γένηται ἔκλειψις Ἡλίου — νόσοι ἐν τοῖς ἀνθρώποις λοιμικαί.*)

F. 269. *ριζ'. Περὶ ἀποτελεσμάτων*[1] *κατὰ τοῦ Κυνὸς ἐπιτολήν.* (*Ἐὰν κατὰ τὴν τοῦ Κυνὸς ἐπιτολὴν — λιμὸς καὶ λίμα*[2] (in marg. *λοιμὸς*) *ἔσται.*)

F. 269v. *ριη'. Περὶ καταρχῶν.* (*Γίνωσκε ὅτι πρῶτον — ἡττηθήσεται καὶ καθυπερτερηθήσεται.*)[3]

F. 270. *ριθ'. Περὶ ἀποδημίας.* (*Εἰς ἀποδημίαν μὴ ἐξέλθῃς — καὶ ἀνάγκας ὑποστήσεται*[4].) (*a*).

<52> *ρκ'. Περὶ ἀποδημίας διὰ πλοός.* (*Εἰ βούλῃ ἀποδημῆσαι διὰ πλοὸς — ἐν τῷ γ' ἢ ἐν τῷ ε' τόπῳ.*) — Cf. *Catal.* IV, 48 (18, f. 281v).

ρκα'. Περὶ γάμου. (*Παρατήρει δὲ τὸ ποιῆσαι γάμον — ἐπὶ πολλῶν ἐτηρήθη.*) — Cf. *Scorial.* I. R. 14, f. 179v et ibid.

ρκβ'. Περὶ χρίσματος. (*Μὴ ποιήσῃς χρίσμα — ἢ τοῦ Ἡλίου οὔσης.*) — Cf. ibid.

ρκγ'. Περὶ κουρεύσεως[5] (in libri tabula *κουρεύματος*) (*Μὴ κουρευθῇς — ἢ ἐν τῷ Ζυγῷ.*) — Cf. ibid.

F. 270v. *ρκδ'. Περὶ ὀνύχων*[6]. (*Πρόσεχε μὴ κόψῃς — ἢ τοῦ Ἄρεως.*) — Cf. ibid.

ρκε'. Περὶ ἱματίων συγκοπῆς[7] *καὶ φορέσεως* (in libri tabula *Περὶ ἱματίων* tantum). (*Μὴ κόψῃς ἱμάτια νέα — ἀλλ' ἔστω ἡ Σέληνη ἐν τροπικῷ ζωδίῳ ἀγαθυνομένη.*) — Cf. ibid.

ρκς'. Περὶ καθάρσεως[8] (in libri tabula *καθαρσίου*). (*Καθαρσίου μὴ μεταλάβῃς — συνάπτουσαν ἀγαθοποιῷ.*) — Cf. ibid.

<52v> *ρκζ'. Περὶ χειρουργίας.* (*Μὴ χειρουργήσῃς τινὰ — χειρουργεῖς.*) — Cf. ibid.

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1 *ἀποτελέσματος* a et in tabula 2 *λιμὸς καὶ λοιμὸς ἔσται* a 3 *ἡττηθήση καὶ καθυπερερηθήση* a 4 *ὑποστήσει* a 5 *ρκγ'. περὶ κουρᾶς* a 6 *ρκδ' περὶ ὀνυχοκοπήσεως* a, sed in tabula *περὶ ὀνύχων* 7 *συγκοπὴν* S 8 *περὶ καθαρσίου* a et in tabula

(*a*) Cum capp. *ριβ'-ρια'* cf. capp. *σς'-συς'*.

descends and when it descends the same. (The Sun in Aries descends to the south.)

<51> 116. On the significations of eclipses. (If an eclipse of the Sun occurs, plague-like diseases will arise among men.) F.

269. 117. On outcomes according to the rising of the Dog Star. (If at the rising of the Dog Star there be famine and filth

(in marg. there will be pestilence.)

F. 269. 118. On inceptions. (Know that first he will [illegible] will be defeated be overcome and subdued.)

F. 270. 119. On travel abroad. (Do not set out on a journey abroad, [illegible] and for he will endure hardships 4.) (a).

<52> 120. On travel abroad by sea. (If you wish to travel abroad by sea — in the 3rd or in the 5th [illegible] place.) — Cf. Catal. IV, 48 (18, f. 281v).

121. On marriage. (Observe the making of a marriage — it has been observed in many cases.) [illegible] **Cf. *Scorial.* I. R. 14, f. 179v et ibid.**

122. On Anointing. (Do not perform anointing [illegible] or of the while the Sun is present.) - Cf. ibid.

123. On Haircutting (in the book's table of contents: κουρεύματος) (Do not have your hair cut, or [while the Moon is] in Libra.) - Cf. ibid.

F. 270. 124. On Nails. (Take care not to cut [them] - or of Mars.) [illegible] **– Cf. ibid.**

125. On the Cutting and Wearing of Garments (in the book's table of contents: On Garments only). (Do not cut new [illegible] garments, but let the Moon be in a tropical sign, well-aspected.) - Cf. ibid.

126. On Purification (in the book's table of contents: of a purge). (Do not partake of a purge while [the Moon] is applying to a benefic.) - **Cf. ibid.**

<52"> ρκζ'. On Surgery. (Do not perform surgery on anyone [illegible] you are operating on.) Cf. ibid.

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1 result a et in tabula 2 famine and pestilence will occur 3 ήτα titration and hyperinfiltration e 4 ύποστήσει 2 5 ρκγ'. on haircut α 6 ρκδ' on nail-cutting a, sed in tabula on nails 7 syncope 5 * on purifications a et in tabula

(α) With capp. ριβ'- ρια' cf. capp. σς'- συς".

ρκη'. *Περὶ τοῦ ἐκβαλεῖν* [1] *αἷμα* (in libri tabula *ἐκβάλλειν*). (*Εἰ βούλῃ ἐκβαλεῖν — οὐ δεῖ φλεβοτομεῖν.*) Cf. ibid.

ρκθ'. *Περὶ καταρχῆς κτίσματος.* (*Κτίσματος μὴ κατάρξῃς — βορρᾶν ἀναβαίνουσαν.*) — Cf. ibid. f. 272ᵛ.

ρλ'. *Περὶ δανείου.* (*Μὴ δανείσῃς — αὐτῷ* [2] — in marg. γρ. *αὐτά.*)

ρλα'. *Περὶ κλοπῆς.* (*Ὅτε κλαπῇς τι — ἀπολάβῃς* [3].) — Cf. ibid.

<*Ἄλλως.*> *Ζήτει καὶ κε. σις'* [4]. (*Ὅτε γένηται ἡ κλοπὴ — ἀλλ' οὐκ ἐπὶ πολύ.*) Cf. ibid.

F. 271. ρλβ'. *Περὶ ἀγορᾶς* [5]. (*Ὅτε ἀγορασθῇ τι εἶδος — καὶ πολυθήσεται* [6] *εὐθηνῶς.*) — Cf. ibid.

ρλγ'. *Περὶ ὑποπτευομένης βλάβης.* (*Ὅτε ὑποπτεύσει* [7] *ὑποστῆναι — ἐκεῖνο τὸ δεινόν.*).

ρλδ'. *Περὶ γυναικὸς εἰ ἄρα παρθένος ἐστὶν ἢ διεφθαρμένη δοκίμασον* [8] (in libri tabula *δοκιμασθέν*). (*Εἰ ἐρωτηθῇς περὶ τούτου ἴδε — εἰ δὲ μὴ παρθένος* [9].)

ρλε'. *Περὶ νόσων.* (*Ἔστι τις μέθοδος — ἐπισκέψεται.*)

<53> ρλς'. *Περὶ μετοικισμοῦ, ἢ μεταβάσεως ἀπὸ διαθέσεως εἰς διάθεσιν.* (*Εἰ βούλῃ ἀφ' ἧς — ἢ τῷ ια' τόπῳ*).

ρλζ'. *Περὶ γραμμάτων.* (*Εἰ βούλει γράψαι γράμματα — ἀνεπιτήδειοι.*) — Cf. ibid.

F. 271ᵛ. ρλη'. *Περὶ δυστοκίας γυναικῶν.* (*Εἶπον οἱ Ἰνδοὶ — εὐτοκήσουσι.*)

ρλθ'. *Περὶ κρύψεως πραγμάτων.* (*Εἶπεν ὁ Νουπάκτ — συνόδου χωριζομένης.*)

ρμ'. *Περὶ τοῦ πότε δίδωσιν εὐτυχίας ὁ Ἄρης ἐν τῷ γενεθλίῳ.* (*Εἶπον καὶ τοῦτο τινὲς — τὸν γεννηθέντα.*)

ρμα'. *Περὶ συμπτώματος συμπεσόντος τινὶ καὶ ἀγνοοῦντος* (in libri tabula *ἀγνοοῦντος* [10], in capitis titulo fortasse *ἀγνοοῦντι*) *πόθεν ἐστίν.* (*Εἶπον τινὲς ὅτι* [11] *συμπτώματι — καὶ σωτηριασθήσεται.*)

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1 *ἐκβαλεῖν* et in tabula a 2 *αὐτά* a 3 a expl. : *ἀπολήψῃ* 4 *ζήτει - σις'* om. a 5 *περὶ ἀγορασίας* a, sed in tabula *ἀγορᾶς* 6 *πολυθήσεται* S, *εὐπραθήσεται* a (vel *ἐκπρ.*) 7 *Ὅταν ὑποπτεύσῃς* a 8 *δοκιμασθὲν* a et in tabula 9 *εἰ δ' οὐ παρθένος* a 10 *καὶ ἀγνοοῦντι* a, sed in tab. *ἀγνοοῦντος* 11 *ὅτι ὅταν* a

ρκη'. On the letting of blood (in the book's table of contents: letting out blood).

(If you wish to let out one should not perform phlebotomy.) Cf. ibid.

ρκθ'. On the inception of a building. (Do not begin a build

ξης - ascending northward.) — Cf. ibid. f. 272v.

130. On a loan. (Do not lend αὐτῷ in marg.

write. them.)

131. On Theft. (When something is stolen from you you shall recover 3.)

Cf. ibid.

<Another way.> See also 25. 216. 4. (When the theft occurs but not for long.) Cf. ibid.

F. 271. 132. On purchase *. (When some item is purchased and it will be sold at a high price; at a good price:) Cf. ibid.

133. On suspected harm. (When one suspects that he will suffer that danger.).

134. On whether a woman is a virgin or has been corrupted, test it (in the book's table: having been tested). (If you are asked about this, see — but if she is not a virgin ".)

135. On illnesses. (There is a certain method — he will examine.) <53> 136. On relocation, or transition from one condition to another. (If you wish from whichever or in the 11th place. 137. On letters. (If you wish to write a letter unsuitable.) - Cf. ibid.

F. 271. 138. On Difficult Childbirth in Women. The Indians said

they will have an easy delivery.)

239. On the concealment of matters. (Naupact said

of the conjunction being separated.)

140. On when Ares grants good fortune in the nativity. (Some also said this concerning the native.)

141. On an accident that has befallen someone who does not know (in the book's table "not knowing", in the chapter heading perhaps "to one not knowing") whence it is. (Some said that in 111 accidents he will also be saved.)

1 ἐκβαλείν and in the table a2 αυτά ε 3 a expl. : ἀπολήψη4ζήτει - σις' om. a 5 περὶ ἀγορασίας a, but in the table ἀγορᾶς 6 πολυθήσεται S, εὐπραθήσεται 2 (or έκπρ.) 7 Όταν υποπτεύσης 2 8 δοκιμασθέν a and in the table9 εἰ δ᾽ οὐ παρθένος 2 ἀγνοοῦντι a, but in the tab. 10 cal ἀγνοοῦντος11 ότι όταν α

ρμβ'. *Περὶ γενεθλίου* (in libri tabula et *Περὶ γενεθλίου ἄλλως* [1]). I. (*Εἶπον τινὲς ὅτι ἐὰν τύχῃ — καὶ σφαγεύς.*) II. (*Εἶπον ἕτεροι — περὶ τοὺς ὀφθαλμούς.*)

F. 272. <53ᵛ> ρμγ'. *Περὶ κακώσεως ὀφθαλμῶν.* (*Εἰσὶ ἐν τῷ ζωδιακῷ κύκλῳ — καὶ ἐν τῷ Καρκίνῳ ἡ θ'*).

ρμδ'. *Περὶ τετραγώνου* [2] *Σελήνης καὶ Ἡλίου* (in libri tabula *π. τετραγωνισμοῦ*). (*Εἶπον τινὲς — καὶ τῷ Κρόνῳ.*)

ρμε'. *Περὶ δύο ὑποθέσεων.* (*Εἰ ἐρωτηθῇς περὶ β' ὑποθέσεων — ἐκεῖνο συμφέρει σοι.*)

ρμς'. *Περὶ δάνους* [3]. (*Εἶπον τινὲς — καὶ ἡ Ἀφροδίτη καὶ ἡ Σελήνη.*)

ρμζ'. *Περὶ ἀρρωστίας.* (*Ἔστι καὶ τοῦτο ἐκ τῶν μυστηρίων τῆς ἐπιστήμης — ταχέως ὑγιανεῖ.*)

ρμη'. *Περὶ κινήσεως τῆς ἀνάστρου* [4] *σφαίρας* (in libri tabula *τοῦ ἀναστρόφου κυκλίας*). (*Εἰπέ τις τῶν ἀρχαίων — μίλια* [5].)

ρμθ'. *Περὶ νοσούντων.* (*Ὁ ἔχων ὡροσκόπον ἐπὶ γενέσεως — σωθήσεται.*)

F. 272ᵛ. <54> ρν'. *Περὶ καταστάσεως* [6] *ἤτοι περὶ ὑετοῦ* (in libri indice tantum *Περὶ καταστάσεως ἀέρος*). (*Ὅτε συνοδεύει — εἰ πλησιάζει αὐτῷ ἡ Ἀφροδίτη.*)

ρνα'. *Περὶ παιγνίου ζατρικίου καὶ ταυλίου.* (*Ὅτε ζατρίκιον — καὶ τῷ Νότῳ*).— Cf. *Catal.*, IV, 41 (18, f. 273ᵛ); editum ibid., p. 127.

ρνβ'. *Περὶ τοῦ εἰδέναι ποῖον μέρος τοῦ σώματός ἐστιν ὑγιεινόν.* (*Ἴδε ἀπὸ τοῦ ὡροσκόπου — τῆς δὲ λογικῆς τὸν Ἑρμῆν.*)

F. 273. ρνγ'. *Περὶ κακοποιῶν ἀπλανῶν ἀστέρων ἀποποιούντων* (in libri tabula *καὶ ποιούντων*) *κλιμακτῆρας.* (*Ἡ καρδία τοῦ Λέοντος — ποιοῦσι κλιμακτῆρας μεγάλας.*)

<54ᵛ> ρνδ'. *Περὶ πράσεως καὶ ἀγορᾶς.* (*Εἰ βούλῃ ἀγοράσαι — τοῖς δυσὶ μέρεσιν.*)

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1 *ἄλλως Εἶπον* a 2 *Περὶ τετραγωνισμοῦ Ἡλίου καὶ Σελήνης* a 3 *δανείου* a, sed in tabula *δάνους* 4 *τῆς ἀναστ.* a, et in tab. *ἀνάστρου* 5 *μίλια, ,βυϟ'* a 6 *περὶ καταστάσεως ἀέρων* in tit. a

142. On the Nativity (in the book's table also "On the Nativity, otherwise"). I. (Some have said that if it happens, also a slaughterer.) II. (Others have said — concerning the eyes.)

F. 272. <53"> 143. On the Affliction of the Eyes. (They are in the zodiacal circle and in Cancer the 9th.)

144. On the Square of the Moon and the Sun (in the book's table: on the quadrature). (Some have said, and to Saturn.)

145. On Two Propositions. (If you are asked about two propositions, that one is advantageous to you.)

146. On Lending. (Some said — and Venus and the Moon.)

147. On Illness. (This too is from the mysteries of the science — he will quickly recover.)

148. On the Motion of the Starless Sphere (in the book's table: of the retrograde cycle). (One of the ancients said — 5 miles.)

149. On the Sick. (He who has the horoscope at birth — will be saved.)

F. 272. <54> 150. On the Weather Condition, that is, on Rain (in the book's index only: On the Condition of the Air). When it conjoins — if Venus approaches it.)

151. On the Game of Chess and Backgammon. (When chess and the South Wind.) — Cf. Catal., IV, 41 (18, f. 273'); edited ibid., p. 127.

152. On Knowing Which Part of the Body Is Healthy. (Look from the horoscope — and for the rational faculty, Mercury.)

F. 273. 153. On Malefic Fixed Stars That Produce (in the book's table: and produce) Climacterics. (The heart of Leo — they produce great climacteric periods.) <54">

154. On Selling and Buying. (If you wish to buy — in the you sew — two parts.)

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1 otherwise Say α 2 On the Quadrature of the Sun and the Moon 2 3 of the loan 2, but in the table δάνους 4 of the ascent. a, and in the table ἀνάστρου 5 miles, Byz a 6 on the condition of the air in the title a

ρνε'. Περὶ ὑπομνηστικοῦ. (Εἰ βούλῃ ποιῆσαι πρὸς βασιλέα — τοιουτοτρόπως.) — Cf. *Catal.*, IV, 41 (18, f. 273ᵛ).

F.273ᵛ. ρνς'. Περὶ σπορᾶς. (Εἰ βούλῃ σπεῖραι — ἔτι κρεῖττον [1] et in marg. ἔστι.) — Cf. ibid. f. 273ᵛ.

ρνζ'. Περὶ φυτείας δένδρων. (Εἰ δένδρα βούλῃ — λόγον οἰκοδεσποτείας [2] τινός.) — Cf. ibid.

ρνη'. Περὶ μεγέθους [3] ἀστέρων. (Τὸ μέγεθος τοῦ Ἡλίου — καὶ ὄπισθεν.)

<55> ρνθ'. Περὶ τῶν β' φωστήρων ἐν τῇ ἐκλείψει κακώσεως. (Ὁ Ἥλιος πρὸ ζ' ἡμερῶν — τῆς ἐκλείψεως αὐτῆς).

ρξ'. Περὶ κακώσεως τῆς Σελήνης. (Ἡ Σελήνη κακοῦται — κατὰ σῶμα.)

F. 274. ρξα'. Περὶ ἀκριβοῦς συναφῆς τῶν ἀστέρων. (Τὰς ἀκριβοὺς [4] (sic) συναφείας τῶν ἀστέρων — τῆς συνόδου.)

ρξβ'. Περὶ ὧν σημαίνει ἕκαστος τῶν ἀστέρων ἀπὸ ἀγαθοποιοῦ ἢ κακοποιοῦ σχηματιζόμενος ἐν ἐναλλαγῇ χρόνου (in libri tabula ἀγαθοποιῷ ἢ κακοποιῷ σχ. ἐν ἀλλαγῇ χ.). (Εἰ δὲ ἐν ἀλλαγῇ χρόνου — καὶ φόβους καὶ ζημίας) — Edetur in appendice.

F.275ᵛ. <56ᵛ> ρξγ'. Περὶ συνόδου Κρόνου καὶ Διός. (Εἶπον οἱ ἀρχαῖοι — καὶ πάνυ λογίους.).

ρξδ'. Περὶ κοσμικῶν σημειώσεων ἀπὸ τῆς τοῦ Κρόνου καὶ Διὸς [5] μεταβάσεως. (Ὁ Κρόνος ὅτε μεταβαίνει — καὶ τοὺς κατοικοῦντας ἐν αὐτοῖς [6].)

F. 276. ρξε'. Περὶ τῶν σημασιῶν τῆς ἐπιστήμης. (Εἰσὶν αἱ σημασίαι τῆς ἀστρονομίας — οἱ β' περὶ τῶν ἐχθρῶν). — Edetur in appendice.

F. 276ᵛ. <57> ρξς'. Περὶ τῆς φιλίας καὶ τῆς ἔχθρας τῶν ἀστέρων καὶ ὅτι χωρὶς τῆς αὐτῶν διαγνώσεως οὐ δύναται ὁ τεχνίτης ποιῆσαι ἀποτέλεσμα. (Οὐ δύναται ὁ ἐπιστήμων — τῇ φύσει τοῦ ἑτέρου.)

ρξζ'. Περὶ τῆς τῶν ζῳδίων ἐναντιώσεως καὶ τῆς φιλίας τῶν ἀστέρων. (Ἐναντιοῦται δὲ ζῴδια — πορεύονται.)

F. 277. <57ᵛ> ρξη'. Περὶ τοῦ ὁποίας ποιεῖται τὰς τῶν κακῶν

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1 ἔστι κρεῖττον a 2 οἰκοδεσπότου a 3 μεγεθῶν a et in tabula 4 Εἰ βουλ. γνῶναι τὰς ἀκριβεῖς συναφὰς a 5 καὶ τοῦ Διὸς a 6 a expl. : καὶ τοὺς ναοὺς καὶ τοὺς μοναχοὺς

155. On a Memorandum. (If you wish to compose one for a king, Leo [illegible] in this manner.) - Cf. Catal., IV, 41 (18, f. 273).

F.273v 156. On Sowing. (If you wish to sow [illegible] still better [illegible] and in marg. it is.) [illegible] - Cf. ibid. f. 273v.

157. On the Planting of Trees. (If you wish to plant trees [illegible] account of some lord of the house.) - Cf. ibid.

158. On the Magnitude of the Stars. (The magnitude of the Sun [illegible] and behind.)

<55> 159. On the Affliction of the Two Luminaries at Eclipse. (The Sun seven days before — of the eclipse itself). 160. On the Affliction of the Moon. (The Moon is afflicted in body.) [illegible]

F. 274. 161. On the Exact Conjunction of the Stars. (The exact conjunctions of the stars — of the [illegible] conjunction.)

162. On what each of the stars signifies when configured with a benefic or malefic at the change of time (in the book's table: configured with a benefic or malefic at the change of time). (But if at the change of time [illegible], both fears and losses) [illegible] Will be published in the appendix.

F.275. <56v> 163. On the Conjunction of Saturn and Jupiter. (The ancients spoke and very learnedly.)

164. On the Cosmic Significations from the Transition of Saturn and Jupiter. (Saturn, when it transitions and [illegible] those dwelling in them '.)

F. 276. 165. On the Significations of the Science. (The significations of astronomy are the 2 concerning enemies.) [illegible]

Will be published in the appendix.

F. 276. <57> 166. On the Friendship and Enmity of the Stars, and that without knowledge of them the practitioner cannot produce an effect. (The one learned in the nature of [illegible] ñ the other cannot.)

167. On the Opposition and Friendship of the Zodiac Signs and the Stars. (The zodiac signs are in opposition – they proceed.) F. 277. <57> 168. On what kind of evils

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1 it is better a 2 of the house-ruler 2 3 of magnitudes a and in ta- open 4 If one wishes to know the exact conjunctions a 5 and of the of Zeus 2 6 a expl. : and the temples and the monks

ἀπαλλαγὰς ἐν τοῖς οἴκοις τῶν λοιπῶν ἀστέρων ὢν ὁ Ζεύς. (*Ὅτε τύχῃ ὁ Ζεὺς — καὶ συκοφαντίας.*)

F. 277v. <58> *ρξθ'. Περὶ τῶν σημασιῶν τῆς Ἀφροδίτης ὅτε συνοδεύει τῷ Ἄρει ἢ τῷ Κρόνῳ ἢ τῷ Ἡλίῳ, καὶ περὶ τοῦ Διὸς ὅτε συνοδεύει τοῖς αὐτοῖς.* (*Ἡ Ἀφροδίτη ὅτε τύχῃ μετὰ τοῦ Ἄρεως — ἐπὶ εὐτυχίαν.*)

ρο'. Περὶ τῆς ἐργασίας τῶν ἀστέρων. (*Οἱ β' κακοποιοὶ δηλοῦσιν — φονεύσει.*)

F. 278v. <58v> *ροα'. Περὶ τοῦ πότε οὐ βλάπτουσιν οἱ κακοποιοὶ ἀστέρες.* (*Γίνωσκε δὲ καὶ τοῦτο — καὶ ὁ Ζεύς.*)

ροβ'. Περὶ τοῦ τίνα ἐργάζεται εἰ τύχῃ ὁ κύριος τοῦ ι' [1] *τόπου ἐν τῷ ὡροσκόπῳ μετὰ τοῦ Ἡλίου καὶ τῆς Σελήνης* (in libri tabula *ὁ κύριος τοῦ η' ἐν τῷ ὡρ.*). (*Ὅτε τύχῃ ὁ κύριος τοῦ η' τόπου — καὶ ὠφελεῖται.*)

F. 278v. *ρογ'. Περὶ τῆς τῶν ἀστέρων δυνάμεως.* (*Δυναμικώτερος — ἐπίμονα σημαίνει τὰ κακά.*)

F. 279. <59> *ροδ'. Περὶ τῶν οἴκων καὶ ὑψωμάτων τῶν ἀστέρων ἐν οἷς οἱ αὐτοὶ χαίρουσιν* [2] (in libri tabula additum est *πλέον*). (*Γίνωσκε ὅτι οἱ οἶκοι — ἀφανίζουσιν.*)

F. 279v. <60> *ροε'. Περί τινος ζητήσαντος σπάθην.* (*Ἠρώτησέ τις ἐπιζητῶν σπάθην — ὃ δὴ καὶ γέγονεν.*). — Editum *Cat.* V, 1, p. 152.

F. 280. *ρος'. Περὶ κακώσεως ἀστέρων.* (*Γίνωσκε ὅτι κακοῦνται — καὶ εὐφροσύνων πραγμάτων*). — Edetur in appendice.

F. 280v. <60v> *ροζ'. Περὶ τῆς μεγάλης δυνάμεως αὐτῶν.* (*Ἡνίκα δὲ* [3] *οἱ ἀστέρες — παρὰ πολύ* [4].)

ροη'. Περὶ τῆς τῶν ἀστέρων ἐγκαρδίας [5] *δυνάμεως.* (*Λέγουσι δέ τινες ὅτι — καὶ ἡ κακία.*)

ροθ'. Περὶ τοῦ ὅτι ψεύδονται οἱ λέγοντες μὴ βλάπτεσθαι τὸν ἀστέρα γενόμενον ὕπαυγον ἐν τῷ ἰδίῳ οἴκῳ ἢ ὑψώματι. (*Εἶπον δέ τινες ὅτι — καὶ οὐκ ὑπομένει αὐτό.*)

F. 281. *ρπ'. Περὶ προποδιζόντων καὶ ἀναποδιζόντων ἀστέρων.* (*Γίνωσκε ὅτι ἔχουσιν — τὴν ἐνέργειαν αὐτῶν.*)

F. 281v. <61> *ρπα'. Περὶ τοῦ τίνες τῶν ἀστέρων ἐν τοῖς οἰκείοις*

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1 *τοῦ η' τόπου* a et in tabula 2 *τῶν ὑψωμάτων ἐν οἷς οἱ ἀστέρες χαίρουσιν* a, sed in tabula : *π. τ. οἴκων κ. ὑ. τ. ἀ. ἐν οἷς οἴκοις αὐτοὶ χαίρουσι πλέον* 3 *δὲ* om. a 4 *κατὰ πολύ* a 5 *ἐγκαρδίου* a

Jupiter's departures in the houses of the remaining stars. (When Jupiter happens to be — and false accusations.)

F. 277. <58> 169. On the significations of Venus when she travels together with Mars or Saturn or the Sun, and on Jupiter when he travels together with the same. (Venus, when she happens to be with Mars — toward good fortune.)

170. On the activity of the stars. (The 2 malefics indicate — will cause murder.)

F. 278. <58> 171. On when the malefic stars do not cause harm. (Know also this — and Jupiter.)

172. On what it produces if the lord of the 10th place happens to be in the horoscope together with the Sun and the Moon (in the book's table: the lord of the 8th in the asc.). (When the lord of the 8th place happens to be — and is benefited.)

F. 278. 173. On the power of the stars. (More powerful — signifies lasting evils.)

F. 279. <59> 174. On the houses and exaltations of the stars in which they themselves rejoice: (in the book's table there is added: more). (Know that the houses — cause disappearance.)

F. 279. <60> Chapter 175. Concerning someone who sought a sword. (Someone asked, seeking a sword, which indeed came to pass.) — Edited *Cat.* V, 1, p. 152.

F. 280. Chapter 176. On the affliction of stars. (Know that they are afflicted — and of joyful matters.) - To be published in the appendix.

F. 280. <60*> Chapter 177. On their great power. (But when the stars — by far.)

Chapter 178. On the power of the stars in the heart. (But some say that — and the evil.)

Chapter 179. On the fact that those who say that a star is not harmed when it becomes combust in its own house or exaltation are lying. (But some said that — and it does not endure it.) F. 281. Chapter 180. On direct and retrograde stars. (Know that they have — their effect.)

F. 281. <61> Chapter 181. On which of the stars in their own domiciles

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1 of the 8th house, a and in the table: rejoice, a, but in the table: on those who rejoice more

2 of the exaltations in which the stars of the houses and exaltations of the stars in which houses they themselves 4 by much, α 5 of the heart, π

3 dé om, a

ταπεινώμασιν πλέον βλάπτονται, καὶ τίνες ἧττον. (*Τὰ ταπεινώματα τῶν ἀστέρων — τὴν ἀπώλειαν αὐτοῦ.*)

F. 282. <61v> *ρπβ'. Περὶ ἀποκλιμάτων ἤγουν τίνα τούτων εἰσὶ χείρονα.* (*Γίνωσκε ὅτι χείρονα — τοῦ ἐπικέντρου.*)

<62> *ρπγ'. Περὶ πάσης ἐρωτήσεως, καὶ ἐρωτήσεως ἀποδημίας ὅτι*[1] *ἔχουσιν οὐχ ὁμοίως.* (*Εἶπεν ὁ Κ έ ν τ α υ ρ ο ς — ὑπ' ἀλλήλων.*)

F. 282v. *ρπδ'. Περὶ τῆς τοῦ Ἡλίου δυνάμεως*[2] *· ἐν ἑκάστῳ δεκανῷ κράτορι* (in libri tabula *δεκανοκράτορι*) *τοῦ Κριοῦ*) (*Γίνωσκε δὲ καὶ τοῦτο — ἐνησχολημένος.*)

ρπε'. Περὶ τοῦ τίνα σημαίνουσιν οἱ ἀστέρες προποδίζοντες, καὶ τίνα ἀναποδίζοντες. (*Ὁ ἀναποδίζων ἀστήρ — τὴν οἰκείαν ἀσθένειαν.*)

ρπς'. Περὶ τοῦ ὅτι ἀφαιρετικοὶ ὄντες οἱ ἀστέρες ἢ ἐν βραδίοις[3] *ζῳδίοις βραδείας ποιοῦσι τὰς δύσεις*[4]*, ταχεῖα δὲ προποδίζοντες* (in libri tabula *βραδεῖ ζῳδίῳ* et *δυνάμεις* non *δύσεις*.). (*Οἱ δὲ ἀστέρες — ζῳδίῳ.*)

ρπζ'. Περὶ μάχης καὶ φιλονικίας καὶ δίκης. (*Εἰ ἐρωτηθῇς περὶ τούτου — τὸν ἕτερον.*)

F. 283. <62> *ρπη'. Περὶ πλούτου ἐριζομένου.* (*Εἰ ἐρωτηθεὶς* (sic) *περὶ τούτου λάβε — ἀποτυχεῖν.*)

ρπθ'. Περὶ τῶν φύσεων καὶ τῶν οὐσιῶν τῶν ἀστέρων. (*Γνῶθι ὡς ὁ μὲν Κρόνος — καὶ τὰς πρεσβείας.*)

ρϟ'. Περὶ ἐὰν ἐρωτηθῇς ὑπό τινος ὁποῖος ἐστὶν ὁ ἀπατήσας καὶ δελεάσας τινά (in libri tabula deest *ὑπό τινος*). (*Βούλομαί σοι ἀναγνωρίσαι — τοῦ ἀστέρος.*)

ρϟα'. Περὶ τοῦ μὴ ἀποτελεῖν πρὶν ἢ καλῶς εἰδέναι τὴν ἐρώτησιν. (*Μὴ ἀποτέλεσόν τι πράγμα — ἡ ἐρώτησις*[7].)

ρϟβ'. Περὶ τοῦ τίνα καὶ ἕτερα σημαίνει ἡ Σελήνη τῶν προδηλωθέντων. (*Ἡ Σελήνη ταῖς ἄλλαις αὐτῆς σημασίαις* — *ὁ δὲ* finis deest, vacant 6 ll., quarum tres post capitis *ρϟγ'* titulum. Et *Ambrosianus* lacunas exhibet.

F. 283v. *ρϟγ'. Περὶ ἀποκρύφων.* — Tres tantum capitis ll. super-

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1 *ὅτι - ὁμοίως* om. a, et in tabula 2 *δυνάμεως* om. a, sed in tabula *δυνάμεως*(vel *δύσεως*) 3 *βραδ* a 4 *δόσεις* a 5 titul. in a : *ρπθ'. περὶ ὧν σημαίνουσιν οἱ ἀστέρες,* sed in tabula a = Ş 6 *Περὶ τοῦ* 7 *ἡ ἀπόκρισις* a

in their depressions they are harmed more, and which ones less. (The dejections of the stars [redacted] his destruction.)

F. 282. <61*> 182. On the cadent houses, or which of these are worse. (Know that the worse ones — than the angular house.)

<62> 183. On every question, and the question of travel abroad, that they do not have them in the same way. (The Centaur said, [redacted] by one another.)

F. 282. 184. On the Power of the Sun; in each decan-ruler (in the book's table: decan-ruler) of Aries) (Know also this — occupied.) [redacted]

185. On what the stars signify when moving in direct motion, and what when moving in retrograde motion. (A star moving in retrograde [redacted] — its own weakness.)

186. On the fact that stars being subtractive or in slow signs produce slow settings 4, but moving swiftly in direct motion (in the book's table: slow sign and powers, not settings). (The stars — sign.)

187. On battle and contention and judgment. (If you are asked concerning this, the [redacted] other one.)

F. 283. <62> 188. On disputed wealth. (If asked (sic) concerning this, take [redacted] to fail.)

189. On the natures and substances of the stars. (Know that Saturn — and [redacted] the embassies.)

190. On if you are asked by someone what kind of person is the one who has deceived and enticed someone (in the book's table: ὑπό τινος is absent). (I wish to make known to you [redacted] — of the star.)

191. On not rendering judgment before knowing the question well. (Do not judge any matter — the question.) 192. On what else and other things the Moon signifies beyond what has already been shown. (The Moon, in its other significations [redacted] but the ending is missing; 6 lines are blank, of which three follow the heading of chapter 193. And the Ambrosianus also exhibits lacunae.

F. 283. 103. On hidden matters. [redacted] Three only of the heading ll. super-

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1 ότι - ὁμοίως om. a, and in the table 2 δυνάμεως om. a, but in table δυνάμεως (or δύσεως) 3 evening 4 δόσεις 2 5 titul. in a : ρπθ', concerning what the stars signify, but in table a = S

6 Περὶ τοῦ 7 ἡ ἀπόκρισις 2

sunt in S, duae in *Ambrosiano*. (*Γίνωσκε ὅτι ὁ Ἑρμῆς — τὰ κρύφια.*)

ρλδ'. Περὶ πράξεως ἐὰν ἐρωτηθῇς. (Ἐν ἐρωτήσει εἰ εὕροις τὴν Σελήνην — καὶ ταλαιπωρίας.)

<63> *ρλε'. Περὶ τῶν ἀγαθῶν τῶν ἐπὶ τῷ γάμῳ τοῦ Διὸς καὶ τῶν κακῶν τῆς Ἀφροδίτης καὶ τοῦ Ἄρεως. (Γίνωσκε ὅτι ὁ Ζεὺς — καὶ τοὺς νομίμους γάμους.)*

ρλς'. Περὶ ἀνδρὸς καὶ γυναικὸς εἰ συνεγίνοντο ἢ οὔ. (Εἰ ἐρωτηθῇς ἴδε τὴν Ἀφροδίτην — οὐ συνεγένοντο.)

F.284. *ρλζ'. Περὶ τοῦ ὅτι ἡ ἐρώτησις*[1] *διὰ δ' αἰτιῶν σφάλει* (in libri tabula *αἱ ἐρωτήσεις... σφάλλουσιν*). (*Γίνωσκε ὅτι διὰ τεσσάρων αἰτιῶν — ὑπὲρ σοῦ.*)

ρλη'. Περὶ τῆς ἐνεργίας τῆς Σελήνης ἐὰν ᾖ ἀγαθονυμένη ἢ κακουμένη ἢ κενοδρομοῦσα. (Γίνωσκε ὅτι μεγάλην — καὶ ἀργίαν.) — Cf. *Cat.*, IV, 41 (18, f. 280).

ρλθ'. Περὶ τῆς βραδύτητος τῶν ἀργῶν ἀστέρων καὶ τῆς τῶν κακοποιῶν σημασίας. (Οἱ κακοποιοὶ — ταχέως.) — Cf. ibid.

σ'. Περὶ τῆς σημασίας τῶν στερεῶν[4] *ζῳδίων. (Τὰ στερεὰ ζῴδια — μέσως.)* — Cf. ibid.

σα'. Περὶ τῆς σημασίας τῶν ἀστέρων ὅτε εἰσὶν ἑῷοι καὶ ὅτ δυτικοί. (Γνῶθι ὡς ὅτε — ἀδυνάτῳ.)

<63v> *σβ'. Περὶ συσχηματισμοῦ τῆς Σελήνης μετὰ τῶν λοιπῶν ἀστέρων. (Γίνωσκε ὅτι ἡ Σελήνη — ἕτερον.)*

σγ'. Περὶ τῆς ἐν τοῖς ζῳδίοις τῶν ἀστέρων διελεύσεως ἤτοι πότε εἰσίν ἀσθενεῖς ἐν αὐτοῖς καὶ πότε δυνατοί. (Ὅτ' ἔστιν ὁ ἀστὴρ — ἀδυνατεῖ.[5]*)*

σδ'. Περὶ τοῦ ὅτι τῆς σημασίας διδομένης ἐκ β' ζῳδίων, τὸ πρῶτον ἐπικρατεῖ. (Γίνωσκε — ἐπικρατεῖ).

F. 284v. *σε'. Περὶ συγράσεως* sic *τῶν κέντρων καὶ τῶν λοιπῶν τόπων. (Γίνωσκε — πάντων χείρονες.)*

σς'. Περὶ ἀποδημίας. (Ὅτε τύχῃ ἡ Σελήνη — ἐν τῷ πέμπτῳ τόπῳ ( ).

σζ'. Περὶ γάμου. (Ὅτε μέλλει γυναικὶ — ἐν τῷ Καρκίνῳ). — Cf. *Cat.* IV, 42 (18, f. 281).

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1 *αἱ ἐρωτήσεις* a 2 *σφάλει* S, *σφάλουσι* a 3 *ἐνεργείας* a
4 *στερεῶν* om. a, at non in tabula 5 *ἀδυναμεῖ* a

are in S, two in the Ambrosianus. (Know that Hermes – the hidden things.)

214. On a matter of action when you are asked. (In a question, if you find the Moon in hardship and suffering.)

<63> 165. On the good things of Zeus in marriage and the evil things of Aphrodite and Ares. (Know that Zeus also governs lawful marriages.)

168. On whether a man and a woman had intercourse or not. (If you are asked, look at Aphrodite — they did not come together.)

F.284. 167. On the fact that the question fails for four causes (in the book's table: the questions... fail). (Know that for four causes [illegible] on your behalf.)

168. On the activity of the Moon when it is in a good condition, or afflicted, or void of course. (Know that great [influence] [illegible] and inactivity.) Cf. Cat., IV, 41 (18, f. 280).

169. On the slowness of the stationary stars and the signification of the malefics. (The malefics [illegible] swiftly.) [illegible] Cf. ibid.

200. On the signification of the fixed signs. (The fixed signs — moderately.) Cf. ibid.

201. On the signification of the stars when they are oriental and occidental. (Know that when [they are] in a weak [position].)

<63> Chapter 202. On the configuration of the Moon with the remaining stars. (Know that the Moon — another.)

Chapter 203. On the transit of the stars through the zodiac signs, that is, when they are weak in them and when they are powerful. ("When the star is — it is powerless. *)

Chapter 204. On the fact that when the signification is given from 2 zodiac signs, the first prevails. (Know — it prevails).

F. 284. Chapter 205. On the mixture sic of the angular houses and the remaining places. (Know — worst of all.)

Chapter 206. On travel abroad. (When the Moon happens to be [illegible] in the fifth — in that place ().

Chapter 207. On marriage. (When one is about to — a woman — in Cancer [illegible]). [illegible] Cf. Cat. IV, 42 (18, f. 281).

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1 the questions 2 2 err 5, they err a 3 energy t
4 solid om. a, at non in tabula The weakens 2

ση'. Περὶ χρίσματος. (*Ἄφες τὸ χρίσμα — ζυγοῦ.*) — Cf. ibid.
σθ'. Περὶ ἀφαιρέσεως τριχῶν. [1] (*Μὴ ἀφαιρήσῃς ἀπὸ τῶν τριχῶν — ἐν τῷ Ζυγῷ*). — Cf. ibid.

F. 285. <64> *σι'. Περὶ ὀνύχων κόψεως.* [2] (*Μὴ ἐπιχειρήσῃς κόψαι — τῷ Λέοντι.*) — Cf. ibid.
σια'. Περὶ συγκοπῆς καὶ ἐνδύσεως νέων ἱματίων. (*Μὴ κόψῃς ἱμάτιον νέον — ἐν τροπικῷ ζῳδίῳ*). — Cf. ibid.
σιβ'. Περὶ καθαρσίου. (*Οὐ χρή ποτε — ἔνθα ἐστὶν ἡ Σελήνη.*) — Cf. ibid.
σιγ'. Περὶ τοῦ ἐκβαλεῖν αἷμα. (*Εἰ βούλῃ ἐκβαλεῖν — καὶ τοῦ Ἑρμοῦ.*) — Cf. Ibid.
σιδ'. Περὶ ἰατρείας κεφαλῆς. (*Τὴν κεφαλὴν ἰάτρευε — ἀγαθοποιός* [3]). — Cf. ibid.
σιε'. Περὶ δάνους [4]. (*Μη δ'ὅλως δανεῖσαι — ἐκ τοῦ δανείου.*) *σις'. Περὶ κλοπῆς.* (*Ὅτε κλαπῇ τι — βραδεῖαν.*)
σιζ'. Περὶ μεταβάσεως ἀπὸ τόπου εἰς τόπον, ἢ ἀπὸ διαθέσεως εἰς ἑτέραν διάθεσιν. (*Ποίησον τὸν ὡροσκόπον — τῶν λοιπῶν τόπων εἰσίν.*)
σιη'. Περὶ ἀποδημίας. (*Εἴπερ ἔστιν ἡ Σελήνη — ὄψει ἀγαθά.*)

F. 285v. <64v> *σιθ'. Περὶ ἀποκλείστων.* (*Ἐὰν ἴδῃς ἄνθρωπον — ἐν τῇ φυλακῇ*).
σκ'. Περὶ ἐρωτήσεως τινὸς [5] *ἀποδήμου ἢ ζῇ ἢ τέθνηκεν.*) (*Ἴδε τὸν κύριον τοῦ ὡροσκόπου — τέθνηκεν.*)
σκα'. Περὶ φήμης. (*Εἰ βούλῃ γνῶναι — ἢ ἐφορᾷ αὐτόν.*)
Hic Ambrosianus : *τέλος τοῦ βου τῶν κριτικῶν βιβλίων τοῦ Ἀπομάσαρος.*

F. 286. *Τάδ' ἔστιν ἐν τῷ γ' βιβλίῳ τῆς εἰσαγωγῆς τοῦ Ἀπομάσαρ* [6]. — Tertii libri tabulae titulus subiectus est, F. 287 : *εἰσαγωγῆς τοῦ Ἀπομάσαρ βιβλίον γον.*

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1 tit. *Περὶ κουρᾶς τριχῶν* a, sed in tabula *π. ἀφ. τρ.* 2 *κόψεως* om. a in tit., non in tabula *Μὴ ἀφαιρή* a 3 *ἀγαθοποιῶ* a 4 *Περὶ δανείου.* (*Μὴ δόθι δανεῖσαι — ἐκ τοῦ δάνους*) a 5 *τινὸς* om. a in tit., non in tabula. 6 *τάδ' — Ἀπομάσαρ* S, *πίναξ τοῦ τρίτου βιβλίου τῆς εἰσαγωγῆς τοῦ ἀπομάσαρος* a ; et ante cap. α' : *Τῶν ἀπομάσαρος κριτικῶν βιβλίων τὸ τρίτον* a

208. On anointing. (Leave the anointing [illegible] Libra.) [illegible] Cf. ibid.

209. On the removal of hair. (Do not remove from the hair [illegible] — in Libra). — Cf. ibid.

F. 285. <64> 210. On the cutting of nails. * (Do not attempt to cut [illegible] in Leo.) [illegible] Cf. ibid.

211. On the cutting and putting on of new garments. (Do not cut a new garment — in a cardinal sign). Cf. ibid.

212. On purification. (One must never where the Moon is.) Cf. ibid.

213. On the letting of blood. (If you wish to let blood [illegible] and of Hermes.) Cf. Ibid.

214. On the treatment of the head. (Treat the head [illegible] when a benefic *). Cf. ibid.

215. On Loan 4. (Do not lend at all [illegible] from the daneion.) 216. On Theft. (When something is stolen [illegible] slow.)

217. On transition from place to place, or from one condition to another condition. (Make the horoscope [illegible] of the remaining places.)

218. On travel abroad. (If the Moon is good.) [illegible] - sight

F. 285. <64"> 219. On those who are shut away. (If you see a [illegible] man in prison).

220. On the question of an absent person, whether he is alive or dead.) (Look at the lord of the horoscope — he [illegible] dead.)

221. On rumor. (If you wish to know — or watches over him.) Here the Ambrosianus: end of the second book of the critical books of Apomasar.

F. 286. These are [the contents] in the third book of the Introduction of Apomasar - The table of the third book is given with the following title, F. 287: the third book of the Introduction of Apomasar.

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1 tit. On the cutting of hair a, but in the table π. ἀφ. τρ. 2 of cutting om. a in tit., not in the table Do not remove α 3 of the benefic α 5 of 4 On a loan. (Do not give to lend — from the loan) α om. a someone in tit., not in the table. 6 these [illegible] Apomasar 5, table of the third book of the Introduction of Apomasar a; and art. chap. α'; The third of the critical books of Apomasar a

F. 287. <65v> α'. *Περὶ τοῦ ὅτι διαδίδοταί τις δύναμις ἀπὸ τῶν οὐρανίων ἐπὶ τὰ ἐπίγεια.* (*Ὅτι μὲν διαδίδοται — ἑτέραν.*) — Editum *Cat.* V, 1, p. 152.

β'. Περὶ τοῦ ὅτι ἔχει ἡ Σελήνη τόπους κη'. (*Εἰσὶν τῆς Σελήνης τόποι — οἱ ἀστέρες.*)

F. 287v. <66> γ'. *Περὶ τοῦ ὅτι καὶ οἱ γεωργοὶ γινώσκουσιν τοὺς ἐπιτηδείους καιροὺς εἰς τὰ ἀνήκοντα αὐτῶν* (in libri tabula deest *ἀνηκ. αὐ.*) (*Τίνες δὲ τῶν γεωργῶν — θῆλυ.* — Editum Cat. V, 1, p. 153.

δ'. Περὶ τοῦ ὁποῖον τέξεται ἡ γυνὴ παιδίον μετὰ[1] *τὸ γεννηθὲν ἄρρεν ἢ θῆλυ.* (*Γινώσκεται δὲ τί τέξεται — καὶ ἀρρενικά.*)

F. 288. <66v> ε'. *Περὶ τῆς ἐκτέξεως τῶν προβάτων ὅτι ἔχουσιν σημεῖα οἱ ποιμένες.* (*Ἔχουσι καὶ οἱ ποιμένες — τὰ φθαρτὰ σώματα.*) — Editum *Cat.* V, 1, p. 153.

ς'. Περὶ τοῦ ὅτι σφαιροειδὲς τὸ σχῆμα τοῦ οὐρανοῦ. (*Γίνωσκε ὅτι οἱ παλαιοὶ ἐπιστήμονες — ὁ Πτολεμαῖος ἐν τῇ μεγάλῃ συντάξει.*)

ζ'. Περὶ τοῦ τόπου τῶν ἀπλανῶν, καὶ τῆς ποσότητος τῶν τηρηθέντων ἐξ αὐτῶν, ὁμοίως καὶ τῶν πλανητῶν. (*Εἰσὶν δὲ οἱ ἀπλανεῖς — ἀπὸ τῆς ἐνεργείας αὐτῶν.*)

<67> η'. *Δι' ἣν αἰτίαν ὠνομάσθησαν στερεὰ τροπικὰ καὶ δύσωμα* (in libri tabula *δίσωμα*, in capitis titulo manus secunda addidit *ζῴδια* post *τροπικά*). (*Ἐπειδὴ δέ εἰσιν — τοῦ ἑτέρου καιροῦ.*)

θ'. Περὶ αἰτιῶν ἀρρένων τε καὶ θηλέων ζῳδίων. (*Ὁμολογουμένως ὅτι τὸ ἄρρεν — ἐξῆς ὁμοίως*[2].) — Cf. *Cat.* IV, 42 (18, f. 281v).

ι'. Περὶ τοῦ ὅτι ὁ Ἥλιος αἴτιος γενέσεως καὶ φθορᾶς. (*Ὁ Ἥλιός ἐστιν αἴτιος — καὶ πάνυ ἁλυκόν.*)

F. 289. <67v> ια'. *Περὶ τοῦ διὰ τί ὁ Ἥλιος ἐτάχθη τὴν μέσην ἔχειν ζώνην.* (*Ὅρα δὲ καὶ τὴν σοφίαν τοῦ δημιουργοῦ — περὶ τοῦ Ἡλίου.*)

ιβ'. Περὶ τοῦ ὅτι ἡ Σελήνη συμμέτοχος τῷ Ἡλίῳ ἐν ταῖς γενέσεσιν καὶ ταῖς φθοραῖς. (*Περὶ δὲ τῆς Σελήνης*

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1 quae sequuntur addit a in capitis titulo, et in titulo *τὸ πρώτως γ. α'*, sed in tabula *πρότερον γ.* 2 *καὶ ἑξῆς οὕτως* a,

F. 287. <65*> 1. On the fact that a certain power is distributed from the heavenly bodies to earthly things. That indeed it is distributed — (another copy.) - Editum Cal. V, 1, p. 152.

2. On the fact that the Moon has 28 stations. (The stations of the Moon are [illegible] the stars.)

F. 287. <66> 3. On the fact that even farmers know the suitable seasons for their respective tasks (in the book's table of contents, "their respective" is missing) (Which of the farmers — female. [illegible] Published by Cat. V, 1, p. 153.

4. On what kind of child a woman will give birth to after the one born[1] male or female. (It is known what she will give birth to, both male [illegible] and female.)

F. 288. <66"> 5. On the delivery of sheep, that the shepherds have signs. (The shepherds also have — the spoiled the bodies.) [illegible] published *Cat.* V, 1, p. 153.

5'. On the fact that the shape of the heavens is spherical. (Know that the ancient scholars – Ptolemy [illegible] in the great composition.)

7'. On the place of the fixed stars, and the number of those observed among them, and likewise of the planets. (The fixed stars are — from their activity.)

<67> 8'. For what reason they were named solid, tropical, and bicorporeal (in the book's table δίσωμα, in the chapter heading a second hand added ζώδια after τροπικά). (Since they belong [illegible] to the other season.)

9'. On the causes of masculine and feminine signs. (It is agreed that the masculine — likewise in sequence 3.) [illegible] Cf. Cat. IV, 42 (18, f. 281).

10'. On the fact that the Sun is the cause of generation and decay. (The Sun is the cause — and very saline.)

F. 289. <67°> 11'. On the reason why the Sun was appointed to hold the middle zone. (Behold also the wisdom of the creator concerning the Sun.) [illegible]

12'. On the fact that the Moon is a co-participant with the Sun in generations and destructions. (Concerning the Moon

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1 what follows is added by a in the chapter heading, and in the heading τό πρώτως γ. a', but in the table πρότερον γ. 2 καὶ ἑξῆς οὕτως 2,

λέγομεν — οὔτε αἱ ὑπονοστήσεις.) — Editum *Cat.* VIII, I, p. 178.

F. 289v. *ιγ'. Περὶ τῶν ἐνεργειῶν τῆς Σελήνης.* (*Προείπομεν τὴν ἐνέργειαν — καὶ ὁ τίμιος λίθος.*) — Editum ibid., p. 179.

F. 290v. <68v> *ιδ'. Περὶ τῆς φύσεως τῶν ζ' πλανητῶν.* (*Μετὰ τὴν τοῦ βασιλέως Ἀλεξάνδρου — οὔσης* [1].) — Ed *Cat.* V, I, p. 134.

F. 291. <69> *ιε'. Περὶ ὁρίων.* (*Εὕρομεν τοὺς ἀρχαίους — κατὰ τοὺς Ἰνδούς.*)
ις'. Περὶ μοιρῶν ἀρρένων καὶ θηλυῶν [2] (in libri tabula *θηλειῶν*). (*Εἰσὶ δὲ μοῖραι — αἱ δὲ ἑξῆς β' ἄρρεναι* [3].)

F. 291v. <69v> *ιζ'. Περὶ μοιρῶν λαμπρῶν καὶ σκοτεινῶν* [4], *σκιωδῶν καὶ κούφων.* (*Ἀπένειμαν οἱ παλαιοὶ — αἱ δὲ δύο σκιώδεις.*)

F. 292. <70> *ιη'. Περὶ εὐτυχῶν μοιρῶν.* (*Εἰσὶ δὲ ὡς ἔφασαν οἱ ἀρχαῖοι — καὶ τῶν Ἰχθύων.*)

F. 292v. *ιθ'. Περὶ ζῳδίων φιλουμένων* [5] (in libri tabula *φιλιουμένων*) *πρὸς ἄλληλα καὶ μισουμένων πρὸς ἄλληλα καὶ ὀρθοαναφορικῶν* [6], *καὶ λοξῶν, καὶ προτασσόντων καὶ ὑπακουόντων.* (*Εἰσί τινα τῶν ζῳδίων — τὸ διαμετρεῖν ἄλληλα.*)
<70v> *κ'. Περὶ τῶν ζῳδίων τῶν συμπάθειαν ἐχόντων πρὸς* [7] *ἄλληλα· εἰ τάχα καὶ τετραγωνίζουσιν ἀλλήλοις* (in libri tabula *πρὸς ἄλληλα*). (*Εἴπομεν ἐξ ἀρχῆς — ἐναντιοῦται* [8] *ἀλλήλοις.*)
κα'. Περὶ τῶν ἀνατελλόντων [9] *ἑνὶ ἑκάστῳ δεκανῷ.* (*Τῷ πρώτῳ δεκανῷ — καὶ τὰ ὀπίσθια μέρη τοῦ Κήτους.*) — Cf. cod. *Scorialensem* I, R 14, f. 143v ; et Boll, *Sphaerap.* 485.

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1 a expl. *καὶ διὰ τὴν ὁμοιότητα ἀπένειμαν αὐτ τὸ ὕψωμα* 2 *θηλειῶν* a 3 a expl. : *αἱ δὲ ἑξῆς μέχρι τῶν ε' ἄρρεναι* 4 *λαμπρῶν σκ.* a 5 *φιλιουμένων* a 6 *ὀρθαναφορικῶν* a 7 *πρὸς* om. a 8 *ἐναντιοῦνται* a 9 *παρανατελλόντων* a et in tabula *καὶ τὰ ὄπισθεν μέρη* a Post extrema capitis *κα'* verba exhibet a : *περὶ τῶν παρανατελλόντων ἀπλανῶν ἐν τοῖς δώδεκα ζῳδίοις καθὼς καὶ ἔν τισι τῶν ἀστρολάβων εἰσὶν ἐγκεκολαμμένοι : (Ἐν Κριῷ μέδουσα· περσεὺς ἐν Ἰχθύσι πήγασος· ἵππος· λῖνος· ἀρτοφύλαξ· ἀετός· κυνὸς οὐρά : περὶ τῶν παρανατελλόντων καὶ ἄλλως. (Εἰ Κριῷ, κηφεὺς· ἀνδρομέδα καὶ στέφανος καὶ λύρα :)* Post haec vacant in a 12 ll.

we say, [illegible] nor hypostasis.) - Editum Cal. VIII, p. 178.

F. 289. xiii. On the Operations of the Moon. (We have spoken beforehand of the operation and the precious stone.) Editum ibid., p. 179. F. 290. <687> xiv. On the Nature of the 7 Planets. (After the king Alexander... being '.) [illegible] Ed Cat. V, 1, p. 131.

F.291. <69> 15. On Terms. (We found the ancients following the Indians.)

16. On masculine and feminine degrees: (in the book's table: θηλειών). (The following 2 degrees are masculine '.)

F. 291. <697> 17. On bright and dark degrees, shadowy and light. (The ancients assigned [illegible] and the two shadowy.)

F. 292. <70> 18. On fortunate degrees. (These are, as the ancients said, also of Pisces.)

F. 292. 19. On zodiac signs that are mutually friendly: (in the book's table: φιλιουμένων) with one another, and mutually hostile with one another, and of straight ascension, and oblique, and those that command and those that obey. (Some of the zodiac signs are diametrically opposite to one another.) <70> 20. On the zodiac signs that have sympathy with one another, even if they are in square aspect to one another (in the book's table: πρὸς ἄλληλα). (We said from the beginning: are in [illegible] opposition to one another.)

21. On what rises with each individual decan. (With the first decan and the hind parts of Cetus.) Cf. cod. Scorialensem I, [illegible] R 14, f. 143; and BOLL, Sphaer. 485.

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1 ends with: καὶ διὰ τὴν ὁμοιότητα απένειμαν αὐτ τὸ ὕψωμα 2 female AH bright 3 ends with: ἀπὸ τῆς ἀρχῆς τῶν 5 ὑπὸ τῶν ἀρχόντων. a8 are opposed α O of paranatellon a at in tabula καὶ τὰ ἄπισθεν μέρη Post extrema capitis and verba exhibits a: concerning the paranatellon of the fixed stars in in the twelve zodiac signs as also in some of the astro- labels they are engraved: (In Aries Medusa; Perseus in Pisces Pegasus; horse; linos; Arctophylax; eagle. tail of the dog: concerning the paranatellon and otherwise. (In Aries, Cepheus; Andromeda and crown and lyre:) Post haec vacant in a 12 11.

F. 297v. <77> κβ'. *Περὶ κλιμάτων τῶν ἀνακειμένων ἐν ἑκάστῳ ζῳδίῳ.* (*Τῷ Κριῷ ἀνάκειται Βαβυλὼν — σαγινεύονται οἱ Ἰχθύες.*) — Cf. *Scorial.* I. R. 14, f. 160v. Editum *Cat.* V, III, p. 131.

F. 298. <77v> κγ'. *Περὶ ζῳδίων κινητῶν καὶ ἀκινήτων.* (*Ὁ μὲν Κριὸς — καὶ ὁ Ζεύς.*) — Manus altera margini addidit titulum, quem 7 ll. sequuntur. Post haec vacant p. 298 ll. 6 postremae et ll. 24 paginae sequentis, quae est F. 298v. Capitum κδ'-κή titulos libri tabula exhibet, tituli adsunt in *Angelico*, tituli et capita desunt in Ambrosiani et Scorial. textu ; cf. *Cat.* V, I, p. 26 ; V, III, p. 61 (20, f. 225.)

κδ' [1]. *Περὶ τῶν ζῳδίων τῶν σημαινόντων τὰς ἕξεις τῶν ἀνθρώπων.*

κε' [2]. *Περὶ ζῳδίων τῶν ἀνακειμένων ἑνὶ ἑκάστῳ μορίῳ τοῦ σώματος.* — Editum *Cat* V, III, p. 128.

κς'. *Περὶ ζῳδίων εὐμόρφων, καὶ περὶ ζῳδίων δηλούντων ἐλευθερότητα καὶ μεγάλας δωρεάς, καὶ περὶ ζῳδίων τῶν ἐπισυναγόντων, καὶ πληρουμένων* [3] *καὶ φθινόντων, καὶ τῶν πλουσίων, καὶ τῶν διδόντων καὶ λαμβανόντων* [4].

κζ'. *Περὶ ζῳδίων δηλούντων ἐρωτικὰς ἐπιθυμίας καὶ νόσους* [5].

κη'. *Περὶ ζῳδίων δηλούντων τὴν φρόνησιν καὶ τὴν σωφροσύνην αὐτῶν* [6].

F. 298v. Ante capitis κθ' titulum extrema superest capitis κη' linea, cuius ultima verba sunt *ὁ Τοξότης καὶ οἱ Ἰχθύες.*) <78> κθ'. *Περὶ πολυσπόρων ζῳδίων καὶ διδύμων καὶ στείρων* (in libri tabula *στήρων*). (*Τὰ μὲν πολύσπορα — καὶ ὁ Ὑδροχόος.*)

λ'. *Περὶ φωνηέντων καὶ μέσων, καὶ ἀφώνων* [7]. (*Τὰ γὰρ φωνήεντα — ἄλαλον καὶ κωφόν.*)

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1 deest caput in S, habet a, ubi inc. *Λογικὰ ζῷδια εἰσιν* expl. *τοὺς τῆς κάτω τύχης.* 2 post titulum in a : *Ὁ Κριὸς κυριεύει τῆς κεφαλῆς οἷον τὰ ποδαγρικά* 3 *ἐπισυναγόντων, πληρουμένων* a 4 post titulum in a : *Τὰ μὲν ὡραῖα ζῷδια εἰ δὲ ὑπὸ καλοποιῶν ἐφορῶνται, σημαίνουσι πενίαν* 5 *ὅσους* S post titulum in a : *Τὰ δὲ ζῷδια τὰ δηλοῦντα τὰς ἐρωτικὰς — ἃς ἐν ἑτέρῳ βίβλῳ δηλώσομεν* 6 post titulum in a *Τὰ δὲ ζῷδια τὰ δηλοῦντα ταῦτα — ὁ Τοξότης καὶ οἱ Ἰχθύες* 7 *Τὰ δὲ φωνήεντα* a

F. 297. <77> Chapter 22. On the climates assigned to each zodiac sign. (Aries is assigned Babylon – Pisces are fattened.) Cf. Scorial. I. R. 14, f. 160. Editum Cat. V, III, p. 131.

F. 298. <77> Chapter 23. On movable and fixed zodiac signs. (Aries and Zeus.) A second hand added a title in the margin, followed by 7 lines. After this, the last 6 lines of p. 298 and lines 2–1 of the following page, which is F. 298, are blank. The table of contents of the book presents the titles of chapters 24–28; the titles are present in the Angelicus, but both titles and chapters are absent in the texts of the Ambrosianus and Scorialensis; cf. Cat. V, 1, p. 26; V, III, p. 61 (20, f. 225.)

Chapter 24. On the zodiac signs signifying the characteristics of human beings.

Chapter 25. On the zodiac signs assigned to each individual part of the body. — Editum Cat V, III, p. 128. Chapter 26. On well-formed zodiac signs, and on zodiac signs indicating generosity and great gifts, and on zodiac signs that collect, and those that are filled and those that wane, and those of the wealthy, and those of the givers and receivers.

Chapter 27. On zodiac signs indicating erotic desires and diseases.

Chapter 28. On zodiac signs indicating their wisdom and temperance.

F. 298. Before the title of chapter 29, the last line of chapter 28 survives, whose final words are: Sagittarius and Pisces.) <78> Chapter 29. On prolific, twin, and barren zodiac signs (in the book's table of contents: στήρων). (The prolific signs and Aquarius.)

30. On vowels, middle signs, and mute signs. (For the vowels [indicate] dumbness and deafness.)

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1 the chapter is absent in S, but present in a, where it begins: The rational signs are and ends: those of lower fortune.

2 after the title in a: Aries rules the 3 of those gathering together, being filled if however under 5 as many as of the head, such as gouty ailments S after in another of a 1 after the title in a: The seasonal signs when watched over by benefics, signify poverty after the title in a: The signs indicating erotic matters we will make clear in the book 6 after the title in a: The signs indicating these Sagittarius and Pisces 7 The vowel signs 3

F. 299. <78v> λα'. *Περὶ ζῳδίων σημαινόντων ψώρας καὶ λέπρας, καὶ λειχῆνας καὶ κνισμάρας καὶ φαλάκρας, καὶ σπανούς, καὶ ἀγενείους* (in libri tabula *ἀγόνους*). (*Τὰ δὲ ζῴδια τὰ δηλοῦντα — περὶ γενεθλίων.*)

λβ'. Περὶ σινωτικῶν ζῳδίων τῶν ὀφθαλμῶν καὶ μοιρῶν. (*Σινωτικὰ δὲ τῶν ὀφθαλμῶν — εἰς τὸ μετέπειτα.*) — Editum *Cat.* V, 1, p. 169.

λγ'. Περὶ ζῳδίων ἀπατηλῶν καὶ ὑποκειμένων πάθεσιν καὶ φροντίσιν, ἔτι δὲ καὶ σκοτεινῶν. (*Τὰ μὲν ἀπατηλὰ — ἔστιν τὸ ζοφῶδες.*)

F. 299v. *λδ'. Περὶ ζῳδίων σημαινόντων τὰ πτηνὰ καὶ τὰ τετράποδα, τοὺς ἰχθύας καὶ τὰ ἑρπετά.* (*Οἱ Δίδυμοι — τοὺς Ἰχθύας.*)

<79> *λε'. Περὶ ζῳδίων σημαινόντων τὰ δένδρα καὶ τὰ φυτά.* (*Τὰ δὲ ζῴδια τὰ σημαίνοντα — ὁ δὲ Αἰγόκερως τὰ ὄσπρια.*)

λς'. Περὶ ζῳδίων ὑδατωδῶν καὶ πυρωδῶν ἅπερ ἔχεις [1], *μᾶλλον δὲ περὶ τῶν σημασιῶν τῶν ιβ' τόπων.* (*Ὁ πρῶτος τόπος — δηλωθήσεται.*)

F. 300. <79v> *λζ'. Περὶ ζῳδίων ἐμψύχων καὶ ἀσωμάτων καὶ σωματικῶν, καὶ ἐμψύχων καὶ ἀψύχων καὶ ἀσωμάτων.* (*Τὰ ζῴδια τὰ μεταξὺ τοῦ ὡροσκόπου — καὶ ἔμψυχα.*)

F. 300v. *λη'. Περὶ χρωμάτων ζῳδίων.* (*Τὰ ἀπὸ τοῦ ὡροσκόπου — τὸ δυτικὸν ζοφῶδες.*)

λθ'. Περὶ τῶν ἀναβαινόντων καὶ καταβαινόντων ζῳδίων καὶ μακρῶν καὶ βραχέων. (*Τὰ ἀπὸ τοῦ μεσουρανήματος — εἰσὶν μακρά.*)

μ'. Περὶ αἰτίας πολευόντων καὶ διεπόντων. (*Ἀπένειμαν οἱ ἀρχαῖοι — καὶ ἐπὶ τῶν λοιπῶν ὁμοίως.*)

<80> *μα'. Περὶ διαθέσεως ἀστέρων.* (*Προεδηλώσαμεν τὴν φύσιν τῶν ἀστέρων — ὀνομάζονται ὀλιγόφωνοι* [2].)

F. 301. *μβ'. Περὶ τῶν πρὸς τὸν Ἥλιον συσχηματισμῶν τῶν ἀστέρων* [3]. (*Οἱ ε' ἀστέρες — εἶτα προποδίζουσιν.*)

F. 301v. <80v> *μγ'. Περὶ τοῦ ἐν ποίοις τόποις τοῦ θέματος ἔχουσιν οἱ ἀστέρες δύναμιν.* (*Ἔχουσιν* [4] *οἱ ἀστέρες — ἔτι ἥττονα.*)

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1 *ἅπερ ἔχεις* om. a 2 *ὀλιγόφωτοι* a 3 *τῶν ἀστέρων* in titulo om. a, non in tabula 4 *Ἔχουσι δὲ* a

F. 299. <78> 31. On signs signifying mange and leprosy, and lichen, and itching, and baldness, and sparse hair, and beardlessness (in the table of contents of the book: barrenness). (The signs indicating — concerning nativities.)

32. On signs injurious to the eyes and their degrees. (The signs injurious to the eyes [will be treated] subsequently.) [redacted] Edited in Cat. V, 1, p. 169.

33. On deceptive signs and signs subject to afflictions and anxieties, and furthermore also dark signs. (The deceptive ones — there is [redacted] the gloomy.)

Г. 299. 34. On the zodiac signs signifying birds and four-footed creatures, fish and reptiles. (Gemini — Pisces.) [redacted] the

<79> 35. On the zodiac signs signifying trees and plants. (The zodiac signs that signify — and Capricorn signifies legumes.)

36. On Watery and Fiery Zodiac Signs, which you have ', or rather on the significations of the 12 places. (The first place: it [redacted] will be explained.)

F. 300. <79> [2]37. On Animate and Incorporeal and Corporeal Zodiac Signs, and Animate and Inanimate and Incorporeal. (The zodiac signs between the horoscope [redacted] and animate.)

F. 300v. 38. On the Colors of the Zodiac Signs. (Those from the horoscope [redacted] toward the west are dark.)

39. On the Ascending and Descending Zodiac Signs, and the Long and Short. (Those from the Midheaven [redacted] are long.)

40. On the Cause of Those that Rule and Govern. (The ancients distributed — and [redacted] likewise for the remaining ones.)

<80> 41. On the Disposition of Stars. (We have previously shown the nature of the stars; they are called of faint voice '.)

F. 301. 42. On the Configurations of the Stars in Relation to the Sun— of the stars 3. (The five stars [redacted] then they advance forward.)

F. 301. <80*> 43. On in which Places of the Chart the Stars have Power. The (stars have — still [redacted] lesser.)

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1 which you have: om. a 2 dim-lit ones α 3 of the stars in title om. a, not in the table 4 They have α

<81> μδ'. Περὶ τοῦ πλάτους τῶν ἀστέρων. (Γίνωσκε ὅτι τὸ σῶμα τοῦ Ἡλίου — καὶ τοῦ Ἑρμοῦ ζ'.)

F. 302. με'. Περὶ συνόδων ἀστέρων (in libri tabula.Π. θέματος [1]). (Συνοδεύουσιν δὲ οἱ ἀστέρες — ἔστὶ κακοποιός.)

F. 303. <82> μς'. Περὶ συσχηματισμῶν ἀστέρων. (Οἱ δὲ συσχηματισμοὶ — τὴν ἐρώτησιν).

F. 303v. <82v> μζ'. Περὶ δυνάμεως καὶ ἀδυναμίας ἀστέρων. (Ἐνδυναμοῦται ὁ ἀστὴρ — τὴν ἐνέργειαν αὐτῶν.)

F. 305. <83> μη'. Περὶ ἐμπερισχέσεως. (Ἔστι γὰρ καὶ ἄλλη κάκωσις ἀστέρων — ἡ Σελήνη ἐν τῷ θ' τόπῳ.)

F. 305v. <84> μθ'. Περὶ ἀριθμῶν ἀστέρων. (Ἔχουσι δὲ οἱ ἀστέρες — τὸ δὲ Ἄρεος ιε'.)

ν'. Περὶ ἰδιοτήτων ἀστέρων. (Τοῦ Κρόνου ἡ κρᾶσις — καὶ μοναχοὺς καὶ ἐρημίτας.) — Edetur in appendice.

F. 306. <84v> να'. Περὶ τοῦ Διός. (Ἡ τοῦ Διὸς κρᾶσις — ἐπὶ τὸ χεῖρον.)

F. 306v. <85> νβ'. Περὶ τοῦ Ἄρεος. (Ὁ δὲ τοῦ Ἄρεος ἔστι τῇ κράσει [2] — τοὺς ἀνασκαμένους [3]).

F. 307. <85v> νγ'. Περὶ τοῦ Ἡλίου. (Ἡ τοῦ Ἡλίου κρᾶσις — καὶ κατὰ τῶν ἀδικητῶν.)

<86> νδ'. Περὶ τῆς Ἀφροδίτης. (Ἡ τῆς Ἀφροδίτης κρᾶσις — καὶ τὴν μυρεψικήν.)

F. 307v. νε'. Περὶ τοῦ Ἑρμοῦ. (Ἡ κρᾶσις τοῦ [4] Ἑρμοῦ — καὶ λύπας διὰ τὰ ζῷα.)

F. 308. <86v> νς'. Περὶ τῆς Σελήνης. (Ἡ δὲ Σελήνη ἐστὶ φωστὴρ τῆς νυκτὸς — ὀλιγοκίνητα [5] περὶ τὰ ἀφροδίσια.)

νζ'. Περὶ κλήρων. (Γίνωσκε ὅτι οἱ ἀκριβεῖς κλῆροι — ἀναβιβάζονται κζ' [6].)

<87v> νθ'. Περὶ τοῦ κλήρου [7] τῶν ζ' ἀστέρων. (Ἐπειδήπερ ὁ Ἥλιος — τοῦ δαίμονος, τοῦ κλήρου [8] τῆς τύχης.)

F. 309. <88> νη'. Περὶ τοῦ κλήρου τοῦ Κρόνου. (Ἐπειδὴ δὲ ἔστιν — καὶ ὅτε ἀπαλλαγῇ [9] τῆς φυλακῆς.)

F. 310. ξ'. Περὶ τοῦ κλήρου τοῦ Διώς. (Ἐπειδὴ ὁ Ζεὺς ἔστι σημάντωρ — ἐστὶν ἀγαθόν.)

1 in tabula a non exhibet π. θέματος 2 ἐστι τῇ φύσει a 3 ἀνεσκαμμένους a 4 δὲ τοῦ a 5 ὀλιγοκινήτους a 6 ἀναβιβάζονται ϟζ' a 7 Περὶ τῶν κλήρων a 8 αὐτοῦ τοῦ κλήρου a 9 ἀπαλλαγῶσι a

<81> 44. On the latitude of the stars. (Know that the body of the Sun — and of Hermes 7.)

F. 302. 45. On conjunctions of stars (in the book's table. On the theme *). (The stars are in conjunction — is malefic.)

F. 303. <82> 46. On the configurations of stars. (The configurations — the question.)

F. 303. <82*> Chapter 47. On the power and weakness of stars. (The star strengthens their influence.)

F. 305. <83> Chapter 48. On encirclement. (For there is also another affliction of stars: the Moon in the 9th house.)

F. 305. <84> Chapter 49. On the numbers of stars. (The stars have — and that of Ares: 15.)

Chapter 50. On the properties of stars. (The temperament of — and Saturn: monks and hermits.) To be published in the appendix.

F. 306. <84v> 51. On Jupiter. (The mixture of Jupiter toward the worse.)

F. 306. <85> Chapter 52. On Ares. (That of Ares is in temperament — those who temperament t have been dug up *.)

F. 307. <85> Chapter 53. On the Sun. (The temperament of the Sun — and against the wrongdoers.)

54. On Venus. (The mixture of Venus and also the perfume-making art.)

F. 307. 55. On Hermes. (The mixture of Hermes — all things on account of and resol living creatures.)

F. 308. 56. On the Moon. (The Moon is the luminary of the night — sluggish in matters of love.)

57. On lots. (Know that the precise lots — are raised 21 2.)

59. On the lot of the 7 stars. (Since the Sun — of the daimon, of the lot of fortune.)

F. 309. 58. On the lot of Saturn. (Since there is also a time when one is released from imprisonment.)

F. 310. 60. On the lot of Zeus. (Since Zeus is the significator — it is good.)

1 in the table a does not present π. of the theme 2 is by nature α
3 ανεσκαμμένους a 4 but of α 5 slow-moving 2 O ana-
45 are loaded a 7 On the Lots α 8 of his lot k
9 instead of 2

ξα'. Περὶ τοῦ κλήρου τοῦ Ἄρεος. (*Ἐπειδὴ ὁ Ἄρης σημαίνει — καὶ τὰς ἀπάτας.*)
ξβ'. Περὶ τοῦ κλήρου τῆς Ἀφροδίτης. (*Ἐπειδὴ δέ ἐστιν ἡ Ἀφροδίτη — καὶ τὰς εὐωδίας.*)
<88v> *ξγ'. Περὶ τοῦ κλήρου τοῦ Ἑρμοῦ.* (*Ὁ δὲ κλῆρος τοῦ Ἑρμοῦ — τῶν ἀστρονομικῶν.*)
F. 310v. *ξδ'. Περὶ τοῦ κλήρου τῆς Σελήνης.* (*Ὁ δὲ κλῆρος τῆς Σελήνης — ἐκεῖ ἐστιν ὁ κλῆρος αὐτῆς.*)
ξε'. Τοῦ Ἀπομά<σαρ> περὶ τῶν κλήρων τῶν ιβ' τόπων. (*Ὁ ὡροσκόπος ἔχει κλήρους γ' — κακῶς δὲ τὸ ἀνάπαλιν.*) — Edetur in appendice.
<92v> *ξς'. Περὶ τῶν κλήρων*[1] *μὴ ἀναφερομένων μήτε εἰς τοὺς ζ' πλανήτας μήτε εἰς τοὺς ιβ' τόπους.* (*Πρῶτος κλῆρος ἔστι τοῦ ἀφέτου — κακῶς δὲ ψευδεῖς.*) — Edetur in appendice.
F. 316. <93> *ξζ'. Περὶ ἀγορᾶς δούλων.* (*Σελήνης ἐν Κριῷ οὔσης — κακὰ τοῖς δεσπόταις βουλεύονται.*)
ξη'. Περὶ ἀποδημίας. (*Σελήνη ἐν Κριῷ πάνυ ἀγαθὸν — καὶ κυνηγήσια.*)

F. 316v. *Τέλος τῶν ἀποτελεσματικῶν μυστηρίων*[2] *τοῦ Ἀπομάσαρ.*
<93v> *Τάδε ἐστὶν ἐν τῇδε τῇ ἀποτελεσματικῇ βίβλῳ τοῦ Πάλχου*[3].
F. 319. <94v> *α'. Περὶ τῶν ιβ' ζῳδίων, καὶ τῶν δ' καιρῶν.* (*Δέον τιθέναι τὰ ἀπὸ τοῦ Ἄδαμ*[4] : cf. *Cat. codd. astr.* V, 1, p. 172. — usque ad verba *ἀφ' ἧς ἂν ἡ γῆ πρῶτον ὑπὸ τῶν ὄκ* — ubi nullo intervallo nulloque discrimine *ἐπιβλέπον τὸν Ἄρη, λέγε σφαγ* , quae iam sunt capitis *γ'*. Cuius *γ'* capitis pars prior desinit in haec verba : *εἰ δὲ ἐν στερεοῖς ἐν ἔτεσιν.* Sequitur *Ἄλλως.* (*Ἴδε τὸν ὡροσκόπον — ἢ τὸ ἔτος λέγουσιν.* — F. 320 l. 7 in marg. : *λείπει ἀπὸ τοῦ σημείου τινὰ στιχ. φύλλα.*)
Deest in textu caput *β'*[5] et capitis *γ'* pars quaedam ; libri tabula de capp. *β'* et *γ'* haec exhibet :

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1 *κλήρων τῶν* a 2 *μ. τῆς ἐπιστήμης τοῦ ἀπομάσαρος* a 3 *Τάδε — Πάλχου* S, *πίναξ τῆς ἀποτελεσματικῆς βίβλου τοῦ πάλχ* a 4 a expl. *ἔσται δὲ τὰ βοσκήματα ἔννοσα...* 5 caput *β'* exhibet a : inc. : *Σκόπει τὴν ἐαρινὴν τροπὴν* — expl. : *ποιοῦσιν.*

61. On the Lot of Ares. (Since Ares signifies [illegible] nes [illegible] and deceits.)

62. On the Lot of Venus. (Since it is also [associated with] Venus [illegible] fragrances.)

<88>v 63. On the Lot of Hermes. (The lot of the [illegible] of Hermes [illegible] astronomers.)

F. 310. 64. On the Lot of the Moon. (The lot of the Moon is [illegible] of the Moon [illegible] there, its lot is there.)

65. Of Apomasar on the Lots of the 12 Houses. (The ascendant has 3 lots [illegible] but badly the [illegible] conversely.) [illegible] Will be published in the appendix.

<92"> 66. On the Lots not referred either to the 7 planets or to the 12 houses. (The first lot is of the [illegible] apheta, but badly false.) - Edetur in [illegible] appendix.

F. 316. <93> 67. On the Purchase of Slaves. (When the Moon is in Aries, they plot evil against their masters.)

68. On Travel Abroad. (The Moon in Aries is very favorable, and [illegible] good for hunting.)

F. 316v. End [illegible] of the astrological mysteries [illegible] of the: of the [illegible] of Apomasar.

<93>v The following are contained in this [illegible] astrological book of Pachus.

F. 319. <94> 1. On the 12 Zodiac Signs and the 4 Seasons. (It is necessary to place those from Adam *: cf. Cat. codd. astr. V, I, p. 172. up to the words ἀφ' ἧς ἂν ἡ γῆ πρῶτον ὑπὸ τῶν ὄχubi nullo intervallo nulloque discrimine ἐπιβλέπ[illegible]ν τὸν Αρη, λέγε σφαγ, which already belong to chapter 3. The first part of this chapter 3 ends with the words: εἰ δὲ ἐν στερεοῖς ἐν ἔτεσιν. There follows "Otherwise. (Consider the horoscope — or they call it the year. F. 320 l. 7 in margin: some lines and pages are missing from the [illegible] sign.)

Chapter 2 and a certain part of chapter 3 are absent from the text: the book's table of contents presents the following regarding chapters 2 and 3:

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1 of the lots [illegible] of the 1st [illegible] 2 μ. the science of Apomasar α [illegible]

3 The following [illegible] Palchos 5, table of the apotelesmatic book of Palchos α

4 a expl. and the livestock will be diseased... 5 chapter β' exhibits a : inc. : Observe the vernal equinox exp[illegible]: they produce.

<96v> β'. περὶ τρόπων ἀέρων. — Cf. *Cat.* VIII, I, 105 (10, f. 139 cap. τνε') ; editum ibid. p. 261.
<97> γ'. Περὶ τροπῶν [1] τῶν δ' καιρῶν.
<98> δ'. Ἐὰν ἐρωτηθῇς παρά τινος, τί γίνεται αὐτῷ, ἀγαθὸν ἢ κακόν. (Ἴδε ἀκριβῶς τὴν μεσουρανοῦσαν μοῖραν — τοῖς ἐμφανέσι προσώποις.)

F. 321. <98v> ε'. Περὶ φάσεων καὶ ἀγγελιῶν. (Περὶ δὲ φάσεων καὶ ἀγγελιῶν οὕτω σκόπει — εἰς γνῶσιν ἐλθεῖν.)
<99> ς'. Περὶ καταρχῶν. (Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν πολεύοντα — μὴ ὑπὲρ γῆν.)— Edit *Cat.* V, III, p.126.

F. 322. <99v> ζ'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ κλήρου τῆς Τύχης τὸν πυνθανόμενον περὶ τίνος θέλει ἐρωτᾶν. (Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν κλῆρον τῆς Τύχης — πρόσωπον Δ ω ρ ο θ έ ο υ.) — Edetur in appendice.

F. 322v. <100> η'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ ὁριοκράτωρος τοῦ Ἡλίου καὶ τοῦ προσώπου αὐτοῦ περὶ τίνος (in libri tabula τὸν πυνθανόμενον περὶ τίνος [2]) θέλει ἐρωτᾶν. (Σκόπει τὸν ὁριοκράτορα τοῦ Ἡλίου — τὴν τροπὴν δείξει.) — Cf. *Cat.* VIII, I, 105 (10, f. 137v).

F. 323. θ'. Πῶς δεῖ εἰδέναι ἀνθρώπου ἡ γέννησις ἢ τέρατός ἐστιν. (Πότερόν ποτε ἀνθρώπινόν ἐστι τὸ γεννηθὲν — ἢ τετράπουν σημαίνει.)
<100v>. ι'.Πῶς δεῖ εἰδέναι ἀλόγων γεννήσεων καταρχῶν [3] (in libri tabula καταρχάς). (Ἐὰν ὁ τοῦ κλήρου τῆς Τύχης κύριος — μετὰ ἀνθρώπων διαιτώμενα.)

F. 323v. ια'. Περὶ προαιρέσεως τοῦ ἐρωτῶντος καὶ εἰ ὠφέλιμος. (Ὅταν τις πρός σε ἐρωτῶν ἐλθῇ — μάχας σημαίνουσιν.)
<101> ιβ'. Περὶ τῆς γεννήσεως πότερον ζῶντος ἐστὶν ἢ τεθνεῶτος. (Ἐν ᾗ σκέπτῃ ὡροσκόπος [4] τὴν γέννησιν — κατὰ συμπαρουσίαν)

F. 324. ιγ'. Ἐὰν ἔλθῃ ἡ ἀκοὴ περὶ ἀνθρώπου ἀποθανόντος. (Ἐὰν θέλῃς γνῶναι ζῇ [5] ἢ τελευτᾷ — ἐπὶ τῆς Σελήνης, ἐὰν θέλῃς.)
ιδ'. Περὶ τοῦ γνῶναι τί γέγραπται ἐν τῇ διδομένῃ ἐπι-

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1 περὶ τροπῆς a. Caput γ' exhibet a ; inc. Εἰ βούλει γνῶναι — expl. ἐν ἔτεσιν, et sequitur ἄλλως. (Ἴδε τὸν ὡροσκόπον — τὸ ἔτος λέγουσιν.) 2 τὸν - τινὸς in tabula non exhibet a 3 καταρχὴν a 4 ὥρα a 5 ἢ ζῇ a

<96> β'. on the types of winds. Cf. Cat. VIII, 1, 105 (10, f. 139 cap. τνε'); edited ibid. p. 261.

<97> 3. Concerning Turning Points of the 4 seasons.

<98> 4. If you are asked by someone what will happen to them, good or evil. (Look carefully at the degree of the Midheaven hour [redacted] to the visible persons.)

F.321. <98> 5. On Appearances and Messages. (Concerning appearances and messages, examine thus — [redacted] arrive at knowledge.)

<99> 6. On Inceptions. (For each inception, take the one who governs — not above the earth.) Edit Cal. V, 1111,, p.126. F. 322. <99> 7. On knowing from the Lot of Fortune what the inquirer wishes to ask about. (For each inception, take the Lot of Fortune — the person of Dorotheus.) Will be published in the appendix.

F. 322. <100> 8. On knowing from the term-ruler of the Sun and its face concerning what (in the book's table the inquirer wishes to ask about *). (Examine the term-ruler of the Sun [redacted] will show the turning point.) — Cf. Cat. VIII, 1, 105 (10, f. 137v).

F. 323. 9. How one must know whether a person's birth is human or monstrous. (Whether what is born is ever human — or signifies a four-footed [redacted] creature.)

<100>. 10. How one must know the inceptions of the births of irrational animals (in the book's table: inceptions). (If the lord of the Lot of Fortune — living among humans.)

F. 323. 11. On the intention of the querent and whether it is beneficial. (When someone comes to you asking — they signify conflicts.)

<101> 12. On the nativity, whether it belongs to a living person or a deceased one. (In which you examine the horoscope of the nativity [redacted] according to co-presence)

F. 324. 13. If news comes about a man who has died. (If you wish to know whether he lives or dies, consult the Moon, if you wish.)

14. On knowing what is written in the given letter—

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1 concerning the turning point a. Chapter 3 is presented in a; beginning: If you [redacted] wish to know, ending: in years, and there follows "otherwise," (See the horoscope — they call it the year.) 2 the — of someone is not presented in the table a 3 inception e 4 hour [redacted] 5th, 7th, 1st

στολῇ. (*Ἐὰν θέλῃς γνῶναι τὴν ἐπιδοθεῖσαν*[1] *ἐπιστολὴν, — ὁ ἀποστελλόμενος.*) — Cf. *Cat.* II, 52 (7, f. 191).

F. 324v. <101v> *ιε'. Περὶ τῶν κατ' εἶδος ἐκ τῶν*[2] *ἀστέρων φύσεως καὶ πότε χρησόμεθα τῇ τοῦ Κρόνου βοηθείᾳ.* (*Σκέπτου τὸν κύριον τῆς ζητουμένης πράξεως — ἃς ἔχεις ὄπισθεν εἰρημένας.*)

F. 325v. <102> *ις'. Περὶ δικαστηρίου.* (*Ὁ ὡροσκόπος δηλοῖ τὸν κατήγορον — τοιαύτας τινάς.*)

F. 326v. <103> *ιζ'. Περὶ ἀπωλείας πράγματος κατὰ Ἐρασίστρατον εὑρεῖν τὸν κλέπτην καὶ τὸ ἀπολλόμενον, καὶ ποῦ κεῖται.* (*Ἀπὸ τῶν κέντρων — τὸν κλέπτην μεμηνᾶσθαι λέγε.*) — Editum *Cat. codd. astr.* I, p. 94.

F. 328. <104> *ιη'. Τιμαίου Πραξίδου περὶ δραπετῶν καὶ κλεπτῶν.* (*Ὁ τοῦ Διὸς ἀστὴρ — εὑρίσκουσιν.*) — Editum *Cat. codd. astr.* I, p. 97.

F. 329v. <105> *ιθ'. Περὶ καταρχῶν Σεραπίωνος.* (*Ἐπὶ πασῶν — γενήσεται.*) — Editum *Cat. codd. astr.* I, p. 99.
<105v> *κ'. Περὶ πρακτικῶν καὶ ἀπράκτων ἡμερῶν.* (*Ἐν ᾧ ἂν ζῳδίῳ τις γεννηθῇ — παρασκευάζει καὶ ὑγιεστέραν.*) — Cf. *Cat.* VIII, 1, 33 (4, f. 71).

F. 330. *κα'. Περὶ ἐμπράκτων καὶ ἀπράκτων ὡρῶν.* (*Ὧραι δὲ ἔμπρακτοί εἰσιν — τὰ αὐτὰ σημεῖα.*) — Cf. ibid. cap. *κβ'*.
κβ'. Περὶ μηνῶν. (*Μῆνες δέ εἰσιν ἀσύμφοροι — ἔμπρακτοί εἰσι οἱ μῆνες.*)
κγ'. Περὶ ἀέρων (titulum hunc exhibet libri tabula[3]). (*Ἐν μὲν τῷ ἡμισφαιρίῳ — ὁ δὲ τοῦ Ἑρμοῦ τοῖς παισίν.*)

F. 330v. <106> *κδ'. Περὶ τοῦ κολάζεσθαι.* (*Τῆς Σελήνης οὔσης ἐν Κριῷ — ὡροσκοπούντων ἀστέρων*[4].)
κε'. Περὶ τοῦ ποῦ εὑρεθῆναι τὸ ἀπολλόμενον ἢ ὁ κλέπτης. (*Ἐὰν εἰς Κρόνου*[5] *ζῴδιον — τοῦ Ἑρμοῦ ἐν πόλει.*)

F. 331. *κς'. Περὶ δραπετευόντων.* (*Ὁ ὡροσκόπος ἐστὶν ὁ δραπετεύων — ποδῶν ἢ τοῦ στήθους.*)

F. 331v. <107> *κζ'. Περὶ συμπτώσεως οἰκιῶν.* (*Ἐὰν ὁ τοῦ Κρόνου ἐκ ζῳδίου — συμπτώσεις γίνονται.*)
κη'. Περὶ ἐμπυρισμῶν. (*Ἐμπυρισμοὶ δὲ γίνονται — ὁ ἐμπυρισμὸς ἔσται*[6].)

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1 *ἐπιδοθεῖσαν σοι* a 2 *ἐκ τῆς τῶν ἀστέρων* a 3 titulum exhibet a in textu 4 *τῶν ἀστέρων* a 5 *ἐν Κρόνου* a 6 *ὁ ἐμπρησμὸς ἔσται* a

dispatch. (If you wish to know the one delivered the letter, the one being sent.) Cf. *Cat.* II, 52 (7, f. 191).

F. 324. <1017> 15. On the specific natures of the stars and when we shall make use of the aid of Saturn. (Consider the lord of the sought matter, those which you have mentioned previously.) as stated.)

F. 325. <102> 16. On the law court. (The horoscope indicates the accuser, the accuser of such a kind.)

F. 326. <103> 17. On the loss of property, according to Erasistratos, to find the thief and the lost thing, and where it lies. (From the and where it lies. (From the angles angles, say that they are mad.) Edited in Cat. codd. astr. I, p. 94.

F. 328. <104> 18. Timaios Praxidos on fugitives and thieves. (The star of Zeus — they find.) — Edited in Cat. codd. astr. I, p. 97.

F. 329. <105> 19. On elections by Serapion. (In all cases — it will come to pass.) Edited in Cat. codd. astr. I, p. 99.

<105> 20. On Favorable and Unfavorable Days. (In whatever zodiac sign one is born — it also promotes better health.) Cf. Cat. VIII, 1, 33 (4, f. 71).

F. 330. XXI. On Active and Inactive Hours. (The active hours are the same signs.) Cf. ibid. cap. XXII.

XXII. On Months. (The inauspicious months are — the months are active.)

XXIII. On Weather (this title is given in the table of contents of the book *). (In one hemisphere — but that of Hermes for children.) F. 330. <106> XXIV. On Punishment. (When the Moon is in Aries in Aries with 4 stars on the horoscope.)

XXV. On where to find the lost thing or the thief. (If in the sign of Saturn • of Hermes in the city.)

F. 331. XXVI. On Runaways. (The horoscope is the run away of the feet or the chest.)

F. 331. <107> 27. On the Collapse of Houses. (If Saturn's [star] from a zodiac sign — collapses occur.)

28. On Conflagrations. (Conflagrations occur — the conflagration will be.)

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1 the one delivered to you α 2 from the [science] of the stars 2 3 title exhibits a in the text 4 of the stars 2 5 in Saturn's [house] 2 66 the fire will be 2

κθ'. Περὶ μετοικισμῶν. (Ἐν Κριῷ μετοικίζεσθαι συμφέρει — τρανότερον[1] *γέγραπται.)*

F. 332. *λ'. Περὶ πυρεσσόντων*[2] *πῶς δεῖ τὰς ἡμέρας ἐπιλογίζεσθαι*[3] (in libri tabula *συλλογίζεσθαι*). *(Ἐὰν μὲν οὖν*[4] *ἡ Σελήνη — τοῦ ἀστέρος δυνάμεως.)*

F. 332v. <107v> *λα'. Καταρχὴ ὅτε εἰσῆλθεν Θεόδωρος αὐγουστάλιος ἐν Ἀλεξανδρείᾳ. (Οὗτος καλῶς ἄρξας — ὡροσκοποῦντος.)* — Editum *Cat. codd. astr.* I, p. 100.

λβ'. Περὶ τῶν σημασιῶν τοῦ πολεύοντος καὶ τοῦ διέποντος. (Αἱ μὲν οὖν σημασίαι τοῦ στῆναι — ταχεῖς ἀλαζονικωτέρους.)

F. 333. <108> *λγ'. Περὶ συναλλαγῶν πρὸς γυναῖκας Σ ε ρ α π ί ω ν ο ς. (Παρατηρεῖν δεήσει τὴν Σελήνην — γεγραμμένα εὑρήσῃς.)* — Editum *Cat. codd. astr.* V, 1, p. 179.

F. 333v. <108v> *λδ'. Περὶ ἀποδημίας. (Ἐν ταῖς ἀποδημίαις μετὰ τὴν τῶν ζῳδίων ἐπίκρισιν — τῶν ἀπορροιῶν.)*

F. 334. *λε'. Ἄλλη σκέψις περὶ ἀποδημίας. (Ἐὰν θέλῃ τις ἀποδημῆσαι — ζημίας ποιεῖ.)*

λς'. Πόσον χρόνον ποιεῖ ὁ ἀπόδημος ἐν τῇ πρώτῃ ἀποδημίᾳ. (Σκέπτου τὸν Ἥλιον καὶ τὰ τετράγωνα — ἢ ποταμῶν.)

F. 335. <109v> *λζ'. Ἄλλος τρόπος ζητήσεως πότε ἐπανελεύσεται. (Ἀπὸ τῆς μοίρας τῆς σεληνιακῆς*[5] *— τῆς Σελήνης.)*

λη'. Περὶ δρασμοῦ. Σ ε ρ α π ί ω ν ο ς. (Ἐπὰν τῆς Σελήνης — ἡ καταρχή.) — Editum *Cat. codd. astr.* I, p. 101.

λθ'. Τοῦ αὐτοῦ περὶ συνοχῶν καὶ κατακλίσεων. (Τὴν Σελήνην καὶ τὸν ὡροσκόπον — διέγραψα[6]*.)* — Editum *Cat. codd. astr.*, I, p. 105.

F. 335v. <110> *μ'. Τοῦ αὐτοῦ περὶ πάσης κοινωνίας. (Δεήσει τὰς ἐπικοίνους κοινωνίας — προκειμένη ἀγωγή.)* — Editum *Cat. codd. astr.* V, 1, p. 180.

F. 336. *μα'. Περὶ σποράς* (in libri tabula *περὶ ἐὰν ἐρωτηθῆς π. σποράς κτλ.*), *ἢ ἱματίου, ἢ θανάτου, ἢ φυλακῆς, ἢ δούλου*

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1 *τρανώτερον* a 2 *πυρέσσοντας* S 3 *ἐπιλογίζεσθαι* S, *καταλογίζεσθαι* a 4 *μὲν οὖν* om. a 5 *ἀπὸ τῆς σεληνιακῆς μοίρας* a 6 in marg. a : *Ἐὰν κατὰ τὴν ὥραν τῆς κατακλίσεως — τῶν σχημάτων λαβόντες*

29'. On relocations. (It is beneficial to relocate when [the Moon is] in Aries [illegible] it is written more clearly.)

F. 332. λ'. On those with fever: how one must reckon the days (in the table of the book: συλλογίζεσθαι). (If then the Moon of the star's power.)

F. 332. <107> λα'. Inception when Theodoros Augustalis entered Alexandria. (He having ruled well.) - [illegible] ascending Edited Cat. codd. astr. I, p. 100.

λβ'. On the significations of the one at war and the one administering. (The significations then of standing still... more [illegible] swift, boastful—sluggish.)

F. 333. <108> λγ'. On transactions with women, by Serapion. (It will be necessary to observe the Moon — things written in the use.) - Edited Cat. codd. astr. V, 1, p. 179.

F. 333. <108> λδ'. On travel abroad. (In journeys abroad, after the judgment of the zodiac signs of the separations.) F. 334. λε'. Another consideration on travel abroad. (If someone wishes to travel abroad [illegible] to travel abroad [illegible] causes losses.)

36. How long the traveler stays during the first journey. (Consider the Sun and the squares of our [luminaries].) [illegible] or riv-

F. 335. <109> 37. Another method of inquiry as to when he will return. (From the degree of the lunar [position] [illegible] of the Moon.)

38. On flight. Of Serapion. (When of the Moon the [illegible] the inception.) [illegible] Edited in Cat. codd. astr. I, p. 101.

39. By the same author, on imprisonments and confinements. (The Moon and the ascendant [illegible] I have crossed out.) [illegible] Edited *Cat. codd. astr.*, I, p. 105.

F. 335. <110> 40. By the same author, on every kind of partnership. (One will need the common partnerships [illegible] the proceeding at hand.) - Edi-You cat. code. Weapon. V, 1, p. 180.

F. 336. 41. On sowing (in the book's table: on if you are asked about sowing, etc.), or of a garment, or of death, or of prison, or of a slave

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1 more tragically α 2 those with fever [illegible] 3 to reckon in addition 5, to reckon a 4 therefore om. a 5 from the lunar 2 degrees 6 in marg. a: If at the hour of lying down [illegible] having taken the aspects

τινὸς οἰκτροῦ μὴ ἔχοντος ῥίζαν [1]. (*Βλέπε τὸν Κρόνον ἐν ποίῳ ζῳδίῳ — τὰ ζῴδια ἡμέραι εἰσί.*) — Cf. *Cat.* VIII, 1, 96 (10, f. 98ᵛ cap. *σνς'*).

F. 336ᵛ. <110ᵛ> *μβ'. Περὶ ἐξουσίας ὑψώματος ξενιτείας ἀγαθοῦ πότε συμβῆναι* [2] (in libri tabula *συμβαίη*) *καὶ καταντᾷ* (in l. tab. *καταντᾶν* [3]), *εἰ θέλῃς* [4] *γνῶναι.* (*Βλέπε τὸν Δία — τότε γίνεται.*)

μγ'. Περὶ πολέμου προσδοκωμένου ἢ κακοῦ, πότε γίνεται. (*Σκόπει τὸν Ἄρη καὶ ἐὰν εὕροις — γενήσεται ὁ πόλεμος.*) — Cf. *Cat.* II, 26 (6, f. 76ᵛ).

μδ'. Περὶ ἐξουσιαστοῦ ἢ ὑπουργοῦ νεωστὶ ἐχειρισθέντα (in libri tabula *ἐγχειρισθέντος*) [5] *πόσα ἔτη, ἢ μῆνας διαμένει.* (*Σκόπει τὴν Σελήνην καὶ τὸν Ἄρην — ἐξ αὐτῆς.*) — Cf. VIII, 1, 120 13, cap. *λβ'*.

<111> *με'. Περὶ ἀνθρώπου βουλομένου εἰσελθεῖν εἰς βασιλέα ἢ ἐξουσιαστοῦ* (sic) [6], *εἰδέναι ἐὰν πληροῖ τὰς ὑποσχέσεις ἃς συντάσσεται* (libri tabula addit *ἢ οὔ* [7]). (*Βλέπε ὅταν εἰσέρχεται πρὸς αὐτὸν — ἀλλὰ ἀπατᾷ σε.*)

F. 337. *μς'. Περὶ ἐξουσιῶν, καὶ ἐὰν βούλῃ γνῶναι εἰ νικᾷ ἢ νικᾶται.* (*Βλέπε τὸν Ἥλιον — ἔτος ἐκεῖνο.*) — Cf. *Cat.* VIII, 1, 120 (13, cap. *λδ'*).

μζ'. Ἐὰν καταλάβῃς γῆν καὶ θέλῃς κατοικῆσαι αὐτόθι, ἢ καταντῆσαι [8] *ἐν αὐτῇ καλὸν ἢ κακόν.* (*Ὅταν καταλάβῃς ἐκεῖ — τὸ αὔταρκες.*) — Cf. *Cat.* IV, 13 (4, f. 68ᵛ).

μη'. Περὶ ἀκοῆς εἰ ἀληθὴς καὶ ὅτε θέλεις γνῶναι τίς ἐστιν ἡ ἀκοὴ ἐκείνη. (*Βλέπε τὴν Σελήνην καὶ ἐάν ἐστιν — πολεμοῦντες ἰσχυρῶς ἐτράπησαν.*) — Cf. ibid. f. 60.

F. 337ᵛ. <111ᵛ> *μθ'. Περὶ ὁδοιπορίας* [9] *ἐὰν ἀπαίρῃ ἢ οὔ.* (*Ἐὰν δ' ἐρωτᾷ τις — τροπικὸν ἀπαίρῃ.*)

ν'. Ἐὰν ἐρωτηθῇς περὶ ἀποδήμου τινὸς ἐὰν ὑποστρέψει ἢ οὔ, ζῇ ἢ τελευτᾷ· καὶ πόσας ἡμέρας ἢ μῆνας ποιεῖ ἐκεῖ. (*Σκόπει τὸν ὡροσκόπον — ἢ ἐν τῇ ὁδῷ.*)

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1 Titulum exhibet a : *Ἐὰν ἐρωτηθῇς περὶ σπορᾶς κτλ.* 2 *συμβαίνῃ* a, et i tabula 3 *καταντᾷ* in tabula a 4 *θέλεις* a in tabula τ

5 *ἐγχειρισθεν* a in titulo 6 *ἐξουσιαστὴν καὶ* a et in tabula 7 *συντάσσεται ἢ οὔ* in titulo a 8 *καταντᾷ σοι* a et in tabula 9 *ὁδοιπόρου* a, sed in tabula *ὁδοιπορίας*

of someone pitiable who has no root'. (See Saturn in which zodiac sign the zodiac days are.) Cf. Cal. VIII; 1, 96 (10, f. 98v cap. sns').

F. 336. <110v> 42nd. Concerning authority, exaltation, sojourning in a foreign land, and when good fortune is to occur (in the book's table: may occur) and arrives (in the book's table: to arrive*), if you wish* to know. (See Jupiter — then it comes to pass.)

43rd. Concerning an expected war or evil, when it occurs. (Consider Mars and if you find it; the war will take place.) — Cf. Cal. II, 26 (6, f. 763). 44th.

Concerning a ruler or official newly appointed (in the book's table: entrusted*), how many years or months he continues. (Consider the Moon and Mars — from it.) Cf. — VIII, 1, 120 13, cap. 32nd.

<111> 45th. Concerning a man wishing to approach a king or a ruler (sic), to know whether he fulfills the promises he undertakes (the book's table adds: or not?). (See when he comes to him — but he deceives you.) F. 337. 46th.

Concerning authorities, and if you wish to know whether he conquers or is conquered. (See the sun for that year.) Cf. Cal. VIII, 1, 120 (13, cap. λδ').

47. If you arrive in a land and wish to settle there, or whether arriving there will be good or bad. (When you find there what is sufficient.) - Cf. Cal. IV, 13 (4, f. 68v).

48. On a report, whether it is true, and when you wish to know what that report is. (Look at the Moon and if it is — fighting vigorously they were put to flight.) Cf. ibid. f. 60.

F. 337. <111"> mth'. On a journey, whether one will depart or not. (If someone asks it is a cardinal sign, he will depart.)

50. If you are asked about someone abroad, whether he will return or not, whether he is alive or has died; and how many days or months he has been there. (Consider the ascendant — or on the road.)

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1 The title is given by a: If you are asked about sowing, etc. 2 συμβαίνῃ a, and in table i 3 καταντᾷ in table a 4 θέλεις a in table 3 καταντᾷ in table a 4 θέλεις a in table

5 ἐγηρισθεν a in titulontassatseita ἢ οδ in titulo ανρου a, sed in tabula οδοιποριαςηCoD.

6 ἐξουσιαστὴν καὶ a and in table 8 καταντᾷ σοι a and in table

7 συ- O traveler

F. 338. *να'. Ἐὰν ἐρωτηθῇς περὶ ὑποθέσεως καὶ θέλεις γνῶναι πότε γίνεται. (Σκόπει τὸν Ἥλιον — ἐν τῷ μάρτυρι.)* <112> *νβ'. Περὶ ἱματίων ἐὰν ἐρωτηθῇς* [1] (in libri tabula *ἐρωτᾷ σε* [2]) *περὶ αὐτῶν. (Ὅτε θέλεις εἰδέναι — τῶν κιτρίνων.)*

F. 338ᵛ. *νγ'. Περὶ τοῦ γνῶναι τί τὸ ἐν τῇ χειρὶ κρατούμενον ἀπὸ τοῦ* [3] (in libri tabula *τῆς*) *ψήφου τῶν ἀστέρων* [4].
νδ'.(Titulum exhibet libri tabula) *Περὶ ἑκάστου ἀστέρος, ἣν χροιὰν καὶ ὄσφρησιν κέκτηται, διότι ἕκαστος αὐτῶν ἰδίας* [5] *ἔχει καὶ ἐνήλλακται* [6] — Editum *Cat. codd. astr.* V, 1, p. 180.

F. 339ᵛ. <113ᵛ> *νε'. Ἐὰν ἐρωτήσῃ σέ τις ποῦ ἐκοιμήθη καὶ θέλῃς γνῶναι τί εἰργάσατο ἐκεῖ, καλὸν* [7] *ἢ φαῦλον. (Σκόπει Ἀφροδίτην καὶ ἐὰν τύχῃ — διὰ τάχους ἀνυσθήσεται.)*

F. 340. <114> *νς'. Περὶ φαρμάκων συνθέσεως. (Πρὸς τὰ κεφαλικὰ πάντα — ξύλον κόπτε* [8].)

F. 340ᵛ. *νζ'. Περὶ καταρχῆς πλοίου. (Ἐξῆλθέ τις — ἔληξεν.)* — Editum *Cat. codd. astr.* I, p. 102.
<114ᵛ> *νη'. Ἐρώτησις περὶ καταρχῆς φόβου* [9] *πλοίου ἐν Ἀθήναις. (Ἔτους Διοκλητιανοῦ — ἀφορμὰς εὐλόγους οὐκ ὀλίγας.)* — Editum *Cat. codd. astr.* I, p. 103.

F. 341. *νθ'. Ἄλλη ἐρώτησις ἐν Σμύρνῃ περὶ φόβου πλοίου· προσεδοκείτω* [10] *γὰρ πρὸ πολλοῦ ἐληλυθῆναι ἐξ Ἀλεξανδρείας καὶ οὐκ ἐλήλυθεν. (Ἔτους Διοκλητιανοῦ* — expl. ff. 341ᵛ l. 14.) — Editum *Cat. codd. astr.* I, p. 103 [11].

In *Scorial.*, f. 341ᵛ, l. 14 est lacuna (vacant ll. 2), et in marg. *λείπ. φύλλ γ'.* — Lacunam excipiunt haec verba ; *εἰ δὲ μὴ κατακριθήσεται, ἐὰν μὴ ᾖ τῷ πανσελήνῳ ἐν τῇ γεννήσει — ἢ μαρτυροῦντες κατακρίνουσιν*, quae ex-

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1 *ἐρω* a 2 in tabula *ἐρωτᾶσαι* a 3 *ἀπὸ τῆς* et in titulo a 4 in a inc. : *Ἐπιθεώρει τὸν ὡροσκόπον* — expl. *τῶν γινομένων ἐξ αὐτῶν* 5 *ἰδίαν ἔχει* a, et in tabula 6 a inc., *Ἐν ἑπτὰ χροίαις καὶ γενεαῖς* — expl. *τοῖς κλίμασιν* 7 *πότερον καλὸν* in titulo a, *καλὸν* in tabula 8 *ξύλα κόπτε* a 9 *καταρχῆς περὶ φόβου* a et in tabula 10 *προσεδοκᾶτο* a et in tabula 11 in a explicit F. 115 *καὶ τὴν ὑγείαν.*

F. 338. να'. If you are asked about a matter and wish to know when it will come to pass. (Consider the Sun [redacted] in the witness.)

<112> νβ'. Concerning garments, if you are asked 1 (in the book's table: asks you 1) about them. (When you wish to know — of the [redacted]ellow ones.)

F. 338. νγ'. On knowing what is held in the hand, from the s (in the book's table: of the) calculation of the stars 4.

54. (The title is given in the table of contents of the book) On each star, what color and scent it possesses, because each of them has its own properties and they differ. Published in Cal. codd. astr. V, I, p. 180.

F. 339. <113"> 55. If someone asks you where he slept and you wish to know what he did there, whether good or bad. (Look at Venus and if it happens to be well-[redacted]ced it will be accomplished quickly.)

F. 340. <114> 56. On the composition of medicines. (For ailments of the head cut every pie[redacted] of wood.)

F. 340. 57. On the inception of a voyage. (Someone departed [redacted] it ended.) - Published in Cat. codd. astr. 1, p. 102.

<114"> 58. A question concerning the inception of a fear of a ship in in Athens. (In the year of Diocletian [redacted] reasonable grounds not a few.) — [redacted]ublished in Cat. codd. astr. I, p. 103.

F. 341. 59. Another question in Smyrna concerning fear about a ship that was expected, for it had been anticipated to have arrived long before from Alexandria and had not arrived. (In the year of Diocletian— expl. ff. 3417 1. 14.) — Editum Cat. codd. astr. I, p. 103 11,

In Scorial., f. 341, 1. 14 there is a lacuna (2 lines blank), and in the margin λείπ. φύλλο γ'. - The lacuna is followed by these words: εἰ δὲ μὴ κατακριθήσεται, ἐὰν μὴ ᾖ τῷ πανσελήνῳ ἐν τῇ γεννήσει ἢ μαρτυροῦντες κατακρίνουσιν, which ex-

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1 έρω α2 in the table έρωτᾶσαι 3 ἀπὸ τῆς and in the heading a
4 in a inc. : Επιθεώρει τὸν ὡροσκόπον — expl. τῶν γινομένων ἐξ αὐ-
τῶν 5 ἰδίαν ἔχει a, and in the table 6 a inc., In seven colors and
generations — expl. to the climates whether it is good in the heading a, and
To th[redacted] on the board 8 cut wood a The beginning concerning fear a and
on the board 10 προσεδοκάτο a and in tabula 11 in a explicit F.
115 and good health.

trema verba cap. ξε′ sunt. Libri tabula hos titulos exhibet [1] :

<116>ξα′. *Περὶ πολέμου. ἄλλη σκέψις.* — Editum *Cat. codd. astr.* V, I, p. 184 (ξβ′) ; cf. VIII, IV, p. 249.

<116ᵛ> ξβ′. *Περὶ ἀναλύσεως πολέμου.* — Editum *Cat. codd. astr.*, V, I, p. 186 (ξγ′).

ξγ′ . *Ἄλλη σκέψις.*

ξδ′. *Περὶ ἐπιθέσεων ἐχθρῶν.*

ξε′. *Περὶ κριτηρίων ἐν αἷς δεῖ ἡμέραις ἐγκαλεῖν.*

F. 341ᵛ. ξς′. *Περὶ κρυψιμαίων.* (*Κρυψιμαῖα* [2] *τῆς Σελήνης — ἐν Ἰχθύσι μή.*)

F. 342. ξζ′. *Περὶ ἀφροδισίων, ἐὰν ἐρωτηθῇς* (in libri tabula *ἵνα ἔρωτες*) *γένωνται* [3]. (*Τῆς Σελήνης οὔσης μετὰ Ἀφροδίτης — ὅτε οὐ δεῖ.*) — Cf. *Catal.* VIII, I, (10, f. 68ᵛ, c. σε′).

ξη′. *Περὶ μαντειῶν.* (*Μαντεύεσθαι χρὴ Ἡλίου ὄντος — καὶ ἀληθῆ* [4].) — Editum *Cat.* VIII, IV, p. 245, n. 1.

ξθ′. *Περὶ ἐναρχομένων* [5] *ἀσθενειῶν τῆς Σελήνης οὔσης ἐν ἑκάστῳ ζῳδίῳ ἀνὰ τῶν ε′ πλανωμένων.* (*Ἐν Κρίῳ ὁ ἀρρωστήσας — τὰς θερινὰς τροπὰς ἀσθενήσαντες.*)

<117ᵛ> *Ἄλλως* [6]. (*Ἐάν τις ἐν κλιμακτηρικῷ νοσήσῃ — εἰρημένας.*)

F. 343. <118ᵛ> ο′. *Περὶ χειρουργησίμων* [7] (Titulum exhibet libri tabula). (*Ἐὰν ἀφαιρῆται ὁ Ταῦρος — τῶν ἀστέρων.*) — Cf. ibid.

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1 In a haec habemus :

F. 115. ξ′. *Δημητρίου περὶ δραπετευόντων.* (*Ὁ ὡροσκόπος ἐστὶν ὁ δραπετεύων — εὑρεθήσεται.*)

F. 115ᵛ. ξα′. *περὶ πολέμου.* (*Πολέμου δὲ ὄντος — ἢ ὑποστρατήγου.*)

F. 116. ξβ′. *ἄλλη σκέψις.* (*Πάλιν οἱ μὲν ἐπιόντες — ἐβράβευσαν ἑκατέροις.*)

F. 116ᵛ. ξγ′. *περὶ ἀναλύσεως πολέμου.* (*Τὸν δὲ χρόνον τῆς ἀναλύσεως — ἐν τοῖς ὑποτεταγμένοις.*)

ξδ′. *περὶ ἐπιθέσεως* (in tabula *π. ἐπιθέσεως ἐχθρῶν*). (*Σελήνης μόνης ἐν Κριῷ — ἡ Σελήνη ὑπάρχῃ.*)

F. 117. ξε′. *περὶ κριτηρίων, ἐν αἷς δεῖ ἡμέραις ἐγκαλεῖν.* (*Ὅταν ἡ Σελήνη — κατακρίνουσιν.*)

2 *Κρυψιμαῖα* a, in tabula *κρυψιμαίων* 3 *Περὶ ἀφροδισίων ἵνα ἔρωτες γένωνται* in titulo et in tabula a 4 *ἀληθῆ. οὕτω ἐπειράθημεν* a 5 *Περὶ ἀρχομένων* a, sed in tabula *ἐναρχομένων ἄνευ τῶν ε′ πλανητῶν* a, et *πλανητῶν* in tabula 6 *Ἄλλως* deest in a 7 *Περὶ*

the final words are of chapter 65. The book's table of contents presents these titles:

<116>61. On war. Another consideration. [redacted] Published by Cat. codd. astr. V, 1, p. 184 (62); cf. VIII, IV, p. 249.

<116"> 62. On the resolution of war. [redacted] Published by Cat. codd. astr., V, 1, p. 186 (y').

63. Another consideration.

64. On attacks by enemies.

65. On legal proceedings, on which days one must bring charges.

F. 341. 66. On secret matters. (Secret matters [2] of the Moon – in Pisces, no.)

F. 342. 67. On matters of love, if you are asked (in the book's table: that loves) may come to pass. (When the Moon is with Venus [redacted] when one must not.) — Cf. Catal. VIII, 1, (10, f. 68°, c. σε').

68. On divinations. (One must divine when the Sun is [redacted] present and true*.) — Editum Cat. VIII, 1v, p. 245, n. 1.

69. On illnesses that begin [5] when the Moon is in each zodiac sign among the wandering stars. (In Aries, the one who falls ill during the summer solstice having fallen ill.) <117> Otherwise*. (If someone falls ill at a critical period, the aforementioned.)

[redacted]

F. 343. <118> 70. On surgical procedures [redacted] On surgical procedures (The title is presented in the book's table). (If Taurus is subtracted from the stars.) . — Cf. ibid.

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1 In these we have:

F. 115. 60. Demetrius on runaways. (The horoscope is the runaway [redacted] will be found.)

F. 115. 61. On war. (When there is war [redacted] or of a lieutenant general.)

F. 116. 62. Another consideration. (Again, those who are advancing [redacted] they arbitrated for each side.)

F. 116. 63. On the resolution of war. (The time of the resolution [redacted] in the matters set out below.)

64. On attack (in the table: on the attack of enemies). (Of the Moon alone in Aries, the Moon is present.)

F.117. 65. On judgments, on which days one should bring accusations. (When the Moon [redacted] they condemn.)

2 Kryphi maia a, in the table krypsimaiōn 3 On sexual matters, one so that loves may arise, in the title and in the table a 4 true. thus we have tried [a] 5 On those beginning a, but in the table on those starting without the 4 planets a, and planets in the table 6 "Otherwise" is absent in a 7 On

οα'. *Περὶ ἀρρώστων τροφὴ πρώτη* [1]. (*Τῷ δὲ ἀρρόστῳ διδόσθω τροφὴ — μεσουρανούντων.*) — In libri tabula titulus est *Π. ἀρ. τρόπος πρῶτος*, ubi manus altera adpinxit *τρο πρω*.

οβ'. *Περὶ ἐπιστολῶν ἀναδόσεως.* (*Ἐὰν ἐπιστολή σοι ἀναδοθῇ — καὶ ἐπιβουλήν.*)

F. 345v. <120> ογ'. *Περὶ πλοίων ἀγωγῆς* [2] (in libri tabula *ἀναγωγῆς*). (*Ἐὰν ἐν τῷ Φαίνοντι στηρίζονται* [3] — *ἐτάγη.*)

F. 346v. <121> οδ'. *Ἑρμοῦ περὶ κατακλίσεως.* (*Ψήφισον τὸ ὄνομα — ὑγιαίνει* [4].) — Editum *Cat. codd. astr.* V, I, p.186.

οε'. *Ἐκ τοῦ Λαοδικαίως* [5] (in libri tabula *Λαοδικέως*) *Ἰουλιανοῦ περὶ καταρχῶν εὑρημένων ἐκλογαὶ χρήσιμοι.* (*Ὁ περὶ καταρχῶν λόγος — τετραγωνίζουσιν.*) — Editum *Cat.* IV, p. 105; cf. VIII, IV, p. 245.

F. 348. <122> ος'. *Περὶ ἀναπέμπων* [6]. (*Δεῖ τὸν γνησίως τοῖς ἀστρολογικοῖς — τὸ ζητούμενον.*) — Ed. *Cat.* VIII, IV p. 246.

F. 348v. οζ'. *Περὶ ἀποδήμου ἀνακομιδῆς.* (*Τῶν ζῳδίων τὰ μὲν τροπικὰ — ἀποστραφείς.*) — Edit. *Cat. codd. astr.* V, I, p. 187; cf. VIII, IV, p. 247.

F. 351v. <124v> οη'. *Περὶ ἀποδήμου προσδοκίας τινός.* (*Προσδοκίας περί τινος* [7] *οὔσης — ἢ τοῦ κυρίου αὐτῶν.*) — Edit. *Cat.* VIII, IV, p. 246.

F. 352. οθ'. *Περὶ φυτείας.* (*Φυτεύειν δεῖ μεσουρανούσης τῆς Σελήνης — ψυχροὶ καὶ ὑγροί.*) — Cf. I. R. 14, f. 179 et *Cat.* VIII, IV, p. 251.

<125> π'. *Διδασκαλία θεωρημάτων κατ' ἐπιτομὴν δηλοῦσα τόνδε τὸν τρόπον.* (*Ἡ Ἀφροδίτη μετὰ Ἄρεος*

χειρουργημάτων titulum exhibet a, et in tabula *περὶ χειρουργησίμων*
1 *τροφὴ πρώτη* in titulo om. a, sed in tabula *περὶ ἀρρώστων τρο-*
τ
φῆς πρω: in a inc.: *Τῷ δὲ ἀρρόστῳ διδόσθω τροφὴ πρώτη, Διὸς καὶ Ἀφροδίτης ὡροσκοπούντων καὶ μαρτυρούντων*(?); nihil praeterea in textu 2 *ἀναγωγῆς* et in titulo a 3 *στηρίζοντι* a 4 *ὑγιανεῖ* a 5 *Λαωδικέως* et in titulo a 6 *ἀναπεμπόντων* in titulo a, at in tabula *ἀναπέμποντος* 7 *τινος, ἀποδήμου οὔσης* a

21. On the first nourishment of the sick. (To the sick person let nourishment be given when [planets] are at midheaven.) In the table of the book the title is 17. nour. first manner, where another hand has added nour. first.

xit nour. first.

72. On the Delivery of Letters. (If a letter is delivered to you and [there is] a plot.)

F. 345. <120> 73. On the navigation of ships: (in the book's table: on setting sail). (If they are stationary in Saturn – it was ordained.)

F. 346. <121> 74. Hermes on taking to one's bed. (Calculate the name — he is in good health.) — Edited Cat. codd. astr. V, 1, p. 186. 75. Selections from Julian of Laodicea (in the book's table: of Laodicea) on inceptions, found useful. (The discourse on inceptions – they are in square aspect.) Edited Cat. IV, p. 105; cf. VIII, iv, p. 245.

F. 348. <122> 76. On referrals. (It is necessary for the one who genuinely seeks astrological the matter in question.) — Ed. Cat. VIII, 1 v p. 246.

F. 348. 77. On the return of a traveler abroad. (Of the zodiac signs, the tropical ones — having turned away.) Edit. Cat. codd. astr. V, 1, p. 187; cf. VIII, iv, p. 247.

F. 351. <124v> 78. On the expectation of someone abroad. (Expectation concerning something being or of their lord.) Edit. *Cat.* VIII, iv, p. 246.

F. 352. oθ'. On Planting. (One must plant when the Moon is at midheaven – cold and moist.) cf. I. R. 14, f. 179 and Cal. VIII, 1v, p. 251.

<125> π'. A summary teaching of theorems explaining this method in brief. (Venus with Mars

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χειρουργημάτων the title is given by a, and in the table περὶ χειρουργησίμων 1 τροφή πρώτη omitted in the title by a, but in the table περὶ ἀρρώστων τροφῆς πρω: in a begins: Let the first food be given to the sick person, with Zeus and Aphrodite on the horoscope and bearing witness (?); nothing further in the text 3 2 ἀναγωγής et in titulo a

νεί α στηρίζοντι a 4 ύγια- 6

5 Λαωδικέως et in titulo a ἀναπεμπόντων in the title 7

e, at in tabula ἀναπέμποντος τινος, ἀποδήμου ούσης a

— *σινοποιεῖ* [1].) In libri tabula *Περὶ διδασκαλίας... δηλοῦσα κτλ.*

F. 354. <126v> *πα'. Ὅσα εὗρον χρειώδη ἐν τοῖς Β ρ α β ί ο υ* (imo *βραβίου*, sed in libri tabula *βραβίλοις* [2].)— Hoc caput et Scorialensis omittit ; in marg. : *εἰάθη ὡς ἀχρεῖον τὸ κε. τοῦτο* [3]. — Edit. *Cat.* VIII, iv, p. 235.

πβ'. Ποίῳ μηνὶ τελευτήσει τις ἐπὶ πάσης γενέσεως. (Ἀπὸ Ἡλίου ἐπὶ τὸν ὡροσκόπον — τελευτήσει [4].) — Edit. *Cat.* VIII, iv, p. 232.

πδ'. Περὶ στηριγμῶν καὶ τῶν ἐξ αὐτῶν ἀποτελεσμάτων. (Ὁ τοῦ Κρόνου ἀστὴρ — ὠφέλιμος.) — Edit. ibid., p. 241.

<127> *πε'. Περὶ ἐκπτώσεως. (Ἐπειδὴ φησιν ὁ Δ ω ρ ό θ ε ο ς — συμβάλλεται).* — Edit. ibid. p. 242.

F. 355. *πς'. Περὶ χρόνου θανάτου. (Πάλιν εἰς τὸν αὐτὸν τόπον φησὶ Δ ω ρ ό θ ε ο ς — ποιεῖ ἀναίρεσιν.)* — Edit. ibid. p. 243.

πζ'. Καταρχὼν [5] (in libri tabula *καταρχὴ*) *ἀναγκαῖα εἰς ἣν ἀπέτυχον πλανηθεὶς καὶ μετὰ ταῦτα εὑρηκὼς τὴν αἰτίαν ἐθαύμασα τὴν ἐνέργειαν παρὰ* [6] (in l. tab. *περὶ*) *γραμμάτων ἐνεχθέντων. (Ἔτους Διοκλετιανοῦ σδ' — ὑπὸ τοῦ Κρόνου ἐν τῷ ιβ'.)* — Edit. *Cat. astr.* I, p. 106.

F. 355v. <127v> *πη'. Περὶ καταρχῆς Λ έ ο ν τ ο ς* [7] *στεφθέντος ἐν Ἀντιοχείᾳ. (Οὗτος ὁ ἀνὴρ ἀπὸ δύο μαθηματικῶν — ἐξαπολεῖται.)* — In libri tabula *καταρχῶν Λ. σ. ἐ. Ἀντιοχέα.* — Edit. *Cat. codd. astr.* I, p. 106, cf. VI, p. 66.

F. 356. *πθ'. Ἄτροφοι μοῖραι κατὰ ζῴδιον ἐπὰν ἡ Σελήνη κατ' αὐτὴν γένηται.* — Sequitur tabula. *(Κριὸς ι' καὶ ια' — Ἰχθύες δ'. ζ'. η'. ιδ'. κα'. κδ'* [8].)

<128> *ϟ'. Περὶ ἀποτυχίας. (Ὁ Ἥλιος παρὼν — δηλοῦσιν.)*

ϟα'. Περὶ φήμης. (Κατὰ τὴν ὥραν τῆς φήμης — ἀληθῆ ἐστιν [9].)

λ

1 *σίνηποιεῖ* a 2 *βραβίου* S, *βραβείοις* a, ubi caput deest 3 *εἰάθη — τοῦτο* om. a 4 a post haec exhibet : *πγ' σχόλιον εἰς τὸ περὶ χρόνων διαιρέσεως ἐκ τῶν τοῦ ἡλιοδώρου* (in tabula additum est unum verbum *συνουσιῶν*), caput deest. 5 *καταρ* a, et in tabula 6 *περὶ* in titulo a 7 *Καταρχὴ λέοντος* a, sed in tabula *καταρχὴ Λεοντίου* 8 *Κριὸς ι'. ια'. ιδ'. ιη'. κα'. κδ'. κς'* a 9 *ἀληθές ἐστιν* a

σινοποιεί '.) In the book's table: On teaching... indicating sa etc.

F. 354. <126> 81. What I found useful in the Brabion (read: brabion, but in the book's table βραβίλοις '.) This chapter is also omitted by the Scorialensis; in the margin: this 25th chapter was left out as useless '. — Edit. Cal. VIII, iv, p. 235. F.

82. In which month someone will die, for every nativity. (From the Sun to the horoscope he will die 4.) – Edit. Cal. VIII, iv, p. 232.

84. On stations and their effects. (The star of Saturn – beneficial.) – Edit. ibid., p. 241. <127> 85. On falling from power. (Since Dorotheus says – contributes.) Edit. ibid. p. 242.

F. 355. 86. On the time of death. (Again in the same place Dorotheus says – causes destruction.) Edit. ibid. p. 243.

πζ'. On Initiatives: (in the book's table: a necessary initiative in which I failed, having gone astray, and afterwards having found the cause, I marveled at the effect concerning letters that were brought. (In the year 284 of Diocletian, under Saturn in the 12th house.)) — Edit. Cal. astr. 1, p. 106. I,

F. 355. <127> πη. On the Initiative of Leo who was crowned in Antioch. (This man, from two astrologers — will perish.) In the book's table: of the initiatives of L. s. e. Antioch. Edit. Cat. codd. astr. I, p. 106, cf. VI, p. 66.

F. 356. 89. Sterile degrees by zodiac sign when the Moon is in that position. A table follows. (Aries 10th and 11th Pisces 4th. 7th. 8th. 14th. 21st. 24th 4.)

<128> 4. On Failure. (The Sun being present — they indicate.)

41. On Rumor. (According to the hour of the rumor – it is true '.)

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1 σίνη ποιεί α 2 βραβίου 5, βραβείοις a, where the heading is missing 3 εἰάθη τοῦτο om.a 4 a after this exhibits: 83rd scholion on the subject of the division of times from the works of Heliodorus (added in the table is one word συνουσιῶν), heading is missing.5 καταρ a, and in the table6 περὶ in the title a 7 Καταρχή λέοντος a, but in the table καταρχή Λεον τίου8 Aries 10th. 11th 14th. 18th. 21st. 24th. 26th a

6 περὶ

The truth is 8

ϟβ'. *Περὶ ἐπιτυχίας* [1]. (*Ὅρα τοὺς ἀστέρας τοὺς σημαίνοντας — ἀτελείωτοι.*) — Cf. *Cat.*, VIII, ι, 87 (10 f. 57ᵛ c. ρμζ'.)

ϟγ'. *Περὶ στάσεων καὶ ἐμφυλίου* [2] (in libri tabula *ἐμφύλου*) *πολέμου καὶ σφαγῆς.* (*Ἄρης τῷ Ἡλίῳ συνὼν — ἢ βασιλέων.*) — Cf. *Cat.* VIII, ι, 87 (10 f. 57, c. ρμς'); editum ibid. p 248.

F. 356ᵛ. ϟδ'. *Περὶ τοῦ πῶς ὀφείλει γίνεσθαι τὸ ἀποτέλεσμα.* (*Ὅταν Κρόνος ἢ Ἄρης — ἡδέα.*)

ϟε'. *Περὶ κέρδους.* (*Ὅρα οἰκοδεσπότας* [3] *— οὐδαμῶς.*) — Cf. *Cat.* II, 53 (7, f. 196, cap. τθ'); cf IV, 11 (4, f. 60).

ϟς'. *Περὶ λήψεως οὐσίας.* (*Εἰ μὲν συμφώνῳ σχήματι — παραλήψεται.*) In libri tabula *π. παραλήψεως.* — Cf. *Cat.* II, 53 (7, f. 196); cf. IV, ιι, (4, f. 60).

ϟζ'. *Περὶ οὗ ζητεῖ τις, εἰ γίνεται.* (*Ὅρα τὸν κύριον τοῦ μεσουρανήματος — τὸ ζητούμενον.*)

F. 357. <128ᵛ> ϟη'. *Περὶ φιλίας καὶ ἔχθρας.* (*Τὸν ἐρωτῶντα ἀπὸ τοῦ κυρίου — ἐμφαίνει.*)

ϟθ'. *Ἄλλως* [4]. (*Ἐπὶ τῶν συζῶν* [5] et in marg. manus altera scr. *συζύγων — δηλοῖ.*)

ρ'. *Περὶ τοῦ γνῶναι τὴν ἡμέραν ἐν ᾗ τις τεθνήξεται τοῦ καιροῦ τοῦ θανάτου κἂν ἑῷος ὁμολογουμένου* [6] (in marg. manus altera scr. *κειμένου ὡς*, quae verba et in libri tabula legimus). (*Στερεοῦ μὲν ἢ δισώμου — ἐλπιζόμενον.*)

F. 357ᵛ. ρα'. *Ἄλλως.* (*Καταδήλου γενομένου — θάνατον λέγε.*)

ρβ'. *Περὶ ἀξιώματος καὶ δόξης καὶ τιμῆς.* (*Τὰ φῶτα ἐν ἀρσενικοῖς ζῳδίοις — δυστυχίας σημεῖον.*) — Cf. *Cat.* VIII, ι, 87 (10, f. 57, c. ρμθ').

<129> ργ'. *Περὶ πράξεως.* (*Σκόπει εἴ τις τῶν ἀστέρων — εὐπερικτήτους.*) — Cf. *Cat.* II, 53 (7, f. 196) et VIII, ι, 87 (10 f. 57ᵛ c. ρμθ'.)

F. 358. ρδ'. *Περὶ τεκνώσεως.* (*Ὅρα τοὺς συσχηματιζομένους — ἀφαιρέτης.*) — Cf. ibid. c. ρνγ'.

ρε'. *Περὶ συμπτώσεων.* (*Ὁ Κρόνος ἐν τροπικῷ ζῳδίῳ — ποιεῖ.*) — Cf. ibid. c. ρνδ'.

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1 *ἀποτυχίας* a et in tabula 2 *ἐμφυλίου* et in tabula a 3 *Ὅρα τοὺς* a 4 *ἄλλως περὶ τοῦ αὐτοῦ* a, et in tabula *ἄλλως* tantum 5 *Ἐπὶ τῶν συζύγων* a 6 *τοῦ θανάτου κειμένου ὡς ὁμολ.* a

42. On Success 1. (Observe the stars signifying incomplete.) Cf. Cat., VIII, 1, 87 (10 f. 57 v c. 147'.)

43'. On seditions and civil war (in the book's table: ἐμφύλου) and slaughter. (Ares being in conjunction with the Sun kings.) Cf. Cat. VIII, 1, 87 (10 f. 57, c. qμ≤′); editum ibid. p 248.

F. 356. 48'. On how the outcome ought to come about. (When Saturn or Ares — pleasant things)

45. On gain. (Consider the house-rulers by no means.) Cf. Cat. II, 53 (7, f. 196, cap. rδ′); cf. IV, 11 (4, f. 60). 45'. On the acquisition of property. (If indeed in a harmonious configuration it will be received.) In the book's table: on acquisition. II, Cf. Cat. 53 (7, f. 196); cf. IV, 11, (4, f. 60).

45'. Concerning what someone seeks, whether it comes to pass. (Look to the lord of the midheaven the matter sought.)

F. 357. <128"> 48. Concerning friendship and enmity. (From the querent of the lord it indicates.)

49'. Otherwise. (In the case of those living together; et in marg. manus altera scr. of spouses it signifies.)

100'. Concerning knowing the day on which someone will die, of the time of death, even if accepted as matutinal (in marg. manus altera scr. as lying, which words we also read in the table of the book). (Of a fixed or bicorporeal sign — the hoped-for.) F. 357. 101'. Otherwise. (When death has become manifest, declare it.) 102'. Concerning rank and glory and honor. (The lights in masculine signs are a sign of misfortune.) Cf. Cat. VIII, 1, 87 (10, f. 57, c. rmth')..

<129> 103. On Practice. (Consider whether any of the stars are easily acquired.) Cf. Cat. II, 53 (7, f. 196) and VIII, 1, 87 (10 f. 57v c. rmth'.)

F. 358. 104. On Procreation. (Observe those configured together aphairetes.) Cf. ibid. c. ϱνγ′.

105. On Coincidences. (Saturn in a tropical sign produces.) — Cf. ibid. c. 154.

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1 failures a and in the table 2 emfyliou et in tabula a 30-ra tous 2 4 otherwise concerning the same a, and in the table otherwise only 5 Concerning the couples α 6 of death lying as acknowledged. 2

ρς'. Περὶ τῆς ἐν ξενιτείας [1] (in libri tabula *ξενιτεία*) *τελευτῆς. (Οἱ τοὺς ἀναιρετικοὺς τόπους — ἢ διαμετρῇ.)* — Cf. ibid. c. *ρνε'*.

ρζ'. Περὶ τοῦ εἴ ἐστιν πόλεμος. (Σκόπει κατὰ τὴν ὥραν — πόλεμος.) — Cf. ibid. c. *ρνς'*.

<129v> *ρη'. Περὶ πολυκτημοσύνης καὶ ἀκτημοσύνης. (Τὸν κλῆρον τῆς Τύχης — νυκτερινούς.)* — Cf. ibid. c. *ρνθ'*.

ρθ'. Περὶ κτημάτων καθαιρέσεως [2]. *(Δεῖ ὁρᾶν τοὺς συσχηματιζομένους — προσνεύσεως.)* — Cf. ibid., c. *ρξ'*.

F. 358v. *ρι'. Περὶ κληρονομιῶν. (Ὁ Κρόνος τῇ κτητικῇ τύχῃ — κληρονομήσουσιν.)* — Cf. ibid. c. *ρξα'*.

ρια'. Περὶ τοῦ πότε τέξονται αἱ γυναῖκες ἢ συλλήψονται (Ἡμέρας καὶ νυκτός — ποιοῦσιν.)

ριβ'. Ἄλλως, εἰ συλλαμβάνῃ (in libri tabula *συλλαμβάνει*). *(Ὁ οἰκοδεσκότης τοῦ ε' τόπου — ἀγαθοποιῶν.)*

ριγ'. Περὶ τοῦ γνῶναι τὸν σκοπὸν τοῦ ἐρωτῶντος, περὶ τίνος θέλει ἐρωτᾶν [3]. *(Ἴδε τὸν κύριον τοῦ ὡροσκόπου — ἀπέκρινε* [4].) — Cf. *Cat.* VIII, I, 38 (4, f. 118.)

F. 359. *ριδ'. Ἄλλως περὶ τοῦ αὐτοῦ. (Δεῖ τὸν ἐρωτῶντα — φήμης).*

οι

F. 360. <130v> *ριε'. Περὶ τοῦ εἰ τέλος λάβει* [5] (in libri tabula *λάβοι*) *τὸ ζητούμενον. (Εἰ τέλος ἕξει τὸ ζητούμενον — οὐκ ἀνύσουσιν.)* — Edit *Cat.* V, III, p. 87.

ρις'. Ποῖοι τῶν ἀστέρων ἀνήκουσι τῷ κυανῷ, καὶ ποῖοι τῷ χλοάζοντι. (Ὁ Κρόνος καὶ ὁ Ἑρμῆς — ἀναλογεῖ).

F. 360v. <131> *ριζ'. Ἄλλως περὶ οὗ τις ἐρωτᾷ. (Ἐπεὶ οἰκοδεσποτικοὶ τρόποι — ματαιολογίας.)*

ἡ

F. 361. <131v> *ριη'. Περὶ ἀποδήμου εἰ ἐπαναξει* [6] (in libri tabula *ἐπανήξει*) *θᾶττον. (Ὁ ἐρωτῶν περὶ ἀποδήμου — κακοποιοῦ μὴ ὁρῶντος λέγουσιν ἔρχεσθαι.)*

ριθ'. Περὶ τῶν εἰς ἡγεμονίας καὶ ἀρχῆς πόλεως καὶ χώρας περὶ ἑπομένων [7] (in libri tabula *ἀρχὰς πόλεων καὶ*

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1 *ξενιτεία* a, et in tabula 2 *κατ.* S, *καθαιρέσεως* a et in tabula.
3 *θέλει ἐρωτᾶν* om. a in titulo, exhibet in tabula 4 *ἀποκρίθητι* a
5 *λαβεί* S, *λάβοι* A, *λαμβάνει* a 6 *ἐπανήξει* in titulo et in tabula a
7 *περὶ ἑπομένων* S, *πεμπομένων* a et in tabula

106. On death in a foreign land: (in the book's table: foreign land) death. (Those who occupy the destructive places of oppose by diameter.) — Cf. ibid. c. 155.

107. On whether there is war. (Consider according to the hour of war.) Cf. ibid. c. 156.

<129> 108. On great possession of property and lack of property. (The Lot of Fortune — nocturnal.) Cf. ibid. p. 159. 109. On the diminution of property. (One must observe those configured by inclination.) Cf. ibid., c. 160. inclination.) Cf. ibid., c. 160.

F. 358. 110. On Inheritances. (Saturn with the acquisitive fortune will inherit.) Cf. ibid. c. thank you

111. On when women will give birth or conceive (Day and night — they produce.)

112. Otherwise, if she conceives (in the book's table: conceives). (The lord of the 5th place being benefic.) 113. On knowing the purpose of the questioner, about what he wishes to ask. (Look at the lord of the horoscope — he answered 4.) Cf. Cal. VIII, 1, 38 (4, f. 118.)

F. 359. 114. Otherwise on the same subject. (It is necessary for the questioner — of report). The

F. 360. <130> 115. On whether the matter sought will reach its conclusion. (in the book's table: may reach) the matter sought. (If the matter sought will have an end — they will not accomplish it.) — Edit Cat. V, III, p. 87.

116. Which of the stars belong to the dark blue, and which to the green. (Saturn and Hermes correspond).

F. 360. <131 > 117. Another question about what someone asks. (Since the lord-of-the-house methods of vain talk.)

or

F. 361. <131"> 118. Concerning an absent person, whether he will return sooner. (in the book's table: will return) (The one asking about an absent person — they say he comes when a malefic is not seeing [the significator], they say he comes.)

119. Concerning those who follow after hegemonies and rule of city and land 7 (in the book's table: rules of cities and

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1 sojourn abroad a, and in the table 2 kath. 5, deposition a and in the table. 3 the questioner wishes om. a in the title, exhibits in the table 4 answer a 5 takes 5, take A, take 2 6 appear in titulo et in tabula an7 about the next 5, pempomenona a et in tabula

χωρῶν πεμπομένων). (*Λέον τὸν κλιματάρχην—φωτῶν*).
ρκ'. *Περὶ ἀποδημίας ἐξ ἀνεπιγράφου.* (*Ἐάν τις ἐκ τῆς πατρῴας — ἀγαθόν.*) — Cf. *Cat.* VIII, 1, (10, f. 71v). Edi tum ibid. p. 250.

F. 361. <132> ρκα'. *Περὶ ξενιτείας.* (*Ξενιτείαν δὲ χρονίζουσαν — σημαίνει*). — Edit. ibid., p. 251.

F. 362., ρκβ'. *Περὶ γονέων τίς τούτων προτελευτᾷ.* (*Λάβε τὴν γενεθλιατικὴν ἡμέραν — ἡ μέθοδος.*)
ρκγ'. *Περὶ τοῦ ποιῆσαι ἄσπρα γράμματα.* (*Λαβὼν ὀὸς* (sic) *τὸ λευκὸν — ἀναγνωσθήσονται.*) Edit. *Cat. codd. astr.* I, p. 108.
ρκδ'. *Περὶ τοῦ ζητοῦντος ὠφεληθῆναι.* (*Ὁ ζητῶν ὠφεληθῆναι παρά τινος — ἄγει.*)

F. 362v. <132v> ρκε'. *Περὶ ὁρίων ὡροσκοπούντων.* (*Ὅρια Κρόνου ὡροσκοποῦντα — εἰρήκαμεν.*)

F. 364v. <134> ρκς'. *Περὶ οἰκοδομῆς καὶ καθαιρέσεως.* (*Ἐὰν οἰκοδομεῖν μέλλεις — κακοποιῶν.*) Cf. *Cat.* VIII, 1, 107 (10, f. 146, c. τξη').
ρκζ'. *Περὶ ἀποδήμου πῶς πράξας ἐπανήξει.* (*Ὁ ὡροσκόπος δηλοῖ τὸν ἀπόδημον — ἀκολούθως.*) — Cf. ibid., p. 107 c. τοα'.

F. 365. <134v> ρκη'. *Περὶ ἀναγωγῆς πλοίου,καὶ ἐξόδου ἀπὸ τοῦ σχηματισμοῦ τῶν ἀστέρων.* (*Ἐὰν ἡ Σελήνη τύχῃ ὑπὲρ γῆν — προειρημένα.*) Cf. *Cat.* VIII, 1, 107 10, f. 147, c. τοβ').

F. 366. <135> ρκη'. *Ἄλλως.* (*Σελήνη ὑπὸ Ἄρεος καὶ Ἑρμοῦ — βραδυπλοΐαν σημαίνει.*)
ρλ'. *Περὶ δεσμῶν ἀπὸ τοῦ σχηματισμοῦ τῶν ἀστέρων περὶ τὴν Σελήνην* [1]. (*Σελήνη θεωρουμένη ὑπὸ Διὸς — λέγε* [2].) — Cf. ibid. cap. τογ'.

F. 366v. <135v> ρλα'. *Περὶ πολέμου. Γέγραπται ὄπισθεν ἐν τῷ ξα' κεφαλαίῳ τοῦ βιβλίου* [3].
ρλβ'. *Περὶ κλήρου κρίσεως* [4] (in libri tabula *π. ἐκλείψεως κρ.*) (*Σκόπει τὴν γενομένην ἔκλειψιν — γίνεται.*)

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1 *πρὸς τὴν Σ.* a et in tabula 2 *λέγε* S, *οἱ δὲ κακοποιοὶ τοὐναντίον* a 3 a addit : *τὸ αὐτὸ καὶ ἀφει* 14 *Περὶ κλήρου κρίσεως* S, *Κρίσις ἀπὸ τῶν ἐκλείψεων* a

of regions sent). (It is necessary for the climactarch—of the luminaries). 120. On Traveling Abroad, from an Untitled Source. (If someone from the paternal — good.) - Cf. Cat. VIII, 1, (10, f. 71v).Fdi **tum ibid. p. 250.**

F. 361. <132> 121. On Living in a Foreign Land. (A prolonged sojourn in a foreign land - it signifies). — **Edit. ibid., p. 251.**

F. 362., 122. On Parents: Which of Them Dies First. (Take the natal day — the method.)
123. On Making White Letters. (Having taken, give (sic) the white — they will be read.) **Edit. *Cat. codd. astr.* I, p. 108.**

124. On the one seeking to benefit. (The one seeking to benefit from someone – he leads.)

F. 362v. <132*> 125. On the terms of the ascendant. (The terms of Saturn in the ascendant we have stated.)

F. 364. <134> 126. On building and demolition. (If you are about to build – of malefics.) Cf. Cat. VIII, 1, 107 (10, f. 146, c. tn').

127. On the traveler abroad, how he will fare upon his return. (The ascendant indicates the traveler abroad accordingly.) **Cf. ibid., p.** 107 c. that'.

F. 365. <134> ρκή. On the setting sail of a ship, and departure from the configuration of the stars. (If the Moon happens to be above the earth – the aforementioned.) Cf. Cat. VIII, 1, 107 10, f. 147, e. tov').

F. 366. <135> ρκη. Otherwise. (Moon under Ares and Hermes signifies slow sailing.)
ολ'. On bonds from the configuration of the stars concerning the Moon ι. (Moon observed by Zeus, say 1.) Cf. ibid. cap. τοy'.

F. 3667. <135> ρλα'. On war. Written behind in the sixty-first chapter of book 3.

ρλβ'. On the lot of judgment * (in the table of the book: on the judgment of an eclipse) (Consider the eclipse that occurred – it comes to pass.)

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1 toward the Moon a and in the table

2 say 5, but the malefics on the contrary

τίον α 3 a adds: the same also of the release 5,

14 On the Lot of Judgment

Judgment from the eclipses α

F. 367. <136> ρλγ'. *Περὶ τοῦ περιπάτου τῶν ζ' πλανητῶν.* (*Ἰστέον ὅτι διεκβαλεῖν δεῖ — ἀποτελεσματογραφίαν*).

F. 368. ρλδ'. *Ἀντιόχου ὅσα οἱ ἀστέρες ἐν τοῖς τόποις τοῦ θέματος τυχόντες*[1] *σημαίνουσι.* (*Ἤδη μὲν πρῶτον — καὶ ἐν ὄλβῳ.*) Editum *Cat. codd. astr.* I, p. 108.

F. 369. <137v> ρλε'. *Κέρματα* (in libri tabula *ἀποτελέσματα*) *τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς.* (*Ἐὰν οὖν εὑρὼν — ὑποτάξωμεν.*) Edit. *Cat. codd. astr.* I, p. 113 ; cf. V, 1, p. 196 ; VIII, 1v, p. 174 sqq.

F. 373. <140v> ρλς'. *Περὶ ἐμπαθῶν τόπων ἤτοι μελῶν αἰνιγματωδῶν* (in libri tabula *τῶν ἐνιγμ.*) *ζῳδίων Κριοῦ Ταύρου Λέοντος Παρθένου.* (*Καὶ ἄλλοι δὲ τόποι — ἀφροδισίοις*) — Edit. *Cat. codd. astr.* V, 1, p. 206.

F. 374v. <141> ρλζ'. *Περὶ σινοποιῶν μοιρῶν ἤτοι τόπων τῶν σινουμένων τὰς ὄψεις.* (*Πολλοὶ μὲν οὖν — βλαβερά*) — Edit. *Cat.* V, 1, p. 208.

F. 376. <142> ρλη'. *Περὶ συναφῶν καὶ ἀπορροιῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας, ὅσα ἐν τοῖς γενεθλίους σημαίνει*[4]. (*Κενοδρομοῦσα ἡ Σελήνη — πράγμασιν.*) — Edit. *Cat.* VIII, 1, p. 181 sqq.

F. 378. <144> ρλθ'. *Περὶ τῆς ἀκριβοῦς κατὰ σῶμα κολλήσεως καὶ ἀπορροίας.* (*Λαμβάνειν δεῖ ἑκάστου τῶν ἀστέρων — τὰ τῆς τύχης.*)

F. 379. ρμ'. *Περὶ τυραννίδος.* (*Ἐάν τις τυραννῆσαι θέλῃ — τὸν ἀποστάτην.*)
Ἄλλως. (*Ἔστω ὁ μὲν τυραννῶν — ἀποδεδόσθαι.*) — Cf. *Cat.* V, 1, 66 (7, f. 123).

F. 379v. <144v> ρμα'. *Περὶ τοῦ ὑπὸ τῶν ὁρίων τῆς Σελήνης μαθεῖν τὰ ἀπολλόμενα.* (*Ζήτει τὴν φάσιν ἣν ποιεῖται — ἔνδοξα.*)

F. 380. <145> ρμβ'. *Περὶ πόλεως ἠρημωμένης ἢ τόπου ἀνακτίζεται*[5] *ἢ οὔ, κατοικεῖται ἢ οὐ κατοικεῖται καὶ ὑπὸ τίνος οἰκοδομεῖται.* (*Ἐκ μὲν τοῦ ὡροσκόπου ληπτέον — συναφάς.*) — Cf. *Scorial.* I. R. 14, f. 205v. Ex Theophilo.

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1 *τυχόντες* om. in titulo a 2 *Ἀποτελέσματα* a, et in tabula. 3 *τῶν αἰνιγματοδῶν* a 4 *σημαίνουσιν* a et in tabula 5 *εἰ ἀνακτίζεται* a

F. 367. <136> 133. On the Course of the 7 Planets. (It should be noted that an astrological treatise must be compiled).

F. 368. 134. From Antiochus, on what the stars signify when they occur in the places of the nativity. (Already first – and in prosperity.) Edited Cat. codd. astr. 1, p. 108. F.

369. <137*> 135. Fragments (in the book's table: astrological outcomes) of the epoch of the fixed stars. (If therefore having found we set out below.) Edit. Cat. codd. astr. 1, p. 113; cf. V, 1, p. 196; VIII, iv, p. 174 sqq.

F. 373. <140*> 136. On the afflicted places, that is the enigmatic parts (in the book's table: the enigmatic ones) of the zodiac signs Aries, Taurus, Leo, Virgo. (And other places also ... in matters of love) - Edit. Cat. codd. astr. V, 1, p. 206.

F. 374. <141> 137. On the degrees that cause harm, that is the places that damage the eyes. (Many therefore ... harmful) - Edit. Cat. V, 1, p. 208.

F. 376. <142> 138. On the applications and separations of the Moon with respect to the stars, and what they signify in nativities. (The Moon traveling through an empty degree matters.) Edit. Cat. VIII, 1, p.181 sqq.

Γ. 378. <144> 139. On the precise bodily conjunction and separation. (One must take the fortunes of each of the stars.)

F.379. 140. On tyranny. (If someone wishes to become a tyrant, the a rebel.)

*Otherwise. (Let the tyrant be assigned.) Cf. Cat. V, 1, 66 (7, f. 123).

F. 379. <144"> 141. On Learning What Is Lost from the Terms of the Moon. (Seek the phase which it makes — glorious.)

F.380. <145> 142. On Whether a Deserted City or Place Is Rebuilt or Not, Inhabited or Not, and by Whom It Is Built. (From the ascendant one must take the connections.) — Cf. Scorial. I. R. 14, f.205. Ex Theophilo.

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1 τυχόντες omitted in the heading a

2 Astrological Effects a, and in the table.

3 τῶν αἰνιγματοδῶν α

The significators a and in the table 5 εἰ

is recovered a

F. 380v. <145v> *ρμγ'. Περὶ πόλεως εἰ πολιορκεῖται.* (*Ἐὰν ἐρωτηθῇς περὶ πόλεως — τοὐναντίον.*) Theophili. — Cf. *Cat.* VIII, 1, (13, f. cap. *κζ'*.)

F. 381. *ρμδ'. Περὶ καταρχῆς πολέμου*[1] (in libri tabula manus altera addidit *καταρ πολεμικῆς*.) (*Ἐκ τοῦ ὡροσκόπου ληπτέον — στρατοῦ σημαίνει.*) — Cf. *Scorial.* I. R. 14, f.186 et 203v et *Cat.* VIII, 1, (13 f. cap. *κη'*). Theophili.

F. 381v. <146> *ρμε'. Ἐὰν θέλῃ τις πολιορκῆσαι πόλιν, καὶ εἰρήνην ὡσαύτως εὑρεῖν.* (*Δεῖ φυλάξαι τὸν Ἥλιον — τὴν πόλιν λήψῃ.*) Cf. *Scorial.* I. R. 14, f. 205, et *Cat.*. VIII, 1 (13, f. cap. *κθ'*). Theophili.
ρμς'. Καταρχὴ πολεμικὴ, ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου ἀναστροφή. (*Ἐκ τοῦ ὡροσκόπου γνωρίζεται — οὐ μὴ σφάλωμεν.*) Cf. *Scorial.* I. R. 14, f. 204v et *Cat.* VIII, 1 (13, f. cap. *λ'*). Zoroastri apud Theophilum.

F. 382. <146v> *ρμζ'. Ἀποτελέσματα κοσμικὰ τῶν συνδέσμων ἐν τῇ ἐκλείψει.* (*Ἐὰν τύχῃ ὁ σύνδεσμος — κλίμασιν.*)
ρμη'. Περὶ δεξιῶν καὶ εὐωνύμων σχημάτων. (*Δεξιὰ δὲ λέγουσι τρίγωνα — τοῦ Ζυγοῦ.*)[2] — Cf. *Cat.* IV, 49 (6, f. 250v).

11. Cod. Scorialensis I. *Φ.* 16 (erat I. E. 14 ; II. *K.* 2), chart, saec XVI, ff III+179+IV, cm. 32,2 × 22,3 — F. 1 in ima p : « *D D°. de M.* ». — F. 179. *Τέλος τοῦ παρόντος βιβλίου διὰ χειρὸς ἐμοῦ Ἰωάννου τοῦ Μαυρομάτη* : *κερκυραίου* : — 1548 adi 17 marco + *,αφμη' ἐν μηνὶ Μαρτίου ιζ' εἰς τὴν Ῥώμην.* — In Turriani *Catalogo* (I. *X.* 16) laudatur codex noster F. 46 ; in Turriani *Indice alphabetico* (I. *X.* 118), F. 79v : *Διδύμου ἀλεξανδρέως Μετὰ* (sic) *μαρμάρων καὶ παντοίων ξύλων* V. *B.* 18 ; IIII. *Δ.* 14 ; I. *E.* 14 ; IV. *Θ.* 3 ; II. *K.* 2 ; F. 102v *Ἥρωνος Ἀλεξανδρέως... Ὅροι τῶν γεωμετρίας ὀνομάτων* I. *Γ.* 8 ; II. *Λ.* 4 ; I. *E.* 14 ; II. *K.* 2. — Cf. Miller, *Catalog.* p. 151.

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1 *Καταρχὴ πολεμική* a, et in tabula 2 a explicit : *Τὸ παρὸν βιβλίον ἀντεγράφη ἀπὸ παλαιοῦ βιβλίου πάνυ ἐσφαλμένου καὶ πάντῃ ἰδιώτου ἀνθρώπου γραφέντος. ὅθεν καὶ ὅσα ἦν ῥᾴδιον διωρθῶσθαι παρ' ἡμῶν τὰ δὲ λοιπὰ εἰάθησαν · ἐπεὶ πολλὰ καμόντες λτ οὐχ εὕρομεν ἕτερον βιβλίον τοῦ ἀπομάσαρ δη καὶ τοῦ μπάλχ. καὶ διὰ τοῦτο ἀντεγραφ. κατ' ἀνάγκην ἐκ τοῦ τοιούτου βιβλίου,*

F. 380. <145> 143'. On a city if it is besieged. (If you are asked concerning a city the opposite.) Theophili Cf. Corn. VIII, 1, (13, f. ch. κζ'.)

F. 381. 144'. On the Beginning of War (in the book's table of contents, by another hand)

χ

tera addidit καταρ πολεμικής.) (From the ascendant, tak τέον στρατοῦ σημαίνει.) Cf. Scorial. I. R. 14, 1.186 et 203 et Cat. VIII, 1, (13 f. cap. xn'). Theo phili. F. 381. <146>

145. If someone wishes to besiege a city, and likewise to find peace. (One must observe the Sun — – you will take the city.) Cf. Scorial. I. R. 14, f. 205, et Cal.. VIII, 1 (13, f. cap. x0′). Theophili.

146. A martial inception, from which every aspect of the war's course is known. (From the ascendant it is known οὐ μὴ σφάλωμεν.) Cf. Scorial. I. R. 14, f. 204° et Cat. VIII, 1 (13, f. cap. 3'). Zoroastri apud Theophilum.

Γ. 382. <146"> 147. Cosmic effects of conjunctions at eclipse. (If the conjunction falls in the climes.)

148. On right-hand and left-hand figures. (They call the trines of Libra right-hand.) : — Cf. Cal. ", 49 (6, f. 250°).

11. Cod. Scorialensis I. Φ. 16 (erat I. E. chart, saec XVI, ff III+179+1V, cm. 32,2 x 22, 3 P : « DD°. de M. ». - F. 179. End 14 II. K. 2),n— - -F. 1 in ima of the present book, written by my hand, John Mavromatis, of Corfu: — 15:18 adi 17 marco + 1548, on the 17th of March, in Rome. - In Turriani's Catalogue (I. X. 16) our codex is cited at F. 46; in Turriani's Alphabetical Index (I. X. 118), F. 70v: Didymus of Alexandria, On (sic) marbles and various woods V. P. 18 ; III. Δ. 11 ; I. E. 14 ; IV. Θ. 3 ; II. K. 2 ; Γ. 102v Pronus of Alexandria... Definitions of the terms of geometry I. F. 8 II. A. 4; I. E. 14; II. K. 2. — Cf. MILLER, Catalog. p. 151. Γ. ;

1 Military incipit a, and in the table 2 a explicit: The present book was copied from a very faulty old book written by an altogether uneducated man. Hence, whatever was easy for us to correct we corrected, but the rest was left as found; since, having laboured greatly, we did not find another book of Apomasar, that is, of Balkh. And for this reason it was copied of necessity from such a book.

F. I-III Vacant. — F. III^{v}. Index graecus Turriani manu exaratus

F. 1. <Anonymi>. *Περὶ οὐρανοῦ.* (*Οὐρανὸς ἐστὶν περιοχὴ ὁρατῶν τε καὶ ἀοράτων κτισμάτων. ἐντὸς γὰρ αὐτοῦ αἱ τε νοηραὶ ἀγγέλων δυνάμεις, καὶ πάντα τὰ αἰσθητὰ περικλείονται — τὸν ποιητὴν ὡς ἀριστοτέχναι* (sic) *δοξάζομεν.*)

F. 2^{v}. *Περὶ φωτός, πυρός, φωστήρων, Ἡλίου τε καὶ Σελήνης καὶ ἀστέρων.* (*Τὸ πῦρ ἓν τῶν τεσσάρων στοιχείων ἐστὶ κοῦφον τε καὶ ἀναφερέστατον — ὧραι, ,θσδ' καὶ λεπτὰ κδ' ἤτοι διὰ τῶν ὡρῶν καὶ λεπτῶν, ὧραι ,θσιγ' · λεπτῶν αζ.*) Et de planetis, f. 3 et alibi, sermo est. — Sequitur schema, cui titulus *μεγάλη σφέρα* (sic) : inest *ἡλιακὴ σφέρα* cum Zodiaci signis ipsorumque nominibus. Haec omnia astronomica sunt.

F. 7. <Sine titulo>. *Μεγάλη καὶ παχυτάτη κύκλοικα* (sic) *τοῦ μικροῦ καὶ βαδιτάτου παραδηλωθήσεται. ἔστω γὰρ εἶναι τινὰ ἄνθρωπον, κατὰ τὸ ὕπτιον κείμενον. καὶ τὴν κεφαλὴν αὐτοῦ ἔχοντα κατὰ τὸ θ' σημεῖον, τοὺς δὲ πόδας κατὰ τοῦ κ' — καὶ ἀεὶ παρ' ὑμῶν καθορᾶται.*) — Haec omnia astronomica sunt.

F. 7^{v}. *Διὰ τί ἡ* (sic) *τοῦ Ἡλίου κύκλοι μέχρι τῶν κη'.* (*Ἐπειδὴ μβ' ἑβδομάδες καταμετροῦνται* (sic) *ὁ ἐνιαυτὸς εἰσὶ δὲ τῶν πεντήκοντα δύο τούτων τὰ ιυχθήμερα — καλῶς κν' κύκλον λέγωμεν τῷ Ἡλίῳ καὶ οὐ πλίωνα.*) Sequitur schema, scil. *κύκλος* duodecim Zodiaci signis circumdatus, in quo : *Οὗτος δὲ ὁ κύκλος ἐστὶν τῆς ἐνδίκτου — ὀφείλει ψηφίζειν.*

F. 8. Schema : *κύκλος* duodecim Zodiaci signis et mensium nominibus circumdatus, in quo : *Τὰ μὲν ἔξωθεν τοῦ τροχοῦ δηλοῦσιν τὸ πόσοι κύκλοι εἰσὶ τῆς Σελήνης — δι' ὅλου τοῦ δεκεμβρίου.*)

Εἰδέναι χρὴ ὅτι ὁ δάκτυλος τρόπος ἐστί, ὥσπερ καὶ μονάς. ὁ παλαιστὴς δακτύλους ἔχει δ' — βήματα ,αω, πηχ. γ', πόδας ,δφ'.

F. 8^{v}. *Γεωμετρία.* (*Σημεῖόν ἐστιν, οὗ μέρος οὐδὲν — καὶ ἐμβαδὸν τὸ ἀπὸ τῆς διαμέτρου καὶ τῆς περιμέτρου τῶν κύκλων μετρούμενον, ἴσον ἐστὶν ἐμβαδοῖς κύκλων δ'.*)

F. 9. *Ἥρωνος ἀρχὴ τῶν γεωμετρουμένων.* (*Καθὼς ἡμᾶς ὁ παλαιὸς διδάσκει λόγος — καὶ Ἀρχιμήδους · οὗτοι γὰρ σύγχρονοι ἀλλήλοις ἦσαν.*)

F. I-III Vacant. - F. IIIv. Greek index written by Turrianus's hand

F. 1. <Anonymous>. On the Heavens. The heavens are the encompassing realm of both visible and invisible created things. For within it both the intelligible powers of the angels and all sensible things are enclosed — we glorify the Creator as the master craftsman (sic).)

F. 24. On light, fire, luminaries, the Sun and the Moon and the stars. (Fire, among the four elements, is light and most apt to rise: hours 963 and minutes 24, that is, expressed in hours and minutes, hours 913; minutes

a) And concerning the planets, f. 3 and elsewhere, there is discussion. - There follows a diagram, whose title is great sphere (sic): it contains the solar sphere with the signs of the Zodiac and their names. All these matters are astronomical.

F. 7. <Sine titulo>. The great and very thick circle of the small and very swift will be indicated. For let there be a certain man, lying on his back, having his head at the 9th point, and his feet at the 20th — and he is always observed by you.) [redacted] Haec omnia astronomica sunt.

F. shtv. Why the circles of the Sun up to 28. (Because 42 weeks measure out the year, and of these fifty-two, the day-and-night periods, let us rightly call the 28th circle for the Sun and no more.) Sequitur schema, scil. κύκλος duodecim Zodiaci signis circumdatus, in quo: But this circle is of the indiction [redacted] and ought to be calculated.

F. 8. Schema: κύκλος duodecim Zodiaci signis et mensium nominibus circumdatus, in quo: The things on the outside of the wheel indicate how many cycles of the Moon there are throughout the whole of December.)

One must know that the finger is a measure, just as also the unit. The palm has 4 fingers; paces 1800; cubits 3; feet 450.

F. 8v. Geometry. (A point is that of which there is no part [redacted] and em- the area measured from the diameter and circumference of circles is equal to the areas of 4 circles.) Heron's

F. 9. introduction to geometric measurements. (As the ancient account and Archimedes teach us; for these men were contemporaries of one another.)

F. 10. *Ἥρωνος εἰσαγωγὴ τῶν γεωμετρουμένων. (Ἡ ἐπίπεδος γεωμετρία συνέστηκεν ἐκ τε κλιμάτων — τὸ ἐμβαδὸν ἑνὸς ἑκάστου τμήματος.)*

F. 45. *Ὅρος κύκλου εὑρεθεὶς ἐν ἄλλῳ βιβλίῳ τοῦ αὐτοῦ Ἥρωνος οὕτως. (Ἔχει ἡ περίμετρος πρὸς τὴν διάμετρον λόγον οἷον κβ' πρὸς ζ' — ἀποφαίνεσθαι χρὴ τοῦ κύκλου τὸ ἐμβαδόν.)*

F. 46. *Προσθήκη Πατρικίου λαμπροτάτου θεωρήματος. (Παραληφθέντος χωρίου ἄνισα πλάτη ἔχοντος — πεπλήρωται ἡ τῶν ἐπιπέδων κατὰ ἔκθεσιν Ἥρωνος μέτρησις.)*

F. 46v. *Προσθήκη Μακαρίου λαμπροτάτου θεωρήματος. (Εἰ ἀπὸ ἐμβαδοῦ τινος θέλω συστήσασθαι τρίγωνον — λαμβάνω τῶν ,α τὸ ιβ'' γ' πΓ ''.)*

F. 48v. *Οἰκοκυρεύει δὲ κατ' ἐνιαυτὸν ζῴδιον ἓν ποῖον δὲ τοῦτό ἐστιν · τὸ ἐφ' ᾧ ἡ Σελήνη εὑρίσκεται κατὰ καὶ* (sic) *ιβ' τοῦ Μαρτίου μηνός · ἄρχεται δὲ ἡ τῶν ζῳδίων οἰκοκυρία καὶ δίαιτα ἀπὸ α' τοῦ ὀκτωβρίου μηνός. εὑρίσκεται δὲ τὸ οἰκοκυρεῦον ζῴδιον ἀπὸ τοῦ μετὰ τὸν ὀκτώβριον Μαρτίου.* — Post haec vacant paginae ll. 8.

F. 48. *(Τὰ τέσσαρα ε'' ε'' τί μέρος εἰσὶ πρὸς τὰ κδ' — περὶ τῶν συστελλομένων ἐφ' ἑνὶ ἀριθμὸν εἴπομεν.)*

Πολυπλασιασμὸς θαυμάσιος σὺν τοῖς μετ' αὐτῶν λεπτοῖς γγ'' — καὶ ρξ' μετὰ πάσης.

F. 48v. *Ἥρωνος ὅροι τῶν γεωμετρίας ὀνομάτων (α. τί ἐστι σημεῖον. β. τί γραμμή — ρλθ' Ἥρωνος εἰσαγωγαὶ τῶν γεωμετρουμένων.)* — Est index operis, cuius initium exhibet F. 50v.

F. 59v. *(Καὶ τὰ μὲν πρὸ τῆς γεωμετρικῆς στοιχειώσεως τεχνολογούμενα ὑπογράφων σοι καὶ ὑποτυπούμενος ὡς ἔχει μάλιστα συντόμως, Διονύσιε λαμπρότατε — τούτων δὲ οὕτως ἐχόντων, τὴν μέτρησιν τῶν θεωρημάτων ποιεῖ ὡς προείρηται.)* — Operis capita numeris praedita sunt, non iisdem quidem quibus in indice.

F. 62v. *Αἰτήματα πέντε. (Ἠτήσθω* (sic) *ἀπὸ παντὸς σημείου ἐπὶ πᾶν σημεῖον εὐθεῖαν γραμμὴν ἀγαγεῖν — χωρίου οὐ περιέχουσι.)* — Sequuntur *Κοιναὶ ἔννοιαι* et *ὅρος γεωμετρίας (Γεωμετρία ἐστὶ ἐπιστήμη μεγεθῶν καὶ σχημάτων — ἀλλὰ τὰ συνεχῆ οὐσία συμβάντα.)*

F. 63v. *Περὶ λογιστικῆς. (Λογιστική ἐστι θεωρία, ἡ τῶν ἀριθμητῶν καὶ τὰ μένοντα κινούμενα.)*

F. 65. *Τί τὸ σκηνογραφικόν. (Τὸ σκηνογραφικὸν τῆς ὀπτικῆς μέρος — ἐν πολλῷ ἀναστήματι τιθέμενα).*

Εὕρηται ἡ γεωμετρία πρῶτον μὲν ἐκ τῶν Αἰγυπτίων — πάσας τὰς ὀρθὰς γωνίας ἴσας εἶναι.

F. 74v. *Ἐκ τῶν Ἀνατολίου. (Ἀριστοτέλης συνεστάναι*

F. 10. Heron's Introduction to Geometry. (Plane geometry consists of climates — the area of each individual segment.)

F. 45. Definition of a circle found in another book of the same Heron, as follows. (The perimeter has a ratio to the diameter such as one must also declare the area of the circle. Addition of the theorem

F. 46. of the most illustrious Patricius. (A plot of land having been taken with unequal widths — the measurement of plane figures according to the exposition of Heron is completed.)

F. 46v. Addition of the theorem of the most illustrious Macarius. (If from a given area I wish to construct a triangle, I take one twelfth, one third, one third of the first.)

F. 48v. Each year one zodiac sign rules the household; which sign this is: the one in which the Moon is found on the 12th of the month of March; the household rule and governance of the zodiac signs begins on the 1st of the month of October. The ruling zodiac sign is found from the March following October. — After this, pages 11. 8 are blank.

F. 48. (The four fifths, what part they are in relation to the 24 of those concernin being contracted into one number, we have stated.)

Wondrous multiplication with their accompanying fractions gg and six with all.

F. 48. Heron's definitions of geometrical terms (1. what is a point. 2. what is a line — to 239. First introductions of geometrical figures.) — This is an index of the work, whose beginning is presented at F. 50%

F. 59. (Outlining and sketching for you, most illustrious Dionysius, as concisely as possible, the technical matters that precede the elements of geometry, and since these stand thus, perform the measurement of the theorems as previously stated.) The chapters of the work are provided with numbers, though not the same as those in the index.

F. 624. Five postulates. (Let it be required to draw a straight line from any point to any point of a region not containing —

— There follow Common Notions and a definition of geometry (Geometry is the science of magnitudes and figures — but continuous things are accidental to substance.)

F. 63. On logistics. (Logistics is a theory, that of numerable things and of things that remain in motion.)

F. 65. What is scenography. (Scenography is a part of optics — placed at a great height).

Geometry was first discovered among the Egyptians that all right angles are equal.

F. 74. From Anatolius. (Aristotle that it is composed

τὴν πᾶσαν φιλοσοφίαν ἐκ θεωρίας καὶ πράξεως — ἀναφορὰν ἐπὶ τὴν αἰσθητὴν ὕλην ποιεῖται.)

F. 75. Τί ἐστι μαθηματικόν. (Μαθηματικόν ἐστι ἐπιστήμη θεωρητικὴ τῶν νοήσει τε καὶ αἰσθήσει καταλαμβανομένων — καθ' ὃν λέγονται εἶναι ὑποθέσεις τῶν Εὐριπίδου δραμάτων, καθ' ἕτερον δὲ σημαινόμενον ἡ ῥητορική.)

F. 75v. Εἰσαγωγὴ τῶν στερεομετρουμένων Ἤρωνος. (Σφαίρας δοθείσης τῆς διαμέτρου ποδῶν ι' — τοσούτως ποδίους χωρεῖ τὸ πλοῖον. Ἤρωνος γεωμετρική, εἴτουν ἐπίπεδος μέτρησις· καὶ ἡ στερεῶν ἐν διαφόροις θεωρήμασιν ἤδη πεπλήρωται.)

F. 83v. Διδύμου ἀλεξανδρέως μετὰ (sc. μέτρα) μαρμάρων καὶ παντοίων ξύλων. (Τῆς τῶν μαρμάρων τε καὶ ξύλων μετρήσεως ἀναγκαίας οὔσης — τῆς τοῦ ποδὸς ἀκριβεστάτης ἐπιψηφίσεως.)

F. 95. Ψηφηφορικὰ ζητήματα καὶ προβλήματα· ἃ δὲ καὶ μετὰ τῶν οἰκείων μεθόδων ἕκαστον σύγκειται. (Χρυσίον ἔχων ἑξάγιον ρ' κτέ.

F. 131v. Ἐκ τῶν Ἱππάρχου. (Ἄρκτος μεγάλη ἀστέρες κδ'. ἄρκτος μικρὰ ἀστέρες ζ'. Ὄφις διὰ μέσου ὧν τῶν ἀρκταίων — Κρόνου κύκλοι ε'. ἀρκτικὸς ὁ καὶ βόρειος καὶ ἀειφανής.) — Cf. *Cat.* VIII. 1, 103 (10 f. 126v, cap. λβ'.)

F. 132. Ἀρχὴ τῆς μεγάλης καὶ ἰνδικῆς ψηφηφορίας — εἴπομεν δὲ καὶ περὶ τῶν ψήφων τῆς ἀστρονομίας. (Ἴσθη (sic) ὡς ὁ ἀριθμὸς ἐπεὶ ἔχει τὸ ἄπειρον — καὶ εὑρήσεις τὸ ὕψωμα.)

F. 138. Ψηφηφορία τῆς ἡμέρας τῆς Σελήνης; F. 141. περὶ τοῦ ζωδιακοῦ κύκλου; F. 146. ἐκ τῆς ἀριθμητικῆς Διοφάντους.

F. 146v. Ἀρχὴ σὺν Θεῷ ἁγίῳ τῆς νοταρικῆς ἐπιστήμης· πρῶτον μὲν εἴπομεν περὶ τῆς καταλακτικῆς, ἤγουν τῶν τρικεφάλων. (Οἶδας, ὦ ἀδελφέ, ὅτι τὸ νόμισμα ἔχει κοκκία — ἀργύρια ε'. βL' ϛL' κδ'' καὶ χ'. Τέλος τῆς τέχνης ἑξαγίου.)

F. 150v. Ἀρχὴ σὺν Θεῷ ἁγίῳ τῶν ἀποριῶν καὶ λύσεων τῆς λίτρας. (Ἡ λίτρα διαιρεῖται εἰς ὀγγ. ιβ' — περὶ δὲ τῶν πέντε μνῶν, ἤδη ἀρκτέον.)

F. 158. Ἀρχὴ σὺν Θεῷ ἁγίῳ τῆς τοῦ πενταρίου ψηφηφορίας, καὶ πρῶτον μὲν περὶ λιτρῶν. (Ἴσθι ὅτι τὸ πεντάριον εἰσὶ λίτραι πέντε — κοκκίοις κοκκίον λς', βL', δς'', ρ''νς''.)

F. 161v. Ἀρχὴ σὺν Θεῷ σὺν τῆς ψηφηφορίας τοῦ δεκαρίου· περὶ λιτρῶν. (Ἴσθι ὅτι τὸ δεκάριον ἤγουν αἱ δέκα μναῖ — κοκκία τῆς χιλιάδος ης', ἤγουν ἑξάγια δ'. — Τῷ τερματουργῷ Χριστῷ τοῦ τέλους χάρις.)

derives all philosophy from theory and practice – reference toward sensible matter.)

F. 75. What mathematics is. (Mathematics is a theoretical science of things grasped both by intellect and by sense, in one sense said to be the hypotheses of Euripides' dramas, and in another sense rhetoric.)

F.75. Introduction to Solid Measurements by Heron. (Given a sphere with a diameter of 10 feet — the ship holds so many modii. Heron's geometry, that is, plane measurement; and the measurement of solids in various theorems has now been completed.)

F. 83. Didymus of Alexandria on the measurement (sc. measures) of marbles and all kinds of wood. (Since the measurement of marbles and wood requires the most precise calculation of the foot.)

F. 95. Arithmetical questions and problems, each of which is also composed with its appropriate methods. (Having gold of 100 exagia, etc.

F. 131v. From the works of Hipparchus. (The Great Bear has 24 stars; the Little Bear has 7 stars. The Serpent passing through the middle of the bears. The circles of Saturn: 5. The arctic, also called the northern and ever-visible.) Cf. Cat. VIII. 1, 103 (10 f. 126v, ch. 32.)

F. 132. Beginning of the great and Indian calculation; and we have spoken also concerning the counters of astronomy. (Know (sic) that the number, since it has the infinite, and you will find the apogee.)

F. 138. Calculation for the day of the Moon; F. 141. on the zodiacal circle; F. 146. from the Arithmetic of Diophantus.

F. 146v. Beginning, with the help of the Holy God, of the notarial science: first we spoke concerning exchange, that is, of the three-headed [coins]. (You know, O brother, that the coin has 5 silver grains. 24 and 20 times. End of the art of the exagion.)

F. 150. Beginning, with the help of the Holy God, of the problems and solutions concerning the litra. (The litra is divided into 12 ounces; and concerning the five minae, we must now begin.)

F. 158. Beginning, with the help of the Holy God, of the calculation of the pentarion, and first concerning litrai. (Know that the pentarion is five litrai — in grains: 36, 2, 6'', "56" grains.)

F. 161. Beginning, with God, of the computation of the decimal; concerning pounds. (Know that the decimal, that is, the ten minas — grains of the thousand 6, that is, 4 ounces. To Christ the Finisher be thanks at the end.)

F.,166v. *Παρεκβολαὶ γεγοννῖαι τοῦ Βρανᾶ τοῦ Ἡλίου καὶ τῆς Σελήνης κατὰ τὸ ς,ωις' ἔτους, καὶ τοῦ μὲν Ἡλίου κατὰ τὴν α' τοῦ Δεκεμβρίου, τῆς δὲ Σελήνης κατὰ τὴν λ' τοῦ Νοεμβρίου. ἔχει δὲ οὕτως.*) Sequitur schema.
Εὕρημα καινόν. (*Ἄρξον μετρεῖν ἀπὸ μονάδος ὡς ἔθος ἐστὶ — καὶ ἀπομένουσιν εἴκοσι.*)

F. 167. *Ἀρχὴ σὺν Θεῷ τῶν παραπέμπτων.* (*Ἴσθι ὁπόταν ἐρωτηθῇς εἰς τὰ παράπεμπτα — τῶν ι'. η'.*)
Sequuntur *τὰ πάρεκτα* et *τὰ παρέβδομα* usque ad *τὰ ἑβδομοενατοπενταικαιδέκατα*; expl. fl. 168 *καὶ μέλλεις εὑρίσκειν. — Τέλος σὺν Θεῷ τοῦ ὅλου ψηφαρίου καὶ τῆς πραγματευτικῆς ἐπιστήμης.*

F. 168. Brevis notitia de byzantinis imperatoribus Constantino Porphyrogenito, Romano, Michael Paphlagone.

F. 169. *Ἀρχὴ τῆς τῶν Χριστιανῶν βασιλ<είας>.* Brevis notitia de byzantinis imperatoribus a Constantino Magno (*Κωνσταντῖνος ὁ α', ὁ μέγας, ὁ νικητής, ὁ πρῶτος καὶ κτήτωρ καὶ Χριστιανώτατος — εἰς τὸ Σταυρακίου λεγόμενον μοναστήριον ἐτελεύτησε.*)

F 172v. *Ἀρχὴ τῆς βασιλείας Ῥωμανοῦ υἱοῦ Κωνσταντίνου τοῦ Πορφυρογενήτου*; sequitur brevis notitia de Nicephoro Phoca et Joanne Tzimische.

F. 179v. Vacat.

12. Cod. Scor II. *Φ.* 14 (erat II. *Δ.* 19 ; III. I. 9) ; chart., s. XV ff. II+112+II ; cm. 28, 5 × 19,2. Cf. N. Turriani *Catal.* (I. *X.* 16) f. 42 : *Λέοντος περὶ κλήρων. Τέχνη λαξευτηρίου, ἐξελληνισθεῖσα παρὰ Νικολάου ὑδρούσης ἐκ ῥωμαικῆς διαλέκτου, χαλδαία οὖσα τὸ πρῖν, οὗ καὶ προοίμιον* ; Turriani *Ind. alphab.* f. 203v et 243v ; Colvill., *Cat.* f. 272v et 429 ; Miller, *Cat.* pp. 160 et 349 ; Graux, *Essai*, p. 492.

F. I. **Index graecus, Turriani manu conscriptus et index latinus.** — F. Iv. vac.

F. 1. *Βασι<λε>ῖ μεγάλῳ Πτολεμαίῳ Ἀστράμψυχος ἱερεὺς <καὶ βίβλ>ων ἐπισφραγιστής, ἰδίῳ δεσπότῃ χαίρειν.* (*Ὅτι μηδὲν ὀφείλει σε τῶν καλῶν λανθάνειν — γινομένην Θεοῦ βοήθειαν. ἔρρωσο.*)— Cf. *Cat.* I, 25 (8, f. 169v) ; II, 72 (8, f. 259v) ; III, 4 (1, f. 64v) ; IV, 55 (19, f. 278) ; VII, 74 (33, f. 197) ; VIII, i, 64 (6, f. 2) ; 65 (7 f. 1) ; 73 (9, f. 226) ; VIII, ii, 71 (47, f. 243) ; vd. P.Tannery, *Rev. ét. gr.*, XI, 1898, p. 106. *Ταύτῃ τῇ γνώσει καὶ Ἀλέξανδρος ὁ τῶν Μακεδόνων βασιλεὺς χρώμενος — καὶ ἔγραψεν ἴδιον αὐτοῦ βίβλον, οὗ ἡ ῥῆσις τοιαύτην τὴν τάξιν ἔχει.*) — Cf. *Cat.* IV, 55 (19, f. 278).

F. 166. Excerpts made by Branas concerning the Sun and the Moon according to the year 6816, and of the Sun according to the 1st of December, and of the Moon according to the 30th of November. It reads as follows.) A diagram follows.

A new discovery. (Begin counting from unity as is customary, and twenty remain.)

F. 167. Beginning, with God, of the every-fifth intervals. (Know that when you are asked about the every-fifth intervals — of 10, 8.)

There follow the every-sixth and every-seventh up to the every-seventh-nineteenth-fifteenth; ends f. 168 and you will find.

End, with God, of the entire arithmetic treatise and the science of computation.

F. 168. A brief account of the Byzantine emperors Constantine Porphyrogennetos, Romanos, Michael the Paphlagonian.

F.169. Beginning of the Kingdom of the Christians>. A brief account of the Byzantine emperors from Constantine the Great (Constantine I, the Great, the Victor, the First and Founder and most Christian, died in what is called the Monastery of Staurakios) vov monastery he died.)

Γ 172. Beginning of the reign of Romanos, son of Constantine Porphyrogennetos; followed by a brief account of Nikephoros Phokas and John Tzimiskes.

F. 179. Vacant.

12. Cod. Scor II. . 14 (was II, A. 19; III. I. !); paper, s. XV 11. 1+112+ II ; cm. 28, 5 x 19,2. Cf. N. Turriani Catal. (I. X. 16) 1. 42 : Leo on lots. The art of stone-cutting, translated into Greek by Nicholas of Hydrous from the Latin dialect, having previously been Chaldean, with its preface; Turriani Ind. alphab. f. 203r et 2437; Colvill., Cat. f. 272v et 429 ; Miller, Cal. pp. 160 et 349 ; GRAUX, Essai, p. 492.

F. I.

Greek index, written in Turriani's hand, and Latin index.

F. Iv. vac.

F. 1. To the great King Ptolemy, Astrampsychus the priest and sealer of books, to his own master, greetings. (That nothing of what is good ought to escape your notice — the help of God that comes to pass. Farewell.) Cf. Cal. I, 25 (8, f. 1699) ; II, 72 (8, f. 259°); III, 4 (1, f. 64°); IV, 55 (19, f. 278); VII, 74 (33, f. 197) ; VIII, 1, 64 (6, f. 2); 65 (7 f. 1); 73 (9, f. 226) ; VIII, 11, 71 (47, f. 243); vd. P.Tannery, Rev. el. gr., XI, 1898, p. 106. Making use of this knowledge, Alexander the king of the Macedonians also wrote his own book, whose text has the following arrangement.) — Cf. Cat. IV, 55 (19, 1. 278). f.

F. 1v. <'Ακ>ολουθεία. ὁμ< >ται, μετὰ προσευχῆς.("Αγιος ὁ Θεός · ἅγιος ἰσχυρός — εὐλογημένη.)

F. 22. Εὐχὴ ἣν δεῖ εὔχεσθαι θέλων ἐρωτᾶν. (Παντοκράτορ θεὲ οὐράνιε — εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.) — Cf. *Cat.* IV, 55 (19, f. 278).

Μέθοδος πῶς δεῖ γινώσκειν πότε χρή. (Ῥίψον κόνον εἰς τὸ λαχμητήριον — αὔριον ἐρώτησον.) — Cf. *Cat.*. VIII, iv, 4 (1 f. 67).

F. 2v. Tabula, cui titulus : κατὰ τὸ λαχμητήριον πρόκειται ἐν ἑτέρω... ὀφ....

F. 3. Ἀρχὴ τῶν κλήρων. (ΙΒ. Εἰ πλεύσω ἀκινδύνως — ι ἀπαλλάσσῃ τῆς γυναικὸς ἄρτι, quae l. ultima est capitis ΡΓ Βηρσαβές. κρίσις. ΡΙΓ.) — Cf. Astrampsychi *Oraculorum decades* CIII, ed. R. Hercher, Berlin, 1863 ; et *Cat.* III, 4 (1, f. 67 sqq) ; IV, 43 (18, f. 286) ; 55 (19, f. 282) ; VIII, iii, 71 (47, f. 243).

F. 42v. Περὶ τῆς ὅλης ἑβδομάδος τοῦ γινώσκειν ποῖαι ὧραι εἰσὶν ἀγαθαί, καὶ ποῖαι εἰσὶν ἀσύμφοροι. (Ἡμέρα α'. ὥρα α' κατὰ πάντα καλή — ὥρα ια' καλή · ὥρα ιβ' ψευδής.) — Cf. *Cat.* IV, 76 (30, f. 76).

F. 43v. Αἱ ἡμέραι τῶν ιβ' μηνῶν αἱ εὔχρηστοι αὗται. (Σεπτρ. α'. δ'. ι'. ιγ'. —Αὔγουστος γ'. ζ'. ια'. ις'. κδ'. κε'.)

F. 44. ζ Ποίημα τοῦ κυρίου Λέοντος τοῦ σοφοῦ. Μέθοδος προγνωστικὴ τοῦ ἁγίου εὐαγγελίου καὶ τοῦ ψαλτηρίου. (Λαβὼν τὸ ἅγιον εὐαγγέλιον — τὴν ἀπότρισιν τῆς ἐρωτήσεώς σου). — Cf. *Cat.* IV, 42 (18, f. 284v) ; 74 (29, f. 28v) ; VII, 33 (17, f. 1). Vd. Studemund-Cohn, *Cat. codd. gr. Berolinensium*, MDCCCLXXXX, cod. 147, p. 62-63, capp. 2 et 13 ; P. Tannery, *Mémoires scient. publiés par J. L. Heiberg*, IV, p. 314 sqq. : haec refer etiam ad Nicolai Hydr. opus.

Τὰ μονὰ γράμματα εἰσὶ ταῦτα · α γ ε ζ θ ι λ ν ο ρ τ φ ψ
Τὰ δὲ ζυγὰ εἰσὶ ταῦτα · β δ η κ μ ξ π σ υ χ ω
(Τὸ γοῦν πρῶτον σχῆμά ἐστι τοιοῦτον, καὶ καλεῖται ὁδός — Τὸ ις' σχῆμα... εἰς ἐναντίωσιν μεταπρέπει.) Desunt schemata β' - θ', et schematis ι' initium.— Cf. cod. Laur. 86, 14, f. 30v ; f. 28v ; Laur. 28, 22 ; Vatic. pal. gr. 312 f. 199 sqq ; Paris. gr. 2424 et vd. *Cat.* VIII, i, cod. 9, f. 163v ; *Cat.*. VIII, i, cod. 4, f. 226v).

F. 1v. Sequence. όμς >ται, with prayer. (Holy is God; holy and mighty — blessed.)

F. 22. A prayer that one must pray when wishing to ask a question. (Almighty God, heavenly one, unto the ages of ages. Amen.) Cf. *Cat.* IV, 55 (19, f. 278).

A method for knowing when one must. (Cast the cone into the lot-casting vessel ask tomorrow.) — Cf. Cat. VIII, in, 4 (1 f. 67).

F. 2v. Table, with the title: is set forth according to the lot-casting method in another... off....

F. 3. The beginning of the lots. (12. Whether I shall sail without danger i replacement of the feminine arti, quae l. ultima est capitis BnBessabas. crisis. PI.) Cf. Astrampsychi Ora-nculorum decades CIII, ed. R. Hercher, Berlin, 1863; etnCat. III, 4 (1, f. 67 sqq); IV, 43 (18, f. 286) ; 55 (19, f.n282); VIII, III, 71 (47, f. 243).

F. 42. On the whole week, for knowing which hours are auspicious and which are unfavorable. (Day 1, hour 1: good in all respects; hour 11: good; hour 12: false.) Cf. *Cat.* IV, 76 (30, f. 76).

F. 439. The useful days of the 12 months are as follows.

(September: 1, 4, 10, 13. – August: 3, 7, 11, 16, 24, 25.) F. 44. ζ A composition by the lord Leo the Wise. A prognostic method of the Holy Gospel and the Psalter. (Taking the Holy Gospel, the answer to your question.) Cf. Cat. IV, 42 (18, f. 284°); 74 (29, f. 28"); VII, 33 (17, f. 1). Vd. Studemund-Cohn, Cat. codd. gr. Berolinensium, MDCCCLXXXX, cod. 147, p. 62-63, capp. 2 et 13; P. Tannery, Mémoires scient. publiés par J. L. Heiberg, IV, p. 314 sqq.: this refers also to the work of Nicolaus Hydr.

The odd letters are these: α γ ε ς θ ι λ ν ο ρ τ ο ψ
The even ones are these: β δ η κ μ ξ π σ υ χ ω

(The first figure is as follows, and is called the Road The 16th figure... changes to opposition.) Missing figures 2 - 9, and the beginning of figure 4. Cf. cod. Laur. 86, 14, f. 30v; f. 28; Laur. 28, 22; Vatic. pal. gr. 312 f. 199 sqq; Paris. gr. 2424 and see Cal. VIII, 1, cod. 9, f. 163v, Cat. VIII, 1, cod. 4, f. 226v).

F. 45v. Notae quaedam chronologicae a codicis possessore conscriptae (ab anno 6930-1430 ad annum 6965-1457).

F. 46. *Νικολάου Ὑδρούσης προοίμιον εἰς τὴν τοῦ λαξευτηρίου τέχνην. ἐξελινιστεῖσαν* (sic) *παρ' αὐτοῦ, ἐκ ῥωμαικῆς διαλέκτου. χαλδαίαν οὖσαν τὸ πρίν. καὶ συνταχθήσαν ἔκ τε ἄλλων βίβλων ἑλινικῶν. σποράδην, εἴδη ὑπάρχουσαν. (Τοῖς μετιέναι τι τῶν οἰωνοῦν ἀγαθῶν βουλομένων — ὡς Σελμὼν αὐτὸς ἄρχεται τοῦ ταύτης συντάγματος οὐτωσί πος* (sic). *τέλος τοῦ προϊμίου* (sic)).

F. 47v. *Ἀρχὴ σὺν Θεῷ τοῦ τῆς τέχνης συντάγματος. (Τινὲς τῶν φιλοσόφων — δοκίμως οἱ διδάσκαλοι ταύτην ἐξέθεντο.)* Sequitur tabula schematum et nominum.

F. 48. *Ἀρχὴ τῶν τοῦ λαξευτηρίου κρίσεων. ἐν ὀνόματι Κυρίου· πρῶτον περὶ συνάξεως. Σελήνης καὶ Ἑρμοῦ (Ἡ σύναξις ἀφ' ἑαυτῆς διπλασιαστήσα* — f. 111v *Ὁ σπανὸς ἀπὸ στύλου... φροντὶς μεγάλη· τέλος τῶν κρίσεων.)*
Schemata marginibus adpicta sunt ; capitibus spatia sunt interposita, quae schematibus opportuna essent ; schemata ipsa desunt. — Cf. *Cat.* IV, 75 (29, f. 47v) ; 40 (18, f. 266v).

F. 112. Notae quaedam a codicis possessore conscriptae et duo medica praecepta.

F. 112v-IIv Vacant.

Cum de hoc ms. aliisque suo loco dicturi simus, hic tantum *Ambrosiani* codicis B. 8. Sup. brevem addimus descriptionem (de ceteris huius codicis rebus vd. ad *Scorialensem* cod I. Φ. 5).

F. 147. *Ἔκθεσις μεθοδικὴ τοῦ παρὰ τοῖς Ἄραψι καλουμένου ῥαμουλίου. (Πέντε μεθόδους ποιοῦντες εὑρίσκομεν τὸ ζητούμενον δηλοῖ φοσάτους μουσουλμάνων καὶ ἀρχιερέα διὰ τὴν πίστιν καὶ ἐρώτημα διὰ φιλονεικίας... δηλοῖ συναγωγὴν λαοῦ διά τινα χαρὰν τῶν παίδων καὶ τετράποδα.)* Haec dicta sunt ut figurae sedecim declarentur, quarum extat tabula. Ad quae autem argumenta, et quo ordine, rationi figurae spectent ex codicis indice patet, quem subicimus, et qui *Ambrosianum* codicem claudit.

F. 153. *Πίναξ τοῦ ῥαμουλίου* (1).
α'. Περὶ τῶν ε' μεθόδων. β'. Περὶ τῆς τῶν ἀνθρώπων ἐκ τῶν

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(1) Margini haec adpicta sunt : *ὕστερον ἐτέθη ὁ πίναξ, καὶ διὰ τοῦτο ἐγράφη ὕστερον.*

F. 45v. Certain chronological notes written by the owner of the codex (from the year 6930–1430 to the year 6965–1457).

F. 46. Proem of Nikolaos of Hydrous to the art of the geomantic oracle, translated by him from the Latin dialect, which was originally Chaldean, and compiled from various other Greek books, existing in scattered forms. (For those wishing to pursue any of the good things of whatever kind, as Selmon himself begins the composition of this work, approximately thus (sic). End of the proem (sic)). Beginning, with God, of

F. 47v. the composition of the art. (Certain approved philosophers, the teachers, expounded this art.) A table of figures and names follows. Beginning of

F. 48. the judgments of the geomantic oracle, in the name of the Lord: first, concerning the conjunction of the Moon and Hermes. (The conjunction, doubled from itself — f. 111v: The sparse one from the pillar... great concern; end of the judgments.)

Diagrams have been drawn in the margins; spaces have been left between the headings that would be suitable for diagrams; the diagrams themselves are missing. Cf. Cat. IV, 75 (29, f. 47°); 40 (18,

F. 112. f. 266°). Certain notes written by the owner of the codex and two medical precepts.

F. 112v-IIv Vacant.

Since we are going to speak of the hems. and other matters in their proper place, here we only add a brief description of the Ambrosian codex B.: 8. Sup. (for other matters concerning this codex see the Scorialense cod I. . 5).

F. 147. A methodical exposition of what is called ramulion among the Arabs. (Making five methods we find what is sought; it signifies the armies of Muslims and a high priest on account of faith and a question on account of contention... it signifies the gathering of a people on account of some joy of children and four-footed animals. These things have been said so that the sixteen figures may be declared, of which a table exists. To what subjects, however, and in what order, the figures of ramulion pertain is clear from the index of the codex, which we append below, and which closes the Ambrosian codex.

F. 153. Index of the ramulion (1).

1st. On the 5 methods. 2nd. On the indication of people from

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(1) These notes have been added in the margin: the index was added later, and for this reason it was written later.

χαρακτήρων σημειώσεως. γ'. Περὶ νίκης καὶ ἥττης. δ'. Περὶ καταρχῶν. ε'. Περὶ τοῦ ἰδίου σώματος καὶ τῆς ψυχῆς. ς'. Περὶ τοῦ ἰδίου σώματος καὶ ψυχῆς καὶ ζωῆς. ζ'. Περὶ κλοπῆς πράγματος. η'. Περὶ τοῦ ἐὰν ἀπωλέσῃ τις τίποτε. θ'. Περὶ τοῦ ἐὰν ζητῇς τι ἀπό τινος. ι'. Περὶ δάνους, ἢ δανείσασθαι, ἢ δανεισθῆναι. ια'. Περὶ εὐθηνίας καὶ ἀκριβείας. ιβ'. Περὶ τοῦ κεκρυμμένου ἐν τῇ χειρί. ιγ'. Περὶ ἀδελφῶν καὶ συγγενῶν. ιδ'. Περὶ ἐκδημίας καὶ μεταβάσεως. ιε'. Περὶ τελείας δουλείας καὶ χρόνου. ις'. Περὶ τελείας δουλείας ἢ ὑποθέσεως καὶ χρόνου . ιζ. Περὶ ἑνὸς χρόνου ὅ τι ἂν συμβαίη καὶ περὶ μέλλοντος. ιη'. Περὶ ἀγάπης φίλου καὶ ἐρωμένης, εἰ δέξεται. ιθ'. Περὶ ἀγγελίας, ἢ ψευδές ἐστιν ἢ ἀληθὲς τὸ ῥηθέν. κ. Περὶ ἀσθενοῦντος. κα'. Περὶ δούλων καὶ σθλάβων. κβ'. Περὶ φυγόντος δούλου, εἰ εὑρίσκεται. κγ'. Περὶ
F. 153v. *γάμου καὶ συντροφίας. κδ'. Περὶ ἀγάπης καὶ μάχης αὐτῶν. κε'. Περὶ κλέπτου καὶ κλοπιμαίου. κς'. Περὶ ἀποδήμου· πῶς ἐστι καὶ πότε ἔρχεται. κζ'. Περὶ φόβου. κη'. Περὶ τοῦ εὑρεῖν κεκρυμμένον θησαυρόν. κθ'. Περὶ τῶν σχημάτων, ποῖα εἰσὶ ἁπλῶς ἀγαθὰ ἢ κακά. λ'. Περὶ τοῦ τετραγώνου σχήματος. λα'. Περὶ τῶν τεττάρων στοιχείων τῶν σχημάτων. λβ'.Περὶ μηνῶν καὶ τῶν ζ' πλανητῶν τὰ σχήματα. λγ'. Περὶ μακρᾶς ξενιτείας καὶ ταξιδίου. λδ'. Περὶ μαθήματος καὶ σοφίας καὶ περὶ ὀνείρων. λε'. Περὶ καταθέσεως καὶ κρίσεως πράγματος. λς'. Περὶ τοῦ εἰ θέλεις γνῶναι εἰ ἐμαγεύθης. λζ'. Περὶ βασιλέων καὶ μεγιστάνων, τί δηλοῖ εἰς αὐτοὺς καλὸν ἢ κακόν. λη'. Περὶ ἐλπίδος, εἰ γίνεται ἢ οὔ. λθ'. Περὶ στενοχωρίας καὶ φυλακισμοῦ. μ'. Περὶ εὐδίας καὶ χειμῶνος. μα'. Περὶ τῶν τύπων τῶν δηλούντων τὴν ποσότητα τοῦ καιροῦ. μβ'. Περὶ ἀριθμοῦ ἄλλως τοῦ ῥαμουλίου. μγ'. Περὶ τοῦ κανονίου τῶν ἡμερῶν. μδ'.Περὶ τῶν σχημάτων τῶν λεγομένων περσικῶς με'. πῶς ὀνομάζονται κατὰ ἀριθμὸν ἀπὸ τοῦ α' ἕως τῶν ις'.*

13. Cod. Scorialensis III. Φ. 11 (erat V. *H.* 16 ; IV. *K.* 4), chart., variis manibus exaratus saec. XIV et XV ; ff. VI+254+II), cm. 22,3×14,5. — F. 188. *Ἐάλω ἡ Κωνσταντινούπολις παρ' Ἰταλῶν ἔτει ,ϛψιβ' μηνὶ Ἀπριλλίῳ ιβ', ἡμέρᾳ ἑβδόμῃ ἤγουν σαββάτῳ. ἰνδ. ὀγδόης. ἠλευθερώθη δὲ Θεοῦ βοηθείᾳ τῆς τούτων τυραννίδος, ἔτει ,ϛψξη', Ἰουλίῳ κε', ἡμέρᾳ τετάρτῃ, ἰνδ. δ'. κατείχετο τοίνυν ἡ Κωνσταντινούπολις παρ' Ἰταλῶν ἐπὶ χρόνοις πεντήκοντα ἓξ μησὶ τρισὶ καὶ ἡμέραις τρισὶ πρὸς τοῖς δέκα. ἀπὸ τῆς ἁλώσεως τῆς πόλεως. μέχρι τῆς ιβ' Σεπτεμβρίου τοῦ ,ϛϡκδ' ἔτους ἰνδ. θ' χρόνοι σια', μῆνες ε'. ἀπὸ δὲ τῆς ἐλευθερώσεως μέχρι καὶ νῦν, δηλονότι τῆς ιβ' Σεπτεμβρίου τοῦ ,ϛϡκδ' ἔτους τῆς θ' ἰνδ. χρόνοι ἑκατὸν πεντήκοντα πέντε. μῆνες καὶ ἡμέραι δεκαοκτώ.* Exarata igitur haec sunt anno 1415 (cum iam haec codicis pars scripta erat). — In Turriani *Catalogo* (I. *X.* 16) lau-

characters and signs. 3rd. On victory and defeat. 4th. On inceptions. 5th. On one's own body and soul. 6th. On one's own body and soul and life. 7th. On the theft of a thing. 8th. On whether someone has lost something. 9th. On whether you seek something from someone. 10th. On a loan, or to lend, or to be lent to. 11th. On abundance and scarcity. 12th. On what is hidden in the hand. 13th. On brothers and relatives. 14th. On departure and transition. 15th. On complete servitude and time. 16th. On complete servitude or a matter and time. 17th. On one year, whatever may happen, and on the future. 18th. On the love of a friend and a beloved, whether they will accept. 19th. On a message, whether what has been said is false or true. 20th. On one who is ill. 21st. On slaves and serfs. 22nd. On a runaway slave, whether they are found. 23rd. F. 153. On marriage and companionship. 24th. On love and their quarrel. 25th. On a thief and stolen goods. 26th. On one who is abroad: how they are and when they come. 27th. On fear. 28th. On finding a hidden treasure. 29th. On the figures, which are simply good or bad in general. 30th. On the square figure. 31st. On the four elements of the figures. 32nd.On the months and the figures of the 7 planets. 33rd. On long sojourning abroad and travel. 34th. On learning and wisdom and on dreams. 35th. On the deposit and judgment of a matter. 36th. On whether you wish to know if you have been bewitched. 37th. On kings and magnates, what good or evil is signified for them. 38th. On hope, whether it comes to pass or not. 39th. On distress and imprisonment. 40th. On fair weather and winter. 41st. On the types indicating the quantity of time. 42nd. On the number of the ramulion in another way. 43rd. On the canon of the days. 44th. On the figures called in Persian. 45th. How they are named by number from the 1st to the 16th.

13. Cod. Scorialensis III. . 11 (formerly V. H. 16; IV. K. 4), parchment, written by various hands in the 14th and 15th centuries; ff. VI+254+II), cm. 22.3×14.5. - F. 188. Constantinople was taken by the Italians in the year 6712, in the month of April, on the 12th day, the seventh day, that is, Saturday. Indiction of the eighth. It was liberated by the help of God from their tyranny, in the year 6768, on July 25th, the fourth day, Indiction 4. Constantinople was therefore held by the Italians for fifty-six years, three months, and thirteen days, from the capture of the city until the 12th of September of the 24th year, Indiction 9: 211 years, 5 months. From the liberation up to the present, namely the 12th of September of the 24th year of the 9th Indiction: one hundred and fifty-five months and eighteen days. These were therefore written in the year 1,115 (since this part of the codex had already been written). - In Turriani's Catalogue (1. X. 16) our

datur codex noster F. 63 ; in Turriani *Indice alphabetico* (I. *X*. 18) F. 47v : *Γαληνοῦ... Τίς ἡ χρεία τῆς τῶν σφυγμῶν θεωρίας.* V. *H*. 16 ; IV. *K*. 4. *Περὶ τῆς τῶν οὔρων διαφορᾶς σύνοψις ἐκ τῶν αὐτοῦ καὶ Μάγνεντος* V. *H*. 16 ; IV. *K*. 4. *Ἑτέρα σύνοψις περὶ τῆς τῶν οὔρων διαφορᾶς ἐκ τῶν αὐτῶν* V. *H*. 16 ; IV. *K*. 4. *Ἐκ τῶν περὶ ἁπλῶν φαρμάκων δυνάμεως, ἐκ τοῦ περὶ διαφόρων νοσημάτων, ἐκ τοῦ περὶ αἰτίας νοσημάτων, καὶ ἐκ τῶν περὶ συμπτωμάτων διαφορᾶς ἐκλογή.* V. *H*. 16 ; IV. *K*. 4 ; F. 120v. *Θεοφίλου φιλοσόφου τοῦ κομικοῦ... Ἔτι περὶ οὔ-* IV. *K*. 4 ; F. 120v. *Θεοφίλου φιλοσόφου τοῦ κομικοῦ... Ἔτι περὶ οὔρων* V. *H*. 16 ; IV. *K*. 4 ; F. 238v. *Ἐξήγησις εἰς τὸ ῥητὸν τοῦ ψαλτῆρος τό σελήνην καὶ ἀστέρας, ἃς σὺ ἐθεμελίωσας* V. *H*. 16 ; IV. *K*. 4. — Cf. MILLER, *Catalog.*, p. 172.

F. I-IIv. Vacant. — F. III. Brevis index latinus (4 ll.). — F. IIIv Vacat. — F. IV-V. Index graecus locupletissimus, Turriani manu exaratus. — F. V-VIv. Vacant.

F. 1. *Πρωτοσπαθαρίου περὶ οὔρων, ἀπὸ φωνῆς Θεοφίλου.* (*Τὴν περὶ τῶν οὔρων διαφορᾶς πραγματείαν* — f. 10. *καὶ τί σημαίνει τούτων ἕκαστον παραθῶμεν.*) Post haec vacant paginae quattuor partes.— Indici graeco, qui codici praemissus est, manus quaedam haec adpinxit : *Πρωτοσπαθαρίου.* Vid. Fabric. *XII*. 648 *et seq.*

F. 10v. *Περὶ σφυγμῶν.* (*Κατέλιπα* (?) *τὸν λόγον δι' οὗ ἔνι — μέσον οὖν τῶν κατὰ φύσιν καὶ τῶν οὐ τοιούτων.*) — Vacat paginae quarta pars.

F. 15-15v. Vacant.

F. 16. *Γαληνοῦ τίς ἡ χρεία τῆς τῶν σφυγμῶν θεωρίας.* (*Τίς ἡ χρεία τῶν σφυγμῶν.* — f. 20. *κατὰ μέρος ὑπὲρ ἀμφοτέρων ζητῆσαι τῶν ἐνεργειῶν, ἐξευρίσκειν.*) — Vacat paginae quarta pars.

F. 21-21v. Vacant.

F. 22. *Κεφάλαια διάφορα ἀπὸ ἀστρονομικῶν βιβλίων.* (*Ἴσθει* (sic) *ὅτι ιβ' εἰσὶ ζῴδια, ὧν τὰ ὀνόματα — οὐκ ἐν τριάκοντα ἡμέραις τὸ ζῴδιον, ἀλλ' ἐν τριάκοντα ἡμέραις καὶ ὥραις δέκα.*) — De his Pauli monachi (?) reliquiis, cf. *Cat.* VIII, iv, p. 108 sqq. (ibid. p. 11 (74, f. 21 sqq.)
Ὁ γοῦν Ἥλιος εἰσέρχεται ἐν τῷ Κριῷ, κατὰ τὴν ιγ' τοῦ Μαρτίου μηνὸς — καὶ οὕτως πληροῖ τὸν ὅλον χρόνον, ἕως πάλιν αὐτῆς τῆς ιγ' τοῦ Μαρτίου μηνός.

F. 22v. *Κατὰ δὲ πεντακοσίους χρόνους, ἀλάσσει* (sic) *ὁ Ἥλιος τὴν ἀρχὴν τῆς εἰσβολῆς αὐτοῦ ἐν τοῖς ζῳδίοις — ὁ δὲ Ἥλιος ποιεῖ ἐν ἑκάστῳ ζῳδίῳ ἡμέρας λ', καὶ ὥρας δέκα. Περὶ τῶν ζῳδίων.* (*Εὔκολα ταῦτα τυγχάνει. Δίδυμος, Ἰχθύς, Κριός τε καὶ Παρθένος. Αἰγόκερος* (sic) *τε καὶ*

codex is cited at F. 63; in Turriani's Alphabetical Index (I. X. 18) F. 47: Galen.. . On the use of the theory of pulses. V. 1. 16; IV. K. 4. A synopsis on the differences of urines, excerpted from his works and those of Magnentus. N.P.16; IV. K. 4. Another synopsis on the differences of urines from the same authors. V. H. 16; IV. K. 4. A selection from the works on the powers of simple medicines, from the work on various diseases, from the work on the causes of diseases, and from the work on the differences of symptoms. V. H. 16; IV. K. 4; F. 120. Theophilus the philosopher, the comic.. . Further on urines. IV. K. 4; F. 120. Theophilus the philosopher, the comic... Further on urines. V. H. 16; IV. K. 4; F. 238. Commentary on the saying of the Psalter concerning the moon and the stars, which thou hast established. V. H. 16; IV. K. 4. Cf. MILLER, Catalog., p. 172.

F. I-IIv. Vacant. - F. III. Brevis index latinus (4 ll)..F. IIIV Vacat. F. IV-V. Greek index, very full, written in Turriani's hand. F. V-VI. Vacant.

F. 1. Protospatharius on Urine, from the voice of Theophilus. (Let us set forth the treatise on the differences of urine, l. 10, and what each of these signifies.) After this, four page-portions are vacant. A certain hand has added to the Greek index prefixed to the codex: Protospatharius. See Fabric. XII. 648 and following.

F. 10. On Pulses. (I have left (?) the account through which it is possible — therefore the mean between those according to nature and those not of such a kind.) - One quarter of a page is vacant.

F. 15-15. Vacant.

F. 16. Galen on what is the use of the study of pulses. (What is the use of pulses. - l. 20. to investigate in detail concerning both functions, to discover.) – One quarter of a page is vacant.

F. 21-21v. Vacant.

F. 22. Various chapters from astronomical books. (Know (sic) that there are 12 zodiac signs, whose names — not in thirty days the sign, but in thirty days and ten hours.) Concerning these remains of Paul the monk (?), cf. Cal. VIII, iv, p. 108 sqq. (ibid. p. 11 (74, f. 21 sqq.)
The Sun therefore enters Aries on the 13th of the month of March, and thus completes the whole year, until again the 13th of the month of March.

F. 22v. Every five hundred years, the Sun changes (sic) the beginning of its entry into the zodiac signs; and the Sun spends in each zodiac sign 30 days and ten hours.
Concerning the zodiac signs. (These are easy. Gemini, Pisces, Aries and Virgo. Capricorn (sic) and

Λέων καὶ Καρκῖνος. δεινὰ δὲ ταῦτα γίνωσκε πάλιν ὑπάρχειν — πάλιν δ' εὐκολώτερον τῶν δεινῶν πέλει.)
Ὅρα γοῦν μετὰ ἀκριβείας ἐν ποίῳ ζῳδίῳ πορεύεται ἡ Σελήνη· γινώσκων δὲ τοῦτο, πρόσχες εἰ ἀγαθόν ἐστι τὸ ζῴδιον ἢ πονηρὸν ὡς Βηριάδης (?) ἐν ταῖς Ἀθήναις.) — Cf. *Cat.* VIII, iv, p. 111, n. 1.

F. 23. *Ὡσαυτως θεωρῶν τὸν ἀσθενεῖ* (sic), *ἐρευνᾶ* (sic) *ἐν ποίᾳ ἡμέρᾳ ἐδόθη ὑπὸ τῆς νόσου — καὶ οὕτως ἀσθενῶν, οὐ ψεύδεται τῆς ὑποθέσεως.)* — Cf. ibid. 14 (74, f. 22).
Εἰ δὲ θέλεις εὑρεῖν ἑκάστου ἀνθρώπου ζῴδιον — καὶ τὰ περιττεύοντα, ἔστι τὸ ζῴδιον εἰς ὃ ἐγεννήθη.

F. 23v. *Εἰ δὲ ζητεῖς εὑρεῖν γυναικὸς ζῴδιον — καὶ ποιεῖν ὡς ἀνωτέρω σοι ἔφην.* — Sequitur, nullo intervallo nulloque dis rimine : *εἰ μὲν οὖν ἐν τοῖς ἀγαθοῖς τυγχάνει τὸ ζῴδιον αὐτῆς* (sic), *γίνωσκε ὅτι καὶ ἀγαθὸς ἄνθρωπος τυγχάνει — ἁπλοῦς καὶ μέτριος.* Sermo est de hominum qualitatibus secundum zodiaci signa ab Ariete ad Pisces.
Γίνωσκε ὅτι κατὰ τὸ ζῴδιον ὃ ἔλαχε τὸν ἄνθρωπον, τοιοῦτος καὶ αὐτὸς ἔνι τῇ κράσει.
Ἴσθει (sic) *ὅτι οὐρανὸς τριάκοντα ἑξήκοντα κομμάτια*
τρ
ἐστὶ — βίσεκτον (sic) *γίνεται καὶ ἔστιν ὁυ.*

F. 24. *Περὶ τῆς ψευδοῦς εἱρμαρμένης. (Τὴν εἱρμαρμένην εἴ τις γνοίη σὺν ἀκριβείᾳ — ὅπερ κεραυνὸς λέγεται.)* Sermo est de terrae forma et statu, de oceano, de nive, de grandine, etc. Cf. *Cat.* VIII, i (4, f. 143) ; VIII, iv (76, f. 21 sqq) ; Delatte, *Byzant. Zeitschr.* 1929, p. 511

F. 26. *Περὶ ἐν ἀέρι πνευμάτων. (Γνωστέον σοι ὅτι ἐν τῷ ἀέρι μετὰ τοῦ οὐρανοῦ καὶ τῆς γῆς, εἰσὶ ἐναέρια πνεύματα πονηρά· ἅτινα ὥσπερ θηρευταὶ μαγκανισταὶ παρατηροῦν ἐν τῷ ἀέρι — καὶ οὕτως οἶει περὶ τῶν ἀσπίδων καὶ τῶν βασιλίσκων καὶ ἄλλων.)*

F. 27. Ante f. 27 desunt folia duo, quae abscissa sunt ; F. 27 inc. : *Σπόρον. σελινόσπορον. κουδιμεντόσπορον. πεπονόσπορον — καὶ ἐν τοῖς ἄλλοις ἅπασι ζουλαπέοις. ὅσα χολὴν ξανθὴν καθαίρει.* Sunt medica praecepta ; titulum exhibet index codici praemissus et Turriani catalogus (I. X. 16) : *Φάρμακα τινὰ καὶ ἀντίδοτοι.* Capitum tituli, e. g., hi sunt : *εἰς φοῦσκαν, εἰς ἀτονίαν στομάχου* etc.

F. 32. *Νικηφόρου πρεσβύτερου· τοῦ κε* (sic) *Βλεμή-*

Leo and Cancer. Know that these things are again terrible, yet again they are easier than the terrible ones.)

Observe therefore with precision in which zodiac sign the Moon is traveling; and knowing this, pay attention to whether the sign is good or evil, as Beriades (?) in Athens.)

Cf. Cat. VIII, ιν, p. 111, n. 1.

F. 23. Likewise, when observing the sick person (sic), inquire (sic) on which day he was overtaken by the disease, and thus the patient does not miss the mark of the hypothesis.) Cf. ibid. 14 (74, f. 22).

If you wish to find the zodiac sign of each person and the remainders, the sign is the one into which he was

F. 23v. born. If you seek to find a woman's zodiac sign and to proceed as I told you above. - The following continues, with no interval and no distinction: if then her zodiac sign (sic) happens to be among the good ones, know that she is also a good person — simple and moderate. The subject is the qualities of people according to the signs of the zodiac from Aries to Pisces.

Know that according to the zodiac sign that fell to the person, such also is he himself in temperament.

Know (sic) that the heaven has thirty, sixty parts tr

it is — a leap year (sic) occurs and it is two.

F. 24. On False Fate. (If someone [considers] fate may know with precision — which is called a thunderbolt.) Sermo is about the form and state of the earth, about the ocean, about snow, about hail-dinner, etc. Cf. Wound. VIII, 1 (4, f. 143) ; HIV. 18. (76, f. 21 sqq); Delatte, Byzantium. Magazine 1929, p. 511

F. 26. On the winds in the air. (You should know that in the air together with the heaven and the earth, there exist aerial spirits evil ones; which, like hunters and sorcerers, lie in wait in the air, and so too you should think of the asps and the basilisks and others.)

F. 27. Before f. 27 two folios are missing, which have been cut out; F. 27 begins: Seed. Celery seed. Condiment seed. Melon seed and in all the other julep preparations. As many as purge yellow bile. These are medical prescriptions: the title is provided by the index prefixed to the codex and by Turriani's catalogue (1. X. 16): Certain medicines and antidotes. The chapter headings are, for example, the following: for bloating, for weakness of the stomach, etc.

F. 32. Of Nikephoros the presbyter · of the 25th (sic) Blemyes

δους (sic) μονάζοντος ἐξήγησις εἰς τὸν ῥητὸν τοῦ ψαλτῆρος τὸ Σελήνην καὶ ἀστέρας, ἃ σὺ ἐθεμελίωσας. (Ἀπὸ κοινοῦ γνώσομαι τὴν Σελήνην καὶ τοὺς ἀστέρας ἔργα τῶν δακτύλων σου — ἀλλὰ λογικῶς· ἔστω δὴ πόρισμα.). Haec astronomica sunt.

F. 36. Τὰ πετεινὰ τοῦ οὐρανοῦ. (Τὸν οὐρανὸν ὅρον ἄνω εἶναι καὶ ἡ ἀνάπτυξις δηλοῖ — ὕστερα κατὰ τῇ φύσει (sic) ὕστερα ἡμῖν πρότερα.)

F. 36v. Ἀρχὴ τοῦ τρίτου τμήματος περὶ πυρετῶν. (Αἱ δὲ σὺν πυρετῷ ὀδύναι τοῖσι γεραιτέροισι· τὴν ἐμὴν πύησιν.)

F. 38. Περὶ τῶν ἐξ χρωμάτων τῶν οὔρων. παχὺ ὠχρόν. παχὺ πυρόν, παχὺ ξανθόν. (Ἄλλα δὲ ἔστω παχὺ καὶ ὠχρὸν — ἢ ὠχρὸν ἢ ἐρυθρόν.)

F. 10. Περὶ τῶν οὔρων διαφορᾶς ἑτέρα σύνοψις ἐκ τοῦ Γαληνοῦ καὶ Μάγνεντος (Τῶν οὔρων ὡς πρὶν εἴρηται, πολλαὶ μὲν αἱ κατὰ γένος διαφοραὶ — ἐπὶ τούτου δὲ τοῦ παρυφισταμένοι ιδ'.) Cf F, 47.

F 41. Medica praecepta.

F. 43. Βιβλίον σὺν Θεῷ ἁγίῳ ποδαπὸν δεῖ εἶναι τὸν ἰατρόν. (Πρῶτον μὲν τῷ γένει ἐλεύθερον, τῇ δὲ περιουσίᾳ εὔπορον – ἃ οὐ χρὴ ἑτέροις γνῶναι· εἰ μὴ μόνων (sic) ἡμῖν τοῖς ἰατροῖς.)

F. 43v. Γαληνοῦ περὶ τύπων. (Πολλῶν πλατύτεροι ὑ.ιὲρ τῆς τῶν τύπων θεωρίας πεπραγματευμένων καὶ ἑξῆς κύκλος ὅμοιος.)

F. 47. <Galeni ?> Περὶ τῆς Σελήνης προγνωστικὸν περὶ τῶν τεσσάρων χρόνων αὐτῆς. (Ἡ Σελήνη ἀπὸ τὴν α' αὐτῆς, ἕως τὴν ζ' ἡμέραν, ἀναλογεῖ τῷ ἔαρι — καὶ ἔσται ψυχρὰ καὶ ὑγρά.)

Περὶ τοῦ ποῖοί εἰσιν οἱ συστησάμενοι τὴν ἐμποιρικήν (sic): (Ὁ Ἄκρων Ἀκραγαντῖνος. Φιλῖνος ὁ Κῷος. Σεραπηλὸ Ἀλεξανδρεύς. Σερξαστᾶς ὁ Ἀπολλώνιος.)

Περὶ τῶν οὔρων διαφορᾶς ἑτέρα σύνοψις ἐκ τοῦ Γαληνοῦ καὶ Μάγνεντος. (Τῶν οὔρων ὡς πρῴην εἴρηται οὐδ' ὅλως αἷμα καὶ χολή. καὶ σάρκες. καὶ φλέγμα.)

F. 49. Ἀρχὴ τοῦ περὶ σφυγμῶν βιβλίου. Περὶ σφυγμῶν καὶ ἑτέρων κινήσεων τοῦ σώματος ἀπὸ φωνῆς τοῦ ἁγίου Γρηγορίου τοῦ Νύσσης. (Ἡ μὲν σφυγμικὴ κίνησις καλεῖται καὶ ζωτικὴ δύναμις ἐν τοῖς ὑπνίοις ἀνάγεται.)

F 50. Ζουλάπιν εἰς ἰκτ.ρικούς. (Ἐντυφόριζα. ἀγρίαν. ἀδίαντον τὸ ἥμισυ.)

τ

Ζουλάπιν καθαίρων τῶν (sic) μελασχο χυμῶν (sic). (Ὀρίγανον τὸ ἥμισυ.)

F. 50v. Ζουλάπιον καθαίρων sic) φλεγματικὸν χυθρόν. (Μαλαθρόριζα

dus (sic) monachos' commentary on the literal text of the Psalter: the Moon and the stars, which you have established. (From the common I will know the Moon and the stars, works of your fingers but

[redacted] rationally; let this then be a corollary.). Haec astronomica sunt.

F. 36. The birds of the sky. That the sky is the upper boundary and the unfolding shows [redacted] later by nature (sic) later to us prior.)

H 36. Beginning of the third section on fevers. (But pains accompanied by fever in the elderly; my suppuration)

FF.8. On the colors of urines. thick pale yellow. thick fiery, thick yellow. (But let others be thick and pale yellow, — or pale yellow or red.)

C. 10. Another synopsis on the differentiation of urines from Galen and Magnentus (Of the urines, as has been said before, there are many differences according to kind; concerning this, however, those that are deposited on the side — 14.) Cf F, 47.

F 41. Medical precepts.

F. 43. A book, with the Holy God, on what kind of person a physician ought to be. (First, free by birth, and well-off in means — things which others need not know; except for us physicians alone.) F. 43. Galen on types. (Many having written more broadly on the theory of types, and then a similar cycle follows.) <Galen ?> A prognostic on the Moon concerning her four seasons. (The Moon from her 1st day until the 7th day

F. 47. corresponds to spring — and it will be cold and moist.)

[redacted]

On who the founders of the empirical (school) are: (Acron of Akragas. Philinus of Cos. Serapion of Alexandria. Serxastas the Apollonian.)

Another synopsis on the differentiation of urines from Galen and Magnentus. (Of the urines, as was said before, no blood at all, and bile, and flesh, and phlegm.) Beginning of the book

C. 19. on pulses. On pulses and other movements of the body, from the words of the holy Gregory of Nyssa. (The pulsatile movement is also

called vital force, and in sleep it is sustained.) Julep for jaundiced patients. (Endive root, wild.

F 50. Maidenhair fern, half.)

Julap purging of the (sic) mixed humors (sic). (Origanum, half portion.)

F. 50v, Julap purging sic) phlegmatic, cold. (Malathroriza

— κεναμώμου ἐξαγίου.) Sequuntur medicapraecepta tria.

F. 51. Τί ἐστι σκότωμα (sic). (Ἀμαύρωσις ὀμμάτων αἰφνιδίως ὑποκαθαίρων τὰ κάτω τὴν χολήν)

F. 53v. Περὶ μενίγγω (sic). (Ἐκ διαστημάτων ἐπιχρόνου (sic) — τῇ μελαίνῃ χολῇ.) Capitis numerus ροα' margini adpictus est

F. 55. Θεραπεία ἐπὶ τῶν μὴ καταδεχομένων φλεβοτομεῖσθαι ἢ καθαίρεσθαι. (Ἐπεὶ δὴ δὲ τόσου τινὲς τὸ ἐπενεχθὲν τοῖς τόποις ὑγρῶν.)

F. 56. Πότιμα ἐπὶ τῶν σκοτωματικῶν, καὶ ἐπιλήπτων (sic), καὶ μαινομένων, καθαίρονται. Capitis numerus ροα' margini adpictus est.

Πότιμα ἐπὶ μαινομένων ἐνεργῶν σφόδρα. — Capitis numerus ρογ' margini adpictus est.

Πῶς σημειώση (sic) τί, ἀνίατον. (Πᾶσα μὲν παράλυσις, δυσίατος — τῆς φιλωνίου.) Capitis numerus ροδ' margini adpictus est.

F. 58. Τί ἐστιν σπασμός, κυνικώσεως. — Capitis numerus ροε' margini adpictu est.

Τί ἐστιν ὠταλγία. — Capitis numerus ρος' margini adpictus est.

F. 58v. Sine titulo. (Τὰ στοιχεῖα, δι' ὧν ὁ κόσμος ἅπας, γῆ, ὕδωρ, πῦρ, ἀήρ. γῆ ξηρὰ καὶ ψυχρὰ πλεονάζει τοῖς νέοις τὸ αἷμα, τοῖς ἀκμάζουσι ξανθὴ χολή, τοῖς παρακμάζουσιν ἡ μέλαινα, τοῖς γέρουσι δὲ τὸ φλέγμα.)

Sequuntur versus quidam de vino.

F. 59. Sine titulo, acephal. (. υἱὸς καὶ μέσος αὐτῶν ἐλθὼν οὐκ ὡρᾶτο · ἡ γὰρ ἄυλος μορφὴ συσχηματισαμένη τὸ εἶδος τῆς σαρκὸς ὁρατὴ μὲν οὐκ ἦν — μορφὴ γὰρ μάλιστα καὶ κυρίως ἀνθρώπου ὁ τοῦ ὀργανισμοῦ καὶ ἐμψύχου σώματος εἶδος · διὸ λοιπὸν κατείληπται.)

F 60 Γαληνοῦ ἐκ τοῦ περὶ ἁπλῶν φαρμάκων δυνάμεως βιβλίον πρῶτον. (Ὅτι τὸ ἀπ' ἀρχῆς ἄχρι τέλους ὑγραίνει, μαλάττει, χαλᾷ). Excerpta haec sunt e libris I-IV.

F. 71. Γαληνοῦ ἐκ τοῦ περὶ διαφόρων νοσημάτων. (Ὅτι τὰ νοσήματα τῇ Σελήνῃ ἐοικότα, ταύτῃ ἕπονται καὶ μετροῦνται τετραδικῶς — ἀποπατήματα διασαπέντα.)

F. 73. Γαληνοῦ ἐκ τοῦ περὶ αἰτίας νοσημάτων. (Ὅτι αἱ ἀμετρ. βλαβεραὶ πανταχοῦ — τοῦ σώματος οἷον περιττώματα.)

F. 75v. Ἐν τῶν κεφαλῶν τοῦ περὶ συμπτωμάτων διαφορᾶς. (Ὅτι ἐμπροσθότονος καὶ ὀπισθότονος — ἢ γλίσχρον γένηται)

Quae e lib II et III excerpta sunt titulum exhibent ἐκ τῶν περὶ τῶν ἐν τοῖς συμπτώμασι αἰτιῶν β' et γ'.

F 80. Ἐκ τοῦ πρώτου τῶν θεραπευτικῶν, τοῦ αὐτοῦ. (Ὅτι ἡ ὥρα τρέπει — τῆς ἀνωφορᾶς τῶν χύμων γνωρίσματα.)

F. 83. Ἐκ τῶν τοῦ ἁγίου Ἰωάννου τοῦ Δαμασκηνοῦ διαφόρων ὅρων κατὰ τὴν παράδοσιν καὶ πίστιν τῆς ἁγίας

— of cinnamon, one exagion.) Sequuntur medica praecepta
F. 51. tria. What is scotoma (sic). (Sudden dimness of vision, purging downward the bile)

F. 53v. On meninges (sic). (At intervals of chronic (sic) black bile.) Capitis numerus 90a' margini adpictus est F. 55. Treatment for those who do not submit to phlebotomy or purging. (Since indeed some so much that the fluids applied to the affected parts.)

F. 56. Potions for those suffering from vertigo, and epileptics (sic), and the insane, who are purged. Capitis numerus 90a' margini adpictus est.

Potions for the violently and actively insane. — number of heads the country of the goy' was painted on the edge.

How to note what is incurable. (Every paralysis is difficult to cure, [as noted] in Philonius.) Capitis numerus god' margini he was painted.

F. 58. What is a spasm, of the canine kind. — head number goε' margini adpictu est.

What is earache. Head number gog' margin adpic tus est.

F. 58. Without title. (The elements, through which the entire world [exists]: earth, water, fire, air. Earth is dry and cold; blood predominates in the young, yellow bile in those in their prime, black bile in those past their prime, and phlegm in the elderly.)

There follow certain verses on wine.

F. 59. Without title, acephalous. (. the son and the one in the midst of them, having come, was not seen; for the immaterial form, having taken on the appearance of flesh, was not visible — for the form of a human being, properly and chiefly speaking, is the appearance of the organized and ensouled body; and therefore it has at last been apprehended.)

F 60 From Galen, from the book on the capacities of simple drugs, first book, (That what moistens from beginning to end, softens, relaxes).

These excerpts are from books I–IV. From Galen,
F. 71. from the book on the varieties of diseases. (That the diseases resembling the Moon follow it and are measured in fourfold intervals, the decomposed deposits.)

F. 73. From Galen's work on the causes of diseases. (That immoderate [things are] harmful everywhere — bodily matters such as residues.) One
E. 73. of the chapters on the differentiation of symptoms. (That emprosthotonos and opisthotonos or [something] viscous may arise)

Those excerpted from books I and III bear the title from the works on the causes in symptoms, books 2 and 3.

F 80. From the first book of the therapeutics, by the same [author]. (That the hour changes — signs of the rising of humors.)

F. 83. From the various definitions of Saint John of Damascus according to the tradition and faith of the holy

ἐκκλήσιας. (*Θέλημά ἐστιν οὐσίας νοηρᾶς καὶ λογικῆς ἔψεσις πρὸς τὸ καταθύμιον — τὴν ποικιλίαν τῶν ὑποκειμένων.*)

F. 99. Excerpta *ἐκ τοῦ μεγάλου Βασιλείου, τοῦ ἁγίου Διονυσίου, τοῦ θεολόγου, τοῦ Χρυσοστόμου, τοῦ ἁγίου Γρηγορίου, τοῦ ἁγίου Διαδόχου, τοῦ ἁγίου Νείλου, τοῦ μεγάλου Μαξίμου* etc.

F. 107. Excerpta *ἐκ Θεοδωρήτου, Πλουτάρχου, Πλάτωνος* etc. F. 148-149ᵛ vacant paginae, margines scripti sunt.

F. 157. *Ἰωάννου σχολαστικοῦ Ἀλεξανδρέως τοῦ Φιλοπόνου, ἐκ τῶν εἰς τὸ α' τοῦ περὶ ψυχῆς Ἀριστοτέλους.* (*Ἡ ψυχὴ αὐτοκίνητος — τὰ δὲ σώματα πολλὰ μόνον· τὸ δὲ ὑπέρτατον ἓν μόνον.*)

F. 188ᵛ. *Τοῦ μελανίου κατασκευὴ εἰς βαμβίκινα χαρτία.* (*Ὕδωρ λίτρ. α' — καὶ κομίδιον σς'*). *Εἰς δὲ βαμβάνα.* (*Ὕδωρ λίτρ. α' — κομίδιον σΓ' ε'.*) Cf. Cat. VIII, 1, p. 200.

F. 189. *Ἀριστοτέλους ἐκ τοῦ α' τῶν ἠθικῶν νικομαχείων.* (*Πᾶσα τέχνη καὶ πᾶσα μέθοδος — λέγωμεν οὖν ἀρξάμενοι.*)

F. 206ᵛ-207. Vacant.

F. 297ᵛ. Quaedam latine.

F. 208. Definitiones quaedam: *Τί ἐστιν ὁρισμὸς* etc. (definiuntur *grammatica, medicina, astronomia, philosophia.*)

F. 211. Abscissa est paginae pars inferior, et ante F. 211 duo folia abscissa sunt.

F. 212. *Ἐκ τῆς πασῶν αἱρέσεων βίβλου τοῦ Δαμασκηνοῦ κατὰ εὐτυχιανιστῶν.* (*Εὐτυχιανισταὶ οἱ ἀπὸ Εὐτυχοῦς τὸ ὄνομα τῆς αἱρέσεως εἰληφότες*) — Ante F. 215 duo folia abscissa sunt.

F. 215. .... *ὁμοίως ἤρεσεν ἵνα ὅστις δήποτε τῶν ἐπισκόπων — ἔκτοτε ἀκοινώνητον εἶναι αὐτὸν ὁ κα...*)

F 216 *Χρυσοστόμου ἐκ τῶν ἀνδριάντων β' λόγου* (*Τίς δὲ ἦν ὁ μισθὸς τοὺς βλασφήμους — καὶ πάντες εὐθέως ὑποκύψουσιν.*)

F. 218. *Τοῦ αὐτοῦ ἀρχὴ τῆς ξε' ὁμιλίας.* (*Πολλὰ διὰ τὰς παραβολῆς ταύτης αἰνίττεται — τῶν ἡκόντων εἰς ἐπιμέλειαν.*)
Τοῦ αὐτοῦ ὁμιλίας νθ'. (*Διά τοι τοῦτο ἀσθενεῖς καὶ εὐκαταγώνιστοι — τὴν περὶ τοὺς δεομένους βοήθειαν.*)

F. 218ᵛ. *Τοῦ αὐτοῦ ὁμιλίας μβ'.* (*Πειθώμεθα τοίνυν παντα χοῦ τῷ θεῷ ἵνα ἐγγυήσηται αὐτῶν τὴν φύσιν.*)

F. 220. *Τοῦ αὐτοῦ ὁμιλίας η'.* (*Τί λέγεις ἐπ' ἐμοὶ περιπατεῖ — ἐπ' αὐτὸν βαδίζειν νομίζουσι.*)

F. 220ᵛ. *Τοῦ αὐτοῦ ὁμιλίας ζ'.* (*Καὶ εἰ μὲν εὐαγγέλιον κατασχεῖν δέῃ — ἄδικον ὑπέστησαν τελευτήν.*)
Τοῦ αὐτοῦ ἐκ τῆς αὐτῆς ὁμιλίας. (*Ταῦτα οὖν ἅπαντα ἀναλογιζόμενοι — οὐδὲν ἔβαψεν ἡ κάμινος.*) — Ante F. 222 abscissa sunt folia duo.

F. 222. *Λόγος παραινετικὸς εἰς τοὺς ἐξελθόντας μετὰ τῶν ἁγίων*

church. (Will is the longing of a rational and intellectual being toward what is desired — the variety of underlying subjects.

F. 99.) Excerpts from Basil the Great, Saint Dionysius, the Theologian, Chrysostom, Saint Gregory, Saint Diadochus, Saint Nilus, Maximus the Great, etc.

F. 107. Excerpts from Theodoretus, Plutarch, Plato, etc. F. 148-119 pages are blank; the margins are written.

F. 157. From John the Scholastic of Alexandria, called Philoponus, from the commentaries on the first book of Aristotle's On the Soul. (The soul is self-moving, while bodies are many only; but the highest is one alone.)

F. 188. Preparation of ink for cotton paper. (Water, 1 liter, and gum, a 206.) For cotton fabric. (Water, 1 liter, gum, 1, 3, 5.) Cf. Cat VIII, 1, p. 200.

F. 189. From Aristotle's first book of the Nicomachean Ethics. (Every art and every method — let us then speak, beginning from the start.) F. 206-207. Blank.

F. 297. Some content in Latin.

F. 208. Certain definitions: What is a definition, etc. (grammar, medicine, astronomy, and philosophy are defined.)

F. 211. The lower part of the page has been cut off, and before F. 211 two leaves have been cut out.

F. 212. From the book of all heresies by the Damascene, against the Eutychianists. (The Eutychianists are those who took the name of their heresy from Eutyches.) Before F. 215 two folios have been cut out.

F. 215. likewise it was resolved that whoever among the bishops — — — From then on let him be excommunicated, as the ka...)

F 216 From Chrysostom, from the second oration on the statues (What then was the reward? The blasphemers, and all immediately submit themselves.)

F. 218. By the same author, the beginning of the 65th homily. Many things are hinted at through this parable — of those who have come to care for it.)

By the same author, homily 59. (For this reason they are weak and easily overcome — the help given to those in need.)

F. 218. Of the same, Homily 42. (Let us therefore obey God in all things, that He may guarantee their nature.)

I. 220. Of the same, Homily 8. (What do you say, he walks against me — they think to march against him.)

G. 220v. Of the same, Homily 7. (And if indeed it is necessary to hold the Gospel — they suffered an unjust death.)

Of the same, from the same Homily. (Pondering therefore all these things, the furnace stained nothing.) - Before F. 222 two leaves have been cut out.

G. 222. An exhortatory discourse to those who went forth with the saints

εἰκόνων · ὡς ἐκ προσώπου μητροπολίτου. (*Ὁρῶν μὲν ὑμῶν ἀδελφοὶ τοὺς πυκνοὺς τούτους καὶ μεγάλας συλλόγους — εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*)

F. 226. Margini numerus adpictus est *νθ'*. (*Χάριν ἔχω ὑμῖν τῆς παρούσης ὑπακουῆς — καὶ προσκύνησις, εἰς τοὺς αἰῶνας. ἀμήν.*)

F. 229v. Vacat.

F. 230. <In marg. *ξ'*> (*Τὴν μὲν τοῦ συλλογισμοῦ φύσιν, οὐ παντὸς ἀλλὰ τοῦ ὀρθοῦ καὶ ἀναγκαίου, ἄμαχόν τινα ἔχειν δύναμιν ἐκτὸς αἰτίας ἐπισκοτούσης οὖσα.*)

F. 231v. <In marg. *ξα'*>. (*Ὁρᾷς τὸν καρπὸν τῆς σιωπῆς τῆς ἐμῆς ὡς κισσὸν δρυὸς ἡ τραγῳδία φησίν.*)

F. 234. <In marg. *β'*>. *Ἃ γέγραφάς μοι, περιττά μοι δοκεῖ — τὸ μέλλον ἀποφανεῖ.* Haec lineola transversa deleta sunt.

F. 234v. (*Τί ταῦτα ὦ φίλων ἄριστε καὶ θαυμαστῶν τὴν φύσιν — ἂν ὑπουργήσῃς τὴν βούλησιν.*) Ante F. 235 abscissa sunt folia duo. Index codici praemissus exhibet : « *Ἐπιστολαὶ ἀνώνυμοι τὸν ἀριθμὸν ιε'* ; sunt revera 22 aut 23.

F. 235. *Ἀπολογετικὴ πρὸς τὴν πρώτην.* (*Ἅγιε πάτερ, τὴν λογιωτάτην καὶ σοφωτάτην γραφὴν ἐδεξάμην — τῆς ἁγιοσύνης σου.*)
In marg. : *ἐπιστολὴ δευτέρα.* (*Οὐκ ἄρα μόνον δεδώκαμέν τι χρηστὸν — τοῦ μὴ καλοῦ μηδενί.*)

F. 235v. In marg. : *δευτέρα ἀπολογετικὴ πρὸς τὴν δευτέραν.* (*Εἰ ἠρωτήθη ὁ Ἥλιος τί τῶν κτισμάτων — τὸ πρᾶγμα προυχώρισεν.*)

F. 236. In marg. : *τρίτη.* (*Ὥιμην μὲν σβέσαι σου τὴν προθυμίαν — περὶ τὴν τούτων ἐπίδειξιν.*)

F. 236v. In marg. : *τετάρτη ἀπολογετικὴ πρὸς τὴν γ'.* (*Ἠγαλλιασάμην ἐγὼ ἐπὶ τὰ λόγια σου, πάτερ ἅγιε — καὶ τῶν ἐπιλοίπων γραφῶν χαρτία.*)
In marg *πέμπτη* (*Οὐ παύσῃ ψυχὴν μοχθηρὰν καὶ φιλόδοξον — τῆς ἐκείνων ἀγάπης.*)

F. 327. In marg. : *ἕκτη. ἀπολογετικὴ πρὸς τὴν πέμπτην.* (*Μὴ δοξασθήσεται ἀξίνη, ἄνευ τοῦ ἕλκοντος αὐτὴν — καὶ τὸ κατὰ δύναμιν οὐδέποτε ἀμελήσαιμεν.*)

F. 237bis. In marg. : *ἑβδόμη.* (*Ὅπλον ἀρετῆς ὁ ἔπαινος, οὐ καθ αὐτὸ — ἐν τοῖς ἰδίοις καιροῖς.*)

F. 238. In marg. : *ὀγδόη ἀπολογετικὴ πρὸς τὴν ἑβδόμην.* (*Ὁρᾷ ἡ ἁγιοσύνη σου, πάτερ ἅγιε, τὸ ἀσθενὲς — δικαίῳ γὰρ νόμος οὐ κεῖται.*)

F. 240. In marg. : *ἐννάτη.* (*Χάριν μὲν ὁμολογεῖν σου — καὶ τὸ τετραβασίλειον, πεμφθήτωσάν μοι.*)

F. 241. In marg. : *δεκάτη ἀπολογετικὴ πρὸς τὴν ἐννάτην.* (*Τὸ ἀποσταλὲν παρ' ἐμοῦ χαρτίον — ἐν τῇ δευτέρᾳ παρουσίᾳ αὐτοῦ*).

F. 241v. In marg. : *ἑνδεκάτη.* (*Τὸ παρὸν βιβλίον ἔχει λόγους — τὴν τιμήσασαν κρίσιν καὶ ἰδιωσαμένην.*)

F. 242. In marg ; *δωδεκάτη ἀπολογετικὴ πρὸς τὴν ἑνδεκάτην.*

of images; as if from the face of a metropolitan. (Seeing indeed, brethren, these frequent and great assemblies of yours unto the ages of ages. Amen.)

F. 226. The number νθ' is written in the margin. (I give you thanks for the present obedience and veneration, unto the ages. Amen.)

F. 229. Blank.

F. 230. < In marg. 5' > (The nature of the syllogism — not of every kind, but of the correct and necessary one — possesses a certain irresistible power, except when an obscuring cause is present.)

F. 231. < In marg. ξα'>. (You see the fruit of my silence, like ivy on an oak, as tragedy says.)

F. 231. <In marg. β' >. What you have written to me seems superfluous to me, as the future will show. These words have been deleted with a transverse line.

F. 23.19. (Why these things, O best of friends and wondrous in nature, will you serve the will.) Before F. 235 two leaves have been cut out. The index prefixed to the codex shows: "Anonymous letters, fifteen in number"; there are in fact 22 or 23.

1.235. Apologetic response to the first. ("Holy father, I have received the most learned and wisest writing of your holiness.) In marg.: Second letter. (So we have not only given something good — to none of the not good.)

F. 235. In marg.: second apologetic response to the second. (If the Sun were asked which of the created things the matter had preceded.)

F. 236. In marg.: third. (I thought indeed to quench your eagerness regarding the demonstration of these things.)

F. 236v. In marg.: fourth apologetic response to the third. (I rejoiced in your words, holy father — and the papers of the remaining writings.)

In marg.: fifth. (You will not cease, O wretched and glory-loving soul — of their love.)

F. 327. In marg.: sixth. Apologetic response to the fifth. (Shall the axe boast itself without him that heweth with it, and according to our ability we would never be negligent.)

F. 237bis. In marg.: seventh. (Praise is a weapon of virtue, not in itself at the proper times.)

F. 238. In marg.: eighth apologetic response to the seventh. (It sees the your holiness, holy father, the weakness for law is for the just does not lie.)

F. 240. In marg. : ninth. (To acknowledge thanks to you – and the tetra-royal, let them be sent to me.)

F. 211. In marg. : tenth, an apology in response to the ninth. (The document sent by me — at his second coming). F. 241. In marg. : Eleventh. (The present book contains discourses — the judgment that honored and appropriated it.) F. 242.

In marg. : twelfth, an apology in response to the eleventh.

(*Τί φῆς, ὦ θαυμασιώτατε ἄνθρωπε τοῦ Θεοῦ — καὶ ἀναμένω καὶ προσδοκῶ*)

F. 243v. In marg. : *Τρισκαιδεκάτη* (*Καθίσας ἐν τῷ κελλίῳ μου καὶ συναγαγὼν ἐμαυτὸν — τῶν ἐπ' αὐτόν.. ικότων* (?)).

F. 245. In marg : *ιδ' ἀπολογετικὴ πρὸς τὴν ιγ'.* (*Σεβασμιώτατέ μοι καὶ ἁγιώτατε πάτερ — ἤτοι συνευδοκεῖν τοῦ λόγου.*)

F. 247. In marg : *ιε'* (*Εἰ ἤθελον τοῖς ἐμαυτοῦ συνηγορῆσαι καὶ λόγοις καὶ λογισμοῖς — μέχρι τοῦ νῦν ἐβράδυναν,*)

F. 249 In marg. : *ις' Ἐπειδή σοι τὸ ζητούμενον κατὰ τὸ ἑαυτοῦ θέλημα οἰκονομήσειεν*)

F. 251. In marg, : *ιζ'.* (*Εἰς τὸν πατριάρχην ἀπῆγα ὡς οἶδεν ὁ κύριος Ἀαρὼν — εὔχου δὴ καὶ σὺ τὴν σωτηρίαν μου.*)

F. 252v. In marg : *ιη'* (*Αἱ μὲν ἄλλαι ἀμέλειαι, γινώσκεις ὁπόθεν συμβαίνουσί σοι — τῆς παρουσίας ταύτης παραίνησιν*) Deest *ιθ'*.

F. 253. In marg. : *κ'.* (*Ὡς ἔοικεν, οὔπω μου κατέλαβες — καὶ ἀνεκτὸν ἔστω σοι*)

F. 253v. In marg. : *κα'* (*Τὸν ἐπὶ τὸν* (sic) *μνημοσύνων ἐκπεφωνημένων — εἰ βουλήσονται.*)

F. 254. <Sine titulo>. (*Ὁ Θεὸς συγχωρῆσαι σοι· ἄπελθε εἰς τὸν νεκρὸν — παρέσομαι πρὸς ὑμᾶς*).

F. 255. <Sine titulo>. (*Ἀμυδρὸν ἔτι πνέων· πολλάκις ἀποθανὼν — καὶ ὄψομαί σε τὸν φίλτατον.*)

14. Cod Scorialensis III. *Φ.* 12 (erat IIII. *Δ.* 23 ; IV. *K.* 13) ; chart. saec. XV, ff. IV+472+V ; cm. 20,7+14,3. — F. 419v : *Ἐτελειώθη κατὰ μῆνα Ὀκτώβριον τῆς νῦν τρεχούσης ἰνδικτιῶνος ια' τοῦ ,ςϡμα' ἔτους* (= 1433). — Laudatur in Turriani *Catalogo* (I. *X*-16), F. 62 ; in Turriani *Indice alphabetico* (I. *X.* 18), F. 10v ; *Ἀκτουαρίου υἱοῦ Ζαχαρίου θεραπευτικὴ μέθοδος ἐν λόγοις ἐννέα* IIII. *Δ.* 23 ; IV. *K.* 13 ; IV. *Z.* 12 ( ). *Ἔτι ὁ τέταρτος καὶ ὁ πέμπτος λόγος* IIII *Δ* 23 ; IV. *Z.* 12. *Περὶ οὔρων λόγοι ἑπτά* IIII. *Δ.* 23 ; IV. *K.* 13. *Περὶ ἐνεργειῶν παθῶν τοῦ ψυχικοῦ πνεύματος καὶ τῆς κατ' αὐτὸ διαίτης λόγοι δύο* IIII. *Δ.* 23 ; IV. *K.* 13 *Ἐκ τῶν αὐτοῦ τινα* IIII. *ΓΔ.* 23 ; IIII. *E.* 14 ; IV. *K.* 17. 13 ; F. 127v : *Ἱπποκράτους... τοῦ αὐτοῦ ἀφορισμοὶ καὶ προγνωστικά* IIII. *Δ.* 23 ; IV. *K.* 13 ; F. 251v *Παύλου Αἰγινήτου... Περὶ τῶν ἀντεμβαλλομένων Γαληνῷ.* IIII. *Δ.* 23 ; IV. *K.* 13. *Περὶ πυρετῶν λόγος β'.* IIII. *Δ.*23 ; IV. *K.* 13.— Cf. Miller, *Catal.* p. 176. De codicis origine silet Graux, *Essais etc.*, p. 491 ; cf. p.206.

F. I-III. Vacant. — F. IIIv. Index latinus. — F. IV. Index graecus Turriani manu exaratus. — F. IVv. « 154. *Actuarii Varia opera medica* ». F. 1. In summa pagina : *Ἐκ τῶν Ἀκτουαρίου καὶ ταῦτα.* (*Ξανθῆς*

(1) Sed latina eiusdem indicis versio, F. 11, codicis notam exhibet IV. *K.* 13 pro IV. *Z.* 12.

(What do you say, O most admirable one O man of God — and ana
I wait and expect)

F 243. In marg.: Thirteenth (Sitting in my cell and
gathering myself — of those upon him who have come (?)).

F. 245. In marg.: 14th apologetic in response to the 13th. (Most venerable
and most holy father — or rather to approve the
discourse.) 1217. In marg.: 15th (If I wished to advocate for myself both with
words and reasonings — they have delayed until now.
) F. 249. In marg.: 16th Since what is sought by you according to his own will
he shall have arranged)

F. 251. In marg.: 17th. (I went to the patriarch, as the lord Aaron knows
rius Aaron and you too had my salvation.)

1. 2527. In marg.: 18th (The other negligences, you know from where they
befall you — the exhortation of this presence.) 19th is missing. 1.
253. In marg.: 20th. (As it seems, you have not yet grasped my and anak
let it be for you)

F. 253. In marg.: 21st (The one proclaimed over the memorials — if they shall wish.)
of those proclaimed — if they shall wish.)

1. 251. <Sine titulo>. (May God forgive you; go to the dead man, I
shall come to you.)

1. 255. <Sine titulo>. (Still breathing faintly; having died many times, and I
shall see you, my dearest.)

14. Cod. Scorialensis ill. Φ. 12 (formerly III. Δ. 23; IV. K. 13); paper, 15th century, ff. IV + 172 + V; cm. 20.7 × 14.3. — F. 419: Completed in the month of October of the current indiction 11 of the year 6941 (= 1433). — Cited in TURRIANI Catalogus (I. X-X-16), F. 62; in TURRIANI Alphabetical Index (I. X. 18), F. 10v; Actuarius son of Zacharias, Therapeutic Method in Nine Books, III. Δ. 23; IV. K. 13; IV. Z. 12 ( ). Also the fourth and fifth book, III. Δ. 23; IV. Z. 12. On Urines, Seven Books, III. Δ. 23; IV. K. 13. On the Functions and Affections of the Vital Spirit and the Diet Pertaining to It, Two Books, III. M. 23; IV. K. 13. Selected Passages from the Same Author, III. Γ.Δ. 23; III. E. 14; IV. K. 17. 13; F. 127: Hippocrates... Aphorisms and Prognostics of the Same, III. Δ. 23; IV. K. 13; Γ. 251, Paul of Aegina... On Substitutes for Galen. III. Δ. 23; IV. K. 13. On Fevers, Book 2. III. Δ. 23; IV. K. 13. Cf. MILLER, Catal. p. 176. On the origin of the codex, GRAUX, Essais etc., p. 491 is silent; cf. p. 206. On the origin of the codex, GRAUX, Essais etc., p. 491 is silent; cf. p. 206.

F. I-III. Vacant. F. 111v. Latin index. - F. IV. Greek index written by the hand of Turrianus. 1. Γ'. « 154. Various medical works of Actuarius». F. 1. At the top of the page: From the works of Actuarius, these also. (Of Xanthe

(1) But the Latin version of the same index, F. 11, gives the manuscript notation IV. K. 13 in place of IV. Z. 12.

χολῆς — σάχαρ β' ὄξους ογ' δ'). — Excerpta sunt et praecepta.

F. 2v. <Sine titulo>. Στύραξ καταπινόμενος λεπτοκαρύου μέγεθος — καὶ δοτήριος τῷ φοροῦντι.)

F. 4v. Medica praecepta.

F. 5. Περὶ οὔρων τοῦ Ἀβιτζιανοῦ μὲν παρὰ Λατίνοις · παρὰ Ἰνδοῖς δέ. (Τὸ κατὰ τὴν ἐπιφάνειαν φαινόμενον ὕδωρ — καὶ ἀσθένειαν ἐκ χρονίου νοσήματος.)

F. 9. Ἱπποκράτους προγνωστικά. (Πτύελον δὲ χρὴ ἐπὶ πᾶσι τοῖς ἀλγήμασι — προλέγειν ἐν κινδύνῳ ἐόντος τοῦ ἀνθρώπου.) In ima p. : τοῦτο πρῶτον πάντων τετάχθω — quae verba ad foliorum ordinem referenda videntur.

F. 10. Schema : Τὰ ἐξ ὧν ὁ ἄνθρωπος καὶ ἅπαν τὸ φαινόμενον συνίσταται, καὶ αἱ πρός τινα ἀναλογίαι, καὶ αἱ κράσεις πάντων, καὶ οἱ καιροί, καὶ ἁπλῶς ἡ σύστασις τοῦ παντός. Sunt 6 κύκλοι Zodiaci signis circumdati ; in ipsis circulis scriptum est αἷμα, φλέγμα etc. Sequitur rudis hominis figura.

F. 10v. Rudiora tantum lineamenta.

F. 11. Synoptica tabula, quae hominum exhibet lineamenta.

F. 12. Τοῦ σοφωτάτου καὶ λογιωτάτου πανσεβάστου τοῦ Ἀκτουαρίου κυροῦ Ἰωάννου τοῦ Ζαχαρίου. Τάδε ἔνεστιν ἐν τῷ περὶ διαφόρων οὔρων λόγῳ (sequitur capitum κβ' index et in marg. λόγος α'). (Προοίμιον. Πάλαι μὲν ἴσως φιλοτιμίας ἔργον τιθέμενος — ὁ Θεὸς δὲ δοίη, κἀκεῖνα συμπεράναι λόγοις ἀληθείας πιστούμενα.) Libri secundi initium exhibet, f. 28.

F. 54. <Actuarii>. Τάδε ἔνεστι ἐν τῷ περὶ αἰτίας οὔρων πρώτῳ λόγῳ. (Sequitur capitum κα' index.) (Προοίμιον. Ἐπειδὴ τῷ περί τινος αἱρουμένῳ γράφειν — καὶ τοῦ περὶ προγνώσεως οὔρων). Sequitur οὔρων paradigma et medicum praecept m. Libri secundi initium exhibet. f. 82v.

F. 102. Τοῦ αὐτοῦ σοφωτάτου Ἀκτουαρίου. Τάδε ἔνεστιν ἐν τῷ πρώτῳ περὶ προγνώσεως οὔρων. — Indici subiectum est Προοίμιον. (Ἐδόκει τισὶ τῶν τὰς προγνώσεις διαβάλλειν προχείρων — τῆς πραγματείας σκοπήσας χρήσιμον.)

F. 116v. Τοῦ αὐτοῦ σοφωτάτου Ἀκτουαρίου περὶ οὔρων βιβλίον ἕβδομον. — Praemissus est index. (Τὸ τὴν πρόγνωσιν ἀσκεῖν καὶ ἐπιτηδεύειν — ἀκριβής τις ἐπίσκεψις.)

Τέλος, τὸ (sic) περὶ οὔρων τοῦ σοφωτάτου καὶ λογιωτάτου Ἀκτουαρίου. — Sequuntur tabulae medicae duae.

f. 129. Οὕτω γίνονται οἱ ἱδρῶτες. (Ὅταν κρατηθῇ ὁ ἀὴρ — ἐπακολουθοῦσι καὶ συγκοπαί.— Τοῦ πυρετοῦ ὄργανα δύο κτλ. — Sunt lineae tres

of bile — sugar 2, vinegar 73 ¼). — Excerpts and precepta.

F. 2v. <Without title>. Styrax swallowed in the size of a hazelnut — and beneficial to the one who wears it.)

F. 4v. Medical precepts.

F. 5. On the urines of Avicenna among the Latins; and among the Indians. (That which appears on the surface as water and weakness from a chronic disease.)

F. 9. Hippocratic prognostics. (Sputum must be examined in all pains - to foretell when the person is in danger.) At the bottom of the page: τοῦτο πρώτον πάντων τετάχθω which words seem to refer to the order of the folios.

F. 10. Schema: The elements from which man and all that appears is constituted, and the proportions relating to each, and the mixtures of all things, and the seasons, and in short the constitution of the whole. There are 6 circles of the Zodiac surrounded by signs; within these circles is written αἷμα, φλέγμα etc. There follows a rough figure of a man.

F. 10%. Only the rougher outlines.

nF. 11. A synoptic table, which displays the features of men. Of the

nF. 12. most learned and most eloquent pansebast the Actuarius kyr John son of Zacharias. The following are contained in the treatise on various urines (there follows an index of κβ' chapters and in the margin λόγος α'). (Proem. Perhaps formerly considering it a work of ambition God grant, that those things too be brought to completion, confirmed by words of truth. The beginning of the second book is given, f. 28.

F. 54. <Actuarius>. The following are contained in the first book on the causes of urines. (There follows a table of chapters.) (Proem. Since one who chooses to write about something also [writes about prognosis of urines]). There follows a paradigm of urines and a medical precept. The beginning of the second book is presented. f. 82.

F. 102. By the same most wise Actuarius. The following are contained in the first book on the prognosis of urines. Prefixed to the index is a Proem. (It seemed to some of those quick to disparage prognoses, having considered the scope of the work, to be useful.)

Γ. 116. By the same most wise Actuarius, the seventh book on urines. — An index is prefixed. (To practice and pursue prognosis — a certain careful examination.)

End of the work on urines by the most wise and most learned Actuarius. There follow two medical tables.

1. 129. Thus sweats are produced. (When the air is retained — collapses follow as well. — Two instruments of fever, etc. — There are three lines

F. 129v. Medica praecepta.

F. 130. *Τοῦ σοφωτάτου καὶ λογιωτάτου κυροῦ Ἰωάννου τοῦ Ζαχαρίου πρὸς τὸν φιλοσοφώτατον Ἰωσήφ, περὶ ἐνεργειῶν καὶ παθῶν τοῦ ψυχικοῦ πνεύματος καὶ τῆς κατ' αὐτὸ διαίτης. Λόγος α'.* — Indici subiectum est *Προοίμιον (Ἐπειδή σου ταῖς ἔναγχός τε καὶ πρώτριτα — μεταδιώκειν τὰμείνονα. Τέλος τοῦ περὶ διαίτης τοῦ ψυχικοῦ πνεύματος τοῦ σοφωτάτου Ἀκτουαρίου.* F. 152 exhibet *περὶ διαίτης τοῦ ψυχικοῦ πνεύματος.* Sequitur excerptum *περὶ μέτρων καὶ σταθμῶν* et medicum praeceptum *Γαληνοῦ.*

F. 174v. *Παρακοιμωμένῳ τῷ Ἀποκαύχῳ τῷ καὶ ὕστερον χρηματίσαντι μεγάλῳ Δουκὶ τοῦ σοφωτάτου Ἀκτουαρίου κυροῦ Ἰωάννου* Titulum autem sequuntur tria medica praecepta.

F. 175. *Τοῦ σοφωτάτου ἰατροῦ Ἀκτουαρίου κυροῦ Ἰωάννου τοῦ Ζαχαρίου θεραπευτικῆς μεθόδου βιβλίον πρῶτον (Ἐπειδή σοι εἰς τὴν ὑπὲρ τοῦ γένους ἡμῶν στελλομένῳ πρὸς τὸ τῆς ὑποσχέσεως ἄρτιον.)* Libri VI initium exhibet f. 346.

F. 352v. *Τοῦ αὐτοῦ σοφωτάτου Ἀκτουαρίου περὶ θεραπείας παθῶν καὶ τῶν ἔξωθεν φαρμάκων. (Ἐδόκει μοι διὰ βραχέων πάντων ἐπιμνησθῆναι — ἄρτιος ὁ λόγος τελείη.)*

F. 393. *Περὶ εὑρέσεως τῶν τοῦ Ἡλίου κύκλων.* <In marg. : *Ἄρχεται ὁ κύκλος τοῦ Ἡλίου ἀπὸ πρώτης τοῦ Ὀκτωβρίου.*> *(Κράτησον τὸ μικρὸν ἔτος. πρόσθες ἐπὶ τούτοις καὶ γ' — οὗτος ὁ κύκλος τῆς Σελήνης.)*

Περὶ εὑρέσεως τοῦ βισέκτου. (Κράτησον τὸ μικρὸν ἔτος· μέρισον ἐπὶ τῶν δ' — χρόνος βίσεκτος.)

Περὶ εὑρέσεως τῆς ἡμέρας τῆς ἑκάστου μηνὸς ἀρχῆς τῶν Ἑλλήνων. (Τούτων οὕτως ἐκτεθειμένων — τοῦ ζητουμένου μηνός.)

F. 394. Tabula : *Ἡμεροευρέσιον ἐν ᾧ τὴν τῶν μηνῶν ἀρχὴν εὑρίσκομεν, ποία ἡμέρα ἐστίν.*

F. 394v. *Περὶ τῶν ιβ' ζῳδίων. (Κριὸς διὰ τοῦτο κέκληται — τὸν Βόσπορον οἰκοῦνται, ἐξίστασθαι.)* — Cf. *Scorial.* I. R. 14, f. 126 ; *Catal. codd. astr. gr.* I, (10, f. 55v) ; II, 1 (1, f. 221) ; III, 10 (12, f. 188) ; IV, 23 (7, f. 88v).

F. 395. *Ἰστέον ὅτι ἐκ τούτων ταῦτα λέγονται τροπικά. Κριός, Καρκῖνος, Ζυγός, Τοξότης — μεσολλάβει* (sic) *πρὸς τὰς τοῦ ἔτους τροπάς.* — Sequuntur tres hominum figurae.

F. 395v. Medica praecepta.

F. 396. *Ὁ περὶ ἐμπλάστρων λόγος τοῦ σοφωτάτου Ἀκτου-*

G. 129. Medical precepts.

1. 130. By the most wise and most learned lord John Zacharias, to the most philosophical Joseph, on the activities and affections of the vital spirit and the regimen pertaining to it, Book 1. Prefixed to the index is a Proem. (Since to your requests made recently and a few days before to pursue the better things. End of the work on the regimen of the vital spirit by the most wise Actuarius. F. 152 presents the work on the regimen of the vital spirit. There follows an excerpt on weights and measures and a medical precept of Galen. Γ. 174. To the Parakoimomenos Apokaukos, who later also held the title of Grand Duke, by the most wise Actuarius lord John. The title is followed by three medical precepts.

F. 175. First book of the therapeutic method of the most wise physician Actuarius, lord John son of Zacharias (Since for you who are being sent on behalf of our people toward the fulfillment of the promise.) The beginning of Book VI is presented at f. 346. F. 352. By the same most wise Actuarius, on the treatment of diseases and external medicines. (It seemed good to me to make brief mention of all things; the account is complete and perfect.)

F. 393. On finding the cycles of the Sun. <In marg.: The cycle of the Sun begins from the first of October.> (Retain the small year. add to these also 3 - this is the cycle of the Moon.)

On finding the bissextile. (Keep the small year; divide by 4 — the bissextile period.)

On finding the day of the beginning of each month of the Greeks. (These things having been set out in this way, of the month being sought.)

F. 394. Table: [a day-finder in which we find the beginning of the months, what day it is.

F. 394v. On the 12 zodiac signs. (Aries is so called — the Bosporus is inhabited, to stand apart.) Cf. Scorial. I. R. 14, f. 126; Catal. codd. astr. gr. 1, (10, f. 55v); II, 1 (1, f. 221); III, 10 (12, f. 188); IV, 23 (7, f. 88v).

1.395. It should be known that from these, the following are called tropical. Aries, Cancer, Libra, Sagittarius – they intervene (sic) with respect to the solstices and equinoxes of the year. Three human figures follow.

F. 395°. Medical precepts.

F. 396. On plasters, a treatise by the most learned Actua-

α ρ ί ο ν. Ἡ διὰ χαλκίτεως ἔμπλαστρος ἣν καὶ φοινικῆν ὀνομάζουσι. (Τοῦ παλαιοῦ — μεταξὺ βαλάνου καὶ ποσθῆς.)

F. 411. *Τοῦ σοφωτάτου Ἀ κ τ ο υ α ρ ί ο υ λόγος περὶ ἐλαίων. (Τὸν περὶ συνθέσεως ἐλαίων λόγον — ἐφεξῆς τῶν λοιπῶν μνημονεύσομεν.)*

F. 415. *Τοῦ αὐτοῦ σοφωτάτου Ἀ κ τ ο υ α ρ ί ο υ περὶ ἰοβόλων καὶ λυσσῶντος κυνός. (Λυσσᾷ οὖν ὁ κύων ἐκπεπονηκότες τὴν βίβλον.)* Sequitur tabula medica de sensibus et sensationibus.

F. 420. *Οὗτοι γίνονται οἱ πόνοι τῆς κεφαλῆς ἐπὶ τῶν πυρετῶν. (Ὅταν αἱ φλέβες — ἐφ' ὅλον τὸ σῶμα.)* — Sunt capita IV *de febribus.*

F. 420v. *Τίνος χάριν τὰ κυκλοειδῆ τῶν ἑλκῶν δυσίατα καθίστανται. (Ἐπείπερ ἡ τοῦ ῥεύματος ὕλη — οὐ ταχέως θεραπεύεσθαι δύναται.)*

Πόθεν καὶ διὰ τί ὁ σεισμὸς γίνεται τῆς γῆς. (Ἐκ μὲν πνευμάτων τινῶν — τοῖς καρποῖς.) Πόθεν καὶ πῶς ὁ ὕπνος γίνεται· καὶ διὰ τί ὑπνώττοντες ἀδυνατοῦμεν καὶ ἀδυνατοῦντες ὑπνωττομεν. (Γίνεται μὲν ὁ ὕπνος — ἐν τῷ ἐγκεφάλῳ, καὶ ὑπνώττομεν.)

F. 421. *Τοῦ Π α ύ λ λ ο υ* (sic) *λόγος β'. Ἐν τούτῳ τῷ βιβλίῳ, περὶ πυρετῶν ἐστιν λόγος. πρῶτον μὲν περὶ τῶν συμβαλλομένων, εἴς τε τὴν σημείωσιν, καὶ τὴν ὅλην αὐτῶν θεραπείαν. ἔπειτα περὶ τῆς καθ' ἕκαστον εἶδος πυρετοῦ γενέσεώς τε καὶ θεραπείας. καὶ τρίτον περὶ τῶν ἑπομένων τοῖς πυρετοῖς συμπτωμάτων. (Πόσα καὶ τίνα* — fol. 443 *καταπλασσέσθω, μετὰ σιδίων.)*

F. 443v. *Ἱ π π ο κ ρ ά τ ο υ ς ἀφορισμοί. (Ὁ βίος βραχὺς — ταῦτα χρὴ νομίζειν ἀνίατα.)*

F. 457. *Προγνωστικὰ Ἱ π π ο κ ρ ά τ ο υ ς. (Τὸν ἰητρὸν δοκεῖ μοι ἄριστον εἶναι — εἰ ὄζοι δυσῶδες.)*

F. 461. *Ἱ π π ο κ ρ ά τ ο υ ς περὶ φυσσῶν. (Εἰσί τινες τῶν τεχνῶν — οὐδὲν ἧττον οὐδὲ πιστότερος. Τέλος τῶν φυσσῶν Ἱπποκράτους.)*

F. 467. *Π α ύ λ ο υ Αἰγινήτου ἰατροῦ σοφιστοῦ. Περὶ τῶν ἀντεμβαλλομένων Γαληνοῦ. (Ἐν Ἀλεξανδρείᾳ φησὶν ὁ Γαληνὸς ἐπί τινος γυναικὸς — τὴν ἀρχὴν ποιούμενος.)*

Sequitur : *ἀντὶ ἀκανθίου σπέρματος λύχνις — ἀντὶ ὠκιμοειδοῦς, ἡδύοσμον ἄγριον.)*

F. 469v. *Περὶ μέτρων καὶ σταθμῶν. (Τὸ κεράτιον, τὸ ἰδιωτικῶς λεγόμενον — χόας ὀκτώ.)* — Sequitur medicum praeceptum.

F. 470. *Περὶ σατυριακῶν ἐντεταμένων.* Est medicum praeceptum.

F. 470v. Librarius duos dies memorat, Aprilis diem tertium, anni *,ϛϡνθ' ιη'* (?) *ἰνδ.* et Septembris *κς'* anni *,ϛϡνη', ἰνδ. ιγ'*, quibus diebus pueri nati sunt ; anno autem *,ϛϡνη'* libri possessoris filius natus est (scil. anni 1450-1).

F. 471. Praecepta de emplastris ; expl. F. 472v.

rius. The plaster made with chalcitis, which they also call the Phoenician plaster. (Of the old one, between the glans and the foreskin.)

F. 411. A treatise on oils by the most learned Actuarius. (We shall next record the treatise on the composition of oils, following the rest of the memo-
randa.)

F. 415. By the same most learned Actuarius on venomous creatures
and of a rabid dog. (The dog raves, having worn out the book.)
Sequitur tabula medica de sensibus et sensationibus.

F. 120. These are the pains of the head that occur in fevers. (When the veins — throughout the whole body.) — Sunt capita IV de febribus. F. 120. For what reason do circular ulcers become difficult to treat. (Since the matter of the flux cannot be quickly healed
can be treated.)
Whence and why does the earthquake of the earth occur. (From certain winds, in the fruits.) Whence and how does sleep come about; and why when we sleep we are powerless and when we are powerless we sleep. (Sleep occurs in the brain, and we sleep
we sleep.)

F. 421. The second discourse of Paullus (sic). In this book, there is a discourse on fevers, first concerning the things that contribute both to the diagnosis and to their entire treatment, then concerning the origin and treatment of each species of fever, and third concerning the symptoms that follow the fevers. (How many and which ones, fol. 413, let it be plastered, with pomegranate rinds.)

F. 4439. Aphorisms of Hippocrates. (Life is short — these must be considered incurable.)

F. 157. Prognostics of Hippocrates. (It seems to me that the best physician — if it smells foul.)

F. 461. Hippocrates on Flatulence. (There are some of the arts — no less nor more trustworthy. End of the Flatulence of Hippocrates.)

F. 467. Paul of Aegina, physician and sophist. On the Substitutes of Galen. (In Alexandria, Galen says, beginning with the case of a certain woman.)
Follows: instead of the seed of acanthus, lychnis instead of basilicum
giving, wild mint.)

F. 469. On Measures and Weights. (The carat, commonly called — eight choes.) A medical precept follows.

F. 470. On Satyriasis with Tension. This is a medical precept. F. 470. The scribe records two dates: the third day of April, of the year 5\0' in' (?) lvd., and the 90th day of September of the year 5λrn', lvd. ty', on which days boys were born; and in the year say the son of the book's owner was born (i.e., the years 1450–1).

F. 471. Precepts on plasters; ends at F. 472.

15. Cod. Scorialensis III. *X.* 1 (erat III. *Z.* 10 ; III. *H.* 2) ; chart , saec XV ; ff XIII + 1 252 II cm 26,6 19,5 Laudatur in Turriani *Catalogo* (I *X* 16), F. 99ᵛ ; in Turriani *indice alphabetico* (I *X* 18), F. 34 : *Βασιλείου ἀρχιεπισκόπου Καισαρείας Καππαδοκίας τοῦ μεγάλου.. Περὶ κανόνων πρὸς Ἀμφιλόχιον* III. *Z.* 10 ; *H* 2 ; F. 86ᵛ *Ἑρμοῦ τοῦ Τρισμεγίστου Ποιμάνδρης: Περὶ σεισμῶν, ἐν ἄλλῳ Ὀρφέως* III. *Z.* 10 *H.* 2 ; VI. *Z.* 10 ; F. 197ᵛ *Κυρίλλου ἀρχιεπισκόπου Ἀλεξανδρείας... Κεφάλαια δώδεκα ἃ συνέταξε κατὰ τοῦ δυσσεβοῦς Νεστορίου* III. *Z.* 10. *H* 2 ; F 142ᵛ *Ἰωάννου ἐπισκόπου Κίτρου Ἐκ τῶν ἀποκρίσεων πρὸς τὸν ἐπίσκοπον Διρραχίου τὸν Καβάσιλα* III *Z* 10 *H* 2 ; F 235ᵛ *Νικήτου μητροπολίτου Ἡρακλείας Ἀπόκρισις πρός τινα Κωνσταντῖνον ἐκκλησιάρχην τῆς μεγάλης ἐκκλησίας* III *Z* 10 *H* 2 : F 237ᵛ *Νικήτα Μοναχοῦ καὶ πρεσβυτέρου μονῆς τοῦ Στουδίου τοῦ Στηθάτου Περὶ ψυχῆς* III *Z* 10 *H* 2. *Περὶ παραδείσου* III *Z* 10 *H* 2 *Εἰς τὴν οὐρανίαν ἱεραρχίαν. καὶ εἰς τὴν ἐκκλησιαστικὴν ὡσαύτως ἱεραρχίαν, ἀτελ.* III. *Z.* 10 *H* 2 : F 288ᵛ *Σωκράτους Ἐκ τοῦ ἑβδόμου, ἐν ᾧ καὶ παραδείγματα εἰσάγει τῆς τῶν θρόνων μεταθέσεως.* III. *Z* 10. *H.* 2. — Cf. MILLER, *Cat.* p 395.

F I-IIᵛ Vacant — F III. Index latinus — F. IIIᵛ *Τὰ ὀνόματα συναχθέντων.* (*Ἑρμηνεία τῶν συνοδικῶν κανόνων* — *Ἑρμηνεία περὶ τοῦ ἁγίου Πάσχα*) Haec Turrianus scripsit — F IV-IVᵛ Vacant F. V-Vᵛ Index graecus locupletissimus Turriani manu exaratus

F 1-3 Desunt

F 4 Titulum exhibet index codici praemissus : *Ἑρμηνεία τῶν συνοδικῶν κανόνων, ἀκέφαλος.* Cf. et Turriani catalog. (I *X* 16), F 99ᵛ — In marg *Συνεκροτήθη ἡ ἁγία σύνοδος αὕτη ἐπὶ Κελεστίνου πάπα Ῥώμης, Κυρίλλου Ἀλεξανδρείας, Ἰωάννου Ἀντιοχείας, Ἰουβεναλίου Ἱεροσολύμων, τῆς δὲ Κωνσταντινουπόλεως ὑπῆρχεν Νεστόριος ὁ δυσσεβής. καὶ Μέμνονος* (sic) *Ἐφέσου.* (*Τοῦ Νεστορίου καθαιρεθέντος, ἐπέστη ἐν Ἐφέσῳ ὁ πατριάρχης Ἀντιοχείας Ἰωάννης — παρὰ τοῦ Ἀλεξανδρείας καὶ παρὰ τοῦ Κωνσταντινουπόλεως.*)

F 176. *Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν*(sic) *Βασιλείου τοῦ μεγάλου ἀρχιεπισκόπου Καισαρείας Καππαδοκίας περὶ κανόνων πρὸς Ἀμφιλόχιον.* (*Ἀνοήτῳ διὰ συνουσίας μου πεποιηκότα.*)

F. 198. (*Ἰστέον ὅτι ὁ Σεβῆρος καὶ Γαιανὸς ὁμόφρονες ἐτύγχανον τὸ πρὶν οἱ δὲ Γαιανῖται καὶ Ἰουλιανῖται ἐξ αὐτῆς ἄκρας ἑνώσεως κατὰ πάντα τρόπον ἄφθαρτον λέγουσι τὸ σῶμα τοῦ Χριστοῦ καὶ θεῖον, καὶ μίαν ἰδιότητα ἐπ' αὐτοῦ, τουτέστιν θεικὴν καὶ ἀπατῇ ἀφθαρτοδοκῆται τυγχάνοντες.*)

(*Ἰστέον ὅτι οὐ δύνανται δεῖξαι πατέρα ἔκκριτον εἰπόντα τὸν Χριστὸν ἐξ αὐτῆς ἑνώσεως — καὶ ἀποσπαράγματα λόγων.*)

(*Σημείωσαι ὅτι κατὰ τὸν ἅγιον Δαμασκινὸν* (sic) *ὁμώνυνόν*

15. Cod. Scorialensis III. X. 1 (formerly III. Z. 10; III. H. 2);
chart, succ XV; ff NHΠI 1-252 II cm 20.6 19.5 Cited
in Turriani Catalogo (1 X 16), F. 998; in Turriani alphabetical index
(1 X 15), F. 34: Basil Archbishop of Caesarea in Cappadocia
the Great .. On Canons to Amphilochius III. Z. 10;
Π 2; F. 86 Hermes Trismegistus Poimandres On Earthquakes,
in another Orpheus III. Z. 10 1.2; VI. Z. 10; F. 1978 Cyril
Archbishop of Alexandria... Twelve Chapters composed against
the impious Nestorius Π. Z. 10, 77 2; F 142v John Bishop
of Kitros From the Responses to the Bishop of Dyrrachium
Kabasilas [11 2 10 7 25 235 Niketas Metropolitan of Herakleia
Response to a certain Constantine, ecclesiarch of the Great
Church III Z 10 7 2: F 237 Niketas Monk and Presbyter
of the Monastery of Stoudios, Stethatos On the Soul 11 2 10 11 2.
On Paradise H Z 10 11 2 On the Celestial Hierarchy, and
likewise on the Ecclesiastical Hierarchy, incomplete. III. Z. 10 17 2:
1 288. Socrates From the Seventh Book, in which he also introduces examples
of the transfer of thrones. III. Z 10. Π. 2. — Cf. MILLER, Cat.
P 395.

FI-11 Vacant F 111. Index latinus - F. 111 The names collected.

(Interpretation of the synodal canons Interpretation
concerning the holy Pascha) This Turrianus wrote F IV-
IV Vacant F. V-V Greek index, most complete, written by Tur-

rianus's hand

F 1-3 Missing

F 4 The title is shown by the index prefixed to the codex: Interpretation of the
synodal canons, acephalous. Cf. also Turrianus catalog.
(I X 16), F 99× In the margin: This holy council was convened
in the time of Celestine, Pope of Rome, Cyril of Alexandria,
John of Antioch, Juvenal of Jerusalem, and
of Constantinople there was Nestorius the impious, and
Memnon (sic) of Ephesus. (After the deposition of Nestorius,
the patriarch of Antioch John came to Ephesus
from Alexandria and from Constantinople.)

F 176. Of our father among the saints (sic) Basil the Great,
archbishop of Caesarea in Cappadocia, concerning the canons, to
Ampilochius. (To the foolish man who has acted through my intercourse.)

1. 198. (It should be known that Severus and Gaianus were of one mind in

the beginning;

but the Gaianites and Julianites, from that very extreme
union, in every way declare the body of Christ
to be incorruptible and divine, and of one property in Him, that is,
divine, and they are in fact Aphthartolatrists by deception.)

(It should be known that they cannot show any distinguished father who said that
Christ, from that very union, is composed of fragments of words.)
(Note that according to Saint Damascene (sic), of the same name

ἐστιν τὸ τῆς φθορᾶς ὄνομα — ἃ (sic) *γεγονέναι φησὶ τὸ εὐαγγέλιον τὴν πίναν* (sic) *τὴν δίψαν καὶ τὰ ἑξῆς.*)

F. 198v. Vacat.

F. 199. *Τοῦ αὐτοκράτορος τῶν Ῥωμάνων κατὰ ἀριθμὸν ἀξιώματα* (*Μετὰ τῶν* (sic) *αὐτοκράτορα, πρώτος* (sic) *ἐστὶ δεσπότης. Σεβαστοκράτωρ μετ' αὐτόν, καὶ Καῖσαρ μετ' ἐκεῖνον — τοῦ κάστρου προκαθήμενος δρουγγάριος τοῦ στόλου.*) — Hi versus (15 syllab.) de sacri palatii et imperii officiis agunt.

F. 200. *Τῆς ἐκκλησίας τῆς μεγάλης τὰ ὀφφίκια.* (*Πρώτη πεντάς Ὁ μέγας οἰκονόμος · ὁ μέγας σακελλάριος — ἕκτη πεντάς. Τὸν ῥήτορα · διπλοῦς ὀστιαρίους · ὁ νομοδότης νοτάριοι.*) *Οἱ θρόνοι ἡ* (sic) *ὑποκείμενοι τῷ πατριάρχῃ Κωνσταντινουπόλεως.* —(*α'. Καισάρεια — μγ'. ἡ Ἄπρως.*)

F. 200v. *Αἱ ἀρχιεπισκοποίαι* (sic) *ἔτι αἱ ἀρχιεπισκοπίαι.* (*α'. ἡ Βυζίη — λθ' τὰ Μέτραχα.*)

F. 201. *Λατινικαὶ λέξεις.* (*Ἀδρούμιον · κατ' ὄνομα διέρχεσθαι. ἀκουίλιος ἀγωγὴ ἡ ἔχουσα κατάδικον. βέβηλον · ἰδιοτικόν* (sic) — *φούρτη ἀγωγὴ κατὰ κλεπτῶν εἰς τὸ διπλοῦν.*)

F. 201v. *Τὰ ιβ' κεφάλαια, ἃ συνέταξεν ὁ ἅγιος Κύριλλος Ἀλεξανδρείας, κατὰ τοῦ δυσσεβοῦς Νεστορίου.* (*Εἴ τις οὐχ ὁμολογεῖ θεὸν εἶναι κατὰ ἀλήθειαν — ἀνάθεμα* (sic) *ἔστω.*)

F. 202. *Σωκράτους ἐκ τοῦ ζ' τόμου, ἐν ᾧ καὶ παραδείγματα εἰσάγει τῆς τῶν ἀνθρώπων μεταθέσεως.* (*Σιλβανὸς ὁ τῆς Τρωάδος ἐπίσκοπος — καὶ διὰ ταῦτα μεγίστην εὔκλειαν παρὰ πάντων ἐκέκτητο.*)

Ἐκ τῶν ἀποκρίσεων Ἰωάννου τοῦ ἱερωτάτου ἐπισκόπου Κίτρου, πρὸς τὸν ἱερώτατον ἐπίσκοπον Δυρραχίου τὸν Καβάσιλαν. (*Τὰ ἀντιμίνσια τῆς ἁγιαστικῆς μετασχόντα δυνάμεως — πόρνου ἐπιτιμᾶται.*)

F. 204v. *Νικήτα μητροπολίτου Ἡρακλείας ἀπόκρισις πρὸς τὸν Κωνσταν. ἐκκλησιάρχην τῆς μεγάλης ἐκκλησίας.* — Index gr. codici praemissus exhibet *πρός τινα Κωνσταντῖνον.*) —(*Γυναίκα* (sic) *τίς ἠγάπετο — τῆς μετανοίας ἑκάστης ποιῶν β'.*)

In marg. *Τοῦ Κίτρου.* (*Ὁ ἐπίσκοπος τοῖς ὑπ' αὐτὸν ἱερεῦσι δήπου τοὺς λογισμοὺς — ἢ κανο* (sic) *ἐναντιοῦται.*) — *Τοῦ Κίτρους* etiam in summo margine F. 205.

F. 205v. *Ἑρμοῦ τοῦ Τρισμεγίστου περὶ σεισμῶν. ἐν ἄλλῳ Ὀρφέως.* (*Φράζει δὲ καὶ τόνδε τὸν λόγον, τέκος, ὁππότε — τετραπόδων φθόρος ἔσται ἂν ἄστεα καὶ κατὰ χώρας.*) — Haec in duas columnas distributa sunt ; margini duodecim Zodiaci signa adpicta. — Vd. *Cat. codd.astr.* I, 4 (5, f.367v) ;

is the name of corruption — ă (sic) says that the Gospel came into being, the hunger (sic), the thirst, and what follows.)

F. 198. Vacant.

F. 199. The ranks of the Emperor of the Romans according to number (After the Emperor, the first is the Despot. The Sebastokrator comes after him, and the Caesar after that — the one presiding over the castle, the droungarios of the fleet.) Hi verses (15 syllables) concern the offices of the sacred palace and the empire. F. 200. The offices of the Great Church. (First pentad: The grand oikonomos; the grand sakellarios; sixth pentad. The rhetor; double ostiarioi; the nomothetes, notarioi.) The thrones subject to the Patriarch of Constantinople. (1st. Caesarea — 43rd. or Apros.)

F. 200v. The archiepiscopates (sic) and also the archiepiscopates. (1st, that of Byzie - up to Metrach.)

F. 201. Latin terms. (Adroumion, to pass through by name. Akouilios, a legal action that carries a condemnation. Bebelos: common, lay (sic). Phourte, a legal action against thieves for double restitution.)

F. 201v. The 12 chapters which Saint Cyril of Alexandria composed against the impious Nestorius. (If anyone does not confess that he is truly God, let him be anathema (sic).)

F. 202. From Socrates, from the 7th volume, in which he also introduces examples of the transformation of men. (Silvanus, the bishop of Troas — and on account of these things he had acquired the greatest renown among all.)

From the Responses of John, the Most Holy Bishop of Kitros, to the Most Holy Bishop

of Dyrrachium, Kabasilas. (The antimension having partaken of the sanctifying power — is penanced with bread.)

F. 204. Response of Niketas, Metropolitan of Herakleia

to

the Konstantin, ecclesiarch of the Great Church. - The Greek index prefixed to the codex presents: to a certain Constantine.) - (A woman (sic) who was loved of each penance making 2.)

In the margin: Of Kitros. (The bishop to those under him

the priests, presumably the thoughts — or canon (sic) is opposed.)

Of Kitros also in the upper margin of f. 205.

F. 205. Of Hermes Trismegistus on earthquakes. In another [manuscript], of Orpheus. (He also sets forth this account, child, of when there shall be destruction of four-footed beasts throughout cities and across lands.) These are distributed in two columns; twelve Zodiac signs are depicted in the margin. See Cat. codd.astr.I, 4 (5, f.367°);

II, 14 (5, f. 289) ; III, 5 (5, f. 100) ; 17 (24, f. 20) ; 19 (31, f. 24v) ; V I, 54 (2, f. 270) ; V, III, 5 (18, f. 2) ; 71 (23, f. 214v ; VII, 44 (25, f. 15v) ; 59 (26, f. 147) ; 65 (28, f. 277v) ; VIII, III, 4 (29, f. 71) ; 11 (: 3, f. 40) ; 69 (47, f. 146v) ; 73 (50, f. 258) ; 74 (50, f. 107) ; et 52 f. 261v) ; 75 (54, f. 88) ; 76 (57, f. 220v) ; 79 (58, f. 34v). Et paraphrasim indicavi

F 206 <De septem miraculis mundi> (Ὁ (sic) ἐν Αἰγύπτῳ πυραμίδες — τὸ ῥουφίνειον ἄλσος ἐν Περγάμῳ)
Ἀποφθέγματα τῶν ζ' σοφῶν. (Κλεόβουλος πᾶν μέτρον ἄριστον — Θαλῆς, ἐγγύα, πάρα δ' ἄτα.)
Ἑρμηνεία περὶ τοῦ ἁγίου Πάσχα. (Τὸν Μάρτιον δὲ πρῶτον εἶναι μῆνα πιστεύομεν ἐξ ὧν ὁ Μωυσῆς εἶπεν — καὶ πρὸ τῆς ἰσημερίας ἐπετέλ. τὸ Πάσχα.)

F. 206v. Ὅτι διὰ τί οἱ τοῦ ἡμετέρου προσδιορισμοὶ Πάσχα. (Τοῖς Ἰουδαίοις ἡμᾶς συνεορτάζειν καὶ τὴν ἐαρινὴν περιμένειν ἰσημερίαν — καὶ ἡ τῶν φωστήρων κίνησις τὴν ἀνωμαλίαν πεποίηκε.)
Τίνος ἕνεκεν μετ' ἰσημερίαν τὸ Πάσχα γίνεται. (Ἀλλὰ γὰρ καλὸν ἂν εἴη σκοπῆσαι — καὶ ἀπόκρυφον καὶ οὐκ ἐξαπλωμένον (?)).

F. 207. Κηρίξατε (sic) πανταχοῦ καὶ τὸν λόγον βεβαιοῦντες· ὅτι μετὰ τῶν λόγων τὰ ἔργα, καὶ ὁ λόγος διὰ τῶν ἔργων βεβαιοῦται... — Σχόλιον εἰς τὸ κατὰ Λούκαν ἅγιον εὐαγγέλιον. (Ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα — καὶ οὐ δύνανταί σοι λόγον ἢ ἀπόκρισιν δοῦναι.)

F. 207v-209v. Nonnulla graece conscribillaverunt manus duae vel tres.

F. 210. <Anepigraph. acephal.> μήτε τὰς ἡμέρας, μὲν τῆς νυκτὸς τὸ σωτήριον Πάσχα οὐκ ἔξω λόγου τελεῖται κτέ. Rursus agitur de Pascha.

V. 210v. Πῶς εὑρίσκεται τὸ νομικὸν Φάσκα. (Κράτησον τὸν ἐν τῇ α' τοῦ Ἰανουαρίου εὑρεθέντα τῆς Σελήνης θεμέλιον — τελούμενον γινώσκει. Πάσχα τὸ νόμιμον.) Sunt capita nonnulla de Pascha.

F. 212-212v. Vacant.

F. 213. Νικήτα εὐτελοῦς μοναχοῦ καὶ πρεσβυτέρου τῶν Στουδίου τοῦ καὶ Στηθάτου λόγος περὶ ψυχῆς. (Φιλοσοφῆσαι δεῖν ἔγνω περὶ ψυχῆς ἐν τῷ γήρᾳ κτλ.)

F. 232. <Eiusdem.> Περὶ παραδείσου. (Ἄγε δὴ καὶ περὶ παραδείσου φιλοσοφήσομεν — χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.)

F. 247. Νικήτα τῷ θεοφιλεστάτῳ διακόνῳ τῆς τοῦ Θεοῦ μεγάλης ἐκκλησίας καὶ οἰκουμενικῷ διδασκάλῳ. Νικήτα εὐτελοῦς χα καὶ πρεσβυτέρου· ὁ (sic) καὶ Στηθάτου. Τὸν εἰς τὴν

II, 14 (5, f. 289); III, 5 (5, f. 100); 17 (24, f. 20); 19 (31, f. 24v); V 1, 54 (2, f.270); V, 111, 5 (18, f. 2); 71 (23, f.214; VII, 44 (25, f. 15'); 59 (26, f. 147); 65 (28, f. 277°); V111, 1, 4 (29, f. 71); 11 (13, f. 40); 69 (47, f. 146°); 73 (50, 1. 258); 74 (50, f. 107); et 52 f. 261); 75 (54. f. 88); 76 (57, f. 220°); 79 (58, f. 34). And I have indicated the paraphrase

1'206 <on the seven wonders of the world> (The pyramids in Egypt — the grove of Rufinus in Pergamon)

Apophthegms of the seven sages. (Cleobulus: the best every measure — Thales give a pledge, and ruin is near.)

Interpretation concerning the holy Pascha. (We believe that March is the first month, from what Moses said — and before the equinox he celebrated the Pascha.)

F. 206. On why our definitions of Pascha. To celebrate the feast together (with the Jews and to await the vernal equinox, and the movement of of the the luminaries has made the irregularity equinox.)

For what reason Pascha takes place after the equinox. (But indeed it would be good to examine what is hidden and unexplained (?).)

1.207. Proclaim everywhere and confirming the word: that works accompany words, and the word is confirmed through works... Scholion on the holy Gospel according to Luke. (For I am an old man, and my wife is advanced in years, and they cannot give you a word or an answer.)

F. 207–209. Some things were scribbled in Greek by two or three hands.

F. 210. <Without title, acephalous.> neither the days, indeed the salvific Pascha of the night is not celebrated without reason, etc. Again the discussion concerns the Pascha,

N.210. How the legal Pascha is found. (Keep the Foundation of the Moon found on the 1st of January

knows the one being baptized. The Lawful Passover.) Sunt capita nonnulla de Pascha.

F. 212–212v. **Vacant.**

F. 213. A discourse on the soul by Niketas, a humble monk and presbyter of Stoudios, also known as Stethatos. (He resolved to philosophize about the soul in old age, etc.)

F. 232. <By the same.> On Paradise. (Come then, let us also philosophize about Paradise by the grace and loving-kindness of our Lord Jesus Christ.)

F. 247. To Niketas, the most beloved of God, deacon of the great church of God and ecumenical teacher. By Niketas, a humble

monk and presbyter, also known as Stethatos. The discourse composed by me through contemplation on the

οὐρανίαν ἱεραρχίαν καὶ τὴν καθ' ἡμᾶς ἐκκλησιαστικὴν ὡσαύτως ἱεραρχίαν διὰ θεωρίας πονηθέντα μοι λόγον.

χ

Θεωρία καὶ σύνοδος ἱερὰ Νικήτα α καὶ πρεσβύτερου τοῦ καὶ Στηθάτου εἰς τὴν οὐρανίαν ἱεραρχίαν καὶ τὴν ἐκκλησιαστικὴν ὡσαύτως ἱεραρχίαν. (Titulus igitur bis scriptus est.) (*Σύνοδον ἱερὰν καὶ τράπεζαν ἀμβροσίας* — f. 252 *τῆς δόξης αὐτοῦ τῷ δὲ ὁ δεύτερος*... Cetera desunt.)

Heavenly Hierarchy and likewise on the ecclesiastical hierarchy as it pertains to us.

ϰ

Theory and sacred assembly of Niketas a and presbyter also of Stethatos on the celestial hierarchy and the ecclesiastical hierarchy likewise. (The title is therefore written twice.)
(Sacred assembly and table of ambrosia — 1. 252 of his glory but to him the second... The rest is missing.)

APPENDIX

APPENDIX

EXCERPTA EX CODICE 1 (Scor. I. R. 14)

F. 151. — **Prognosticon.**

Ἡμέρα τοῦ Κρόνου ἤτοι Σάββατον.

Ἐν ταύτῃ τῇ ἡμέρᾳ τὸ γεννηθὲν βρέφος οὐκ ἐπιτήδειον τρέφεσθαι, ἐκτὸς εἰ μή τις τῶν ἀγαθοποιῶν ἀστέρων αὐτὸν θεωρήσῃ. ἔσται δὲ μικροπρόσωπον, καλόν, μελάγχροον, ἄσαρκον, μεγάλα ἔχον τὰ ὦτα, τοῖς δὲ τρόποις κακόηθες καὶ βλαβερόν. ἐὰν δὲ <ἡ> ἡμέρα ᾗ τοῦ Κρόνου, ἡ ὥρα δὲ τοῦ Διός, τὸ γεννηθὲν ζώσιμον· εἰ δὲ ἡμέρα ἡ αὐτὴ καὶ ὥρα τοῦ Ἄρεος, οὐ ζήσεται. εἰ δὲ ὥρα Ἑρμοῦ, τρόφιμον ἔσται· εἰ δὲ ὥρα Σελήνης, οὐ τρόφιμον· εἰ δὲ ὥρα Ἀφροδίτης, τρόφιμον· εἰ δὲ ὥρα τοῦ Κρόνου καὶ ἡμέρα τοῦ αὐτοῦ, πάντως οὐ ζήσεται.

Ἡμέρα Ἡλίου ἤτοι Κυριακή.

Ἐὰν ἡ ἡμέρα ὑπάρχῃ Ἡλίου καὶ ἡ ὥρα τοῦ Ἡλίου, οὐ πολυχρόνιον ἔσται τὸ γεννηθέν· εἰ δὲ ἡμέρα Ἡλίου, ὥρα δὲ Ἀφροδίτης, πολυχρόνιον· εἰ δὲ ἡμέρα τοῦ Ἡλίου, ὥρα δὲ τοῦ Ἑρμοῦ, οὐ πολυχρόνιον· εἰ δὲ ἡμέρα Ἡλίου, ὥρα δὲ Σελήνης, ζώσιμον· εἰ δὲ ἡμέρα Ἡλίου, ὥρα δὲ τοῦ Κρόνου, οὐ τρόφιμον· εἰ δὲ ἡμέρα Ἡλίου, ὥρα δὲ Διός, πολυχρόνιον· εἰ δὲ ἡμέρα Ἡλίου, ὥρα δὲ Ἄρεος, οὐ τρόφιμον.

Ἡμέρα Σελήνης ἤτοι δευτέρα.

Τὸ τεχθὲν παιδίον ταύτῃ τῇ ἡμέρᾳ καὶ τῇ α' ὥρᾳ οὐ καλὸν ἔσται· ποικίλαις γὰρ λύπαις περιπεσεῖται. πάντα τὰ γεννώμενα μακρὰ γίνονται, λευκά, λεπτά,στρεβλά, ἀηδῆ, μεσοχρόνια, ὀλιγό-

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S = Scor. I. R. 14. — s = Scor. III. Y. 21.

3 *εἰ μὴ ὡς τῶν* s *θεωρήσει* s 4 *μακροπρόσωπον* S *ἔχων* S 6 *ᾗ* om. S *τοῦ Διός τοῦ Αἰγοκέρωτος* S 7 *ἡ αὐτὴ καὶ* s, *τοῦ Κριοῦ ἡ* S, *Ἄρεως* S 9 *τοῦ Κρόνου* s, *τοῦ Κριοῦ* S 10 *πάντως* deest in s *ὥρα δὲ Ἀφροδίτης - ἡμέρα Ἡλίου* om. s 14 *δὲ* om. s 20 α'] Leg. *Ἄρεως*? 21 *ποικίλας* S 22 *μακρὰ γί<νονται>* s, *γίνονται μακρά* S 22 *ἀειδῆ* sS

EXTRACTS FROM CODE 1 (SCOR. I. R. 14)

F. 151. · · Prognosticon.

Day of Saturn, that is, Saturday.

A child born on this day is not suited to be raised, unless one of the benefic stars regards it. It will have a small face, be handsome, dark-complexioned, lean, with large ears, and in character malicious and harmful. But if the day is of Saturn and the hour is of Jupiter, the child born will survive; but if the same day and the hour of Mars, it will not live. If the hour of Mercury, it will be nourished; if the hour of the Moon, it will not be nourished; if the hour of Venus, it will be nourished; but if the hour of Saturn and the day of the same, it will absolutely not survive.

Day of the Sun, that is, Sunday.

If the day is of the Sun and the hour of the Sun, the newborn will not be long-lived; but if the day of the Sun and the hour of Venus, long-lived; if the day of the Sun and the hour of Mercury, not long-lived; if the day of the Sun and the hour of the Moon, viable; if the day of the Sun and the hour of Saturn, not nourished; if the day of the Sun and the hour of Zeus, long-lived; if the day of the Sun and the hour of Ares, not nourished.

Day of the Moon, that is, Monday.

The child born on this day and in the 1st hour will not be fortunate; for it will fall into various sorrows. All those born are tall, fair, slender, crooked, unpleasant, of middling lifespan, short

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S == Scor. 1. R. 14.n3 εἰ S == Scor. III. Y. 21.

μὴ κόσ τῶν S

of S 6 ᾖ om.

Sn and s, of Aries the S,

10 however deest in s

consider S 4 long-faced S of Jupiter of Capricorn S 7 of Mars S 9 of Saturn 5, of Aries Snhora and Aphrodite - day of Helios om. Sn22 long

14 d'om. S 20 a'] Leg. "Areos 21 diverse Sngínotnáti> 5, become long δ 22 ἀειδῆ SS

τεκτα, θηρίγονα, ἄστοργα, ταῖς δὲ ψυχαῖς ἐπίπονα, ζημιώδη, ἑαυτὰ λυποῦντα. ἐὰν τεχθῇ ἐν τῇ αὐτῇ ἡμέρᾳ τῆς Σελήνης καὶ τῆς αὐτῆς α' ὥρα, ἔσται ὡς εἴπομεν. εἰ δὲ γεννηθῇ ὥρᾳ τοῦ Κρόνου, οὐ τρόφιμον · εἰ δὲ ἡμέρᾳ τῇ αὐτῇ, ὥρᾳ δὲ τοῦ Διός, τὸ γεννηθὲν πολυ-
5 χρόνιον. εἰ δὲ ἡμέρᾳ Σελήνης, ὥρᾳ δὲ τοῦ Ἡλίου, πολυχρόνιον · εἰ δὲ Σελήνης ἡμέρᾳ, ὥρᾳ δὲ Κρόνου (?), οὐ πολυχρόνιον · εἰ δὲ Σελήνης ἡμέρᾳ, ὥρᾳ δὲ Ἀφροδίτης, πολυχρόνιον · εἰ δὲ ἡμέρᾳ Σελήνης καὶ ὥρᾳ Σελήνης, ὡς προείπομεν, οὐ πολυχρόνιον ἀλλὰ καὶ ἐπιβλαβές.

10 Ἡμέρα Ἄρεος ἤγουν τρίτη.

Ἐν ταύτῃ τῇ ἡμέρᾳ ἐὰν γεννηθῇ θῆλυ, εἰς βλάβην τῶν αὐτοῦ γονέων γενήσεται. ἐν ταύτῃ τὸ γεννηθὲν ἔσται τὸ εἶδος καὶ τὴν φυὴν μακρὸν καὶ μακροπρόσωπον, σπανόν, ἀσεβές, ἀναιδές, ἐπίορκον, ἀλλοτρίων ἐπιθυμοῦν, βίαιον, παμφάγον, πολυγύναιον, πολύπαι-
15 δον, ἀπὸ αἵματος τὸν βίον περιποιούμενον. ταῦτα ἔχει ἡ Ἄρεος ἡμέρα καὶ ὥρα. εἰ ἡμέρᾳ Ἄρεος, ὥρᾳ δὲ Ἡλίου τεχθῇ, οὐ τρόφιμον ἔσται · εἰ δὲ ἡμέρᾳ Ἄρεος, ὥρᾳ δὲ Ἀφροδίτης, οὐ πολυχρόνιον · εἰ δὲ ἡμέρᾳ Ἄρεος, ὥρᾳ δὲ τοῦ Κρόνου, οὐ ζώσιμον · εἰ δὲ ἡμέρᾳ Ἄρεος, ὥρᾳ δὲ Διός, πολυχρόνιον · εἰ δὲ ἡμέρᾳ καὶ ὥρᾳ τοῦ
20 Ἄρεος, οὐ τρόφιμον, ἀλλὰ καὶ ἐπικίνδυνον εἰς πάντα.

Ἡμέρα Ἑρμοῦ ἤτοι τετάρτη.

Ἐν ταύτῃ τῇ ἡμέρᾳ τὰ γεννώμενα ἔσονται λογικά, μεμαθητευμένα καὶ εἰς πᾶν πρᾶγμα χαριέστατα καὶ ἑτοίμως παρὰ πολλῶν ὠφελούμενα. πάντα δὲ συντόμως καινοτομοῦσι καὶ φθείρουσι ·
25 γυναιξὶ πολλαῖς συνέσονται, εἶτα πρὸς μίαν κρατηθῶσι, καὶ τὸν βίον ἐπιτηδεύσουσιν, ἢ καὶ τεκνοποιήσουσιν. ἐὰν δὲ ἡμέρᾳ Ἑρμοῦ, ὥρᾳ δὲ Σελήνης, τὸ γεννηθὲν πολυχρόνιον · εἰ δὲ ἡμέρᾳ τοῦ Ἑρμοῦ, ὥρᾳ δὲ Κρόνου, οὐ ζώσιμον · εἰ δὲ ἡμέρᾳ Ἑρμοῦ, ὥρᾳ δὲ Διός, πολυχρόνιον · εἰ δὲ ἡμέρᾳ Ἑρμοῦ, ὥρᾳ δὲ Ἀφροδίτης, οὐ

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1 θηρίγονα om. S ἑαυτὰ λυποῦντα om. S 2 εἰ τεχθῇ S καὶ τῇ αὐτῇ πρώτῃ ὥρα S 3 ἔσται om. s εἰ δὲ τῇ ὥρα τοῦ Κρόνου S 4 τῇ αὐτῇ et Lunae fig. s, σελήνης S Διός iam non legitur in s 5 σελήνης S, τῇ αὐτοῦ et figura Lunae s εἰ δὲ — πολυχρόνιον om. S 6 Κρόνου iam non legitur; leg. Ἑρμοῦ? 11 ἐὰν γεννηθῇ ἐν ταύτῃ om. S 15 περιποιούμενος S 17 ἔσται deest in s 22 τῇ ἡμέρᾳ om. S μεμαθητευμένα S, μεμουσωμένα παιδείας ἐκ τῆς s 29 Ἀφροδίτης et Ἑρμοῦ per signa scripta sunt.

unprotected, wild, without affection, and for the souls laborious, harmful, tormenting themselves. If one is born on the same day of the Moon and at the same first hour, it will be as we said. But if born at the hour of Saturn, it will not be long-lived; but if on the same day, yet at the hour of Zeus, the one born will be long-lived. If on the day of the Moon but at the hour of the Sun, long-lived; if on the day of the Moon but at the hour of Saturn (?), not long-lived; if on the day of the Moon but at the hour of Aphrodite, long-lived; if on the day of the Moon and at the hour of the Moon, as we said before, not long-lived but also harmful.

10 Day of Ares, that is, Tuesday.

On this day, if a female is born, she will bring harm to her own parents. One born on this day will be tall in form and figure, with a long face, scarce-bearded, impious, shameless, perjuring, desirous of others' possessions, violent, gluttonous, having many wives, having many children, and making a living from bloodshed. These are the qualities of the day and hour of Ares. If one is born on the day of Ares but in the hour of the Sun, the child will not be nourished; if on the day of Ares but in the hour of Aphrodite, the child will not be long-lived; if on the day of Ares but in the hour of Cronus, the child will not survive; if on the day of Ares but in the hour of Zeus, the child will be long-lived; if on the day and hour of Ares, the child will not be nourished, but will also be in danger in all things.

Day Of Hermes, that is, Wednesday.

On this day, those born will be rational, well-educated, most gracious in every matter, and readily benefited by many. They will quickly innovate and destroy all things; they will associate with many women, then be held to one, and will pursue their livelihood, or even beget children. If born on the day of Hermes but in the hour of the Moon, the child will be long-lived; if on the day of Hermes but in the hour of Cronus, the child will not survive; if on the day of Hermes but in the hour of Zeus, the child will be long-lived; if on the day of Hermes but in the hour of Aphrodite, not

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1 θηρίζονα om. S themselves sorry om. S 2 εἰ τέθῆ and on the same first hour 3 is om. S 1 Sneὶ δὰ τῆς ἀρα Saturn { τῇ αὐτῇ et lunae fig. s, moon S τονδιος iam non legitur in s 5 moon 5, τῇ αὐτοῦ et figura Lunae snpolychronion om. S 6 if not Saturn iam non legitur? leg.n11 if born in this om. S 15 treated Ermou S 17 in of deest in s 22 τῇ ἡμερᾳ om. Texts of with apprentices 5, with education from the Sanscripta mun29 'Venus el Ermou per signa sunt,

πολυχρόνιον · εἰ δὲ ἡμέρᾳ Ἑρμοῦ, ὥρᾳ δὲ Ἡλίου, τρόφιμον · εἰ δὲ καὶ ἡμέρᾳ καὶ ὥρᾳ τοῦ Ἑρμοῦ, οὐ ζώσιμον τὸ γεννηθέν.

Ἡ μ έ ρ α Δ ι ὸ ς ἤ γ ο υ ν π έ μ π τ η.

Ἐν ταύτῃ τὰ γεννώμενα παιδία τρόφιμα ἔσονται καὶ λευκόχροα καὶ εὐμήκη. ἐὰν ἡμέρᾳ Διός, ὥρᾳ δὲ Ἄρεος, τὸ γεννηθὲν οὐ ζώσιμον · εἰ δὲ ἡμέρᾳ Διός, ὥρᾳ δὲ Ἡλίου, οὐ πολυχρόνιον · εἰ δὲ ἡμέρᾳ Διός, ὥρᾳ δὲ Ἀφροδίτης. πολυχρόνιον · εἰ δὲ ἡμέρᾳ Διός, ὥρᾳ δὲ Ἑρμοῦ, οὐ πολυχρόνιον · εἰ δὲ ἡμέρᾳ Διός, ὥρᾳ δὲ Σελήνης, οὐ τρόφιμον. εἰ δὲ ἡμέρᾳ Διός, ὥρᾳ δὲ τοῦ Κρόνου, οὐ ζώσιμον · ἐὰν δὲ ἡμέρᾳ καὶ ὥρᾳ Διός, πολυχρόνιον.

Ἡ μ έ ρ α Ἀ φ ρ ο δ ί τ η ς ἤ γ ο υ ν κ α τ α σ κ ε υ ή.

Ἐν ταύτῃ τὰ γεννώμενα ἔσονται λευκόχροα, εὐειδῆ, κάθυγρα, συνόφρυα, λευκοτράχηλα, ἡδέα, εὐήθη, κοινὰ πᾶσι, προσηνῆ, οὐ πολυφάγα, πολύτροπα, εὐσεβῆ, δίκαια, φιλικά, ἐπίπονα. τὸ γεννηθὲν ἐν ἡμέρᾳ Ἀφροδίτης, ὥρᾳ Ἑρμοῦ, πολυχρόνιον · εἰ δὲ ἡμέρᾳ Ἀφροδίτης, ὥρᾳ δὲ Σελήνης, οὐ πολυχρόνιον · εἰ δὲ ἡμέρᾳ Ἀφροδίτης, ὥρᾳ δὲ Κρόνου, οὐ τρόφιμον · εἰ δὲ ἡμέρᾳ Ἀφροδίτης, ὥρᾳ δὲ Διός, πολυχρόνιον · εἰ δὲ ἡμέρᾳ Ἀφροδίτης, ὥρᾳ δὲ Ἄρεος, οὐ τρόφιμον · εἰ δὲ ἡμέρᾳ Ἀφροδίτης, ὥρᾳ δὲ Ἡλίου, οὐ πολυχρόνιον · εἰ δὲ ἡμέρᾳ καὶ ὥρᾳ τῆς Ἀφροδίτης, πολυχρόνιον.

F. 152ᵛ. Εἰ π λ ο ύ σ ι ο ν ἢ π τ ω χ ὸ ν γ ε ν ή σ ε τ α , τ ὸ γ ε ν ν η θ έ ν.

Τὰ πλούσια τῶν ζῳδίων εἰσὶ ταῦτα · Κριός, Ταῦρος, Δίδυμοι, Λέων, Τοξότης. τὰ τῆς πενίας Παρθένος καὶ Ὑδροχόος. ταῦτά σοι παρατηρητέον κατὰ τὰ γενέθλια κατά τε τὸν ἡλιακὸν καὶ σεληνιακὸν δρόμον, καὶ οὐχ ἁμαρτήσεις ἐπὶ τὸ νοηθέν. τὰ ἄλλα δὲ πάντως μέσα εἰσὶ τῶν τοιούτων.

Εἰδέναι δὲ ὀφείλεις καὶ τοῦτο, ὅτι τοῖς κατὰ τὸν Κριὸν καὶ Ταῦρον γεννωμένοις κτηνοτροφεῖν ἁρμόζει πάντα μὲν κτήνη, ἐξαιρέτως δὲ τὰ τῇ κλήσει κατάλληλα τῶν ζῳδίων · οὕτω γὰρ ἂν εὐδοκιμήσωσι τὸν πλοῦτον. τοῖς δὲ κατὰ Λέοντα καὶ Τοξότην τὸ

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1 οὐ πολυχρόνιον s, πολυχρόνιον S 4 ἔσονται λ. εὐμήκη S 9 τοῦ om. s 11 κατασκευή S, ς' s Leg. παρασκευή 12 λευκόχρωαγ ευκοτράχηλα S 15 ἐν om. s 19 Ἄρεος, s, Διός, S 24 Δίδυμος S 30 γεννώμενα S κτηνοτροφεῖν s, τὴν τροφὴν S 31 τὰ ὄντα τῇ κλήσει S οὔτε S 32 τοῖς δὲ κατὰ Λέοντα s, ταῦτα δὲ πάντα λέγομεν S

long-lived; but if on the day of Hermes, in the hour of the Sun, it will be nourished; but if both on the day and in the hour of Hermes, the one born will not survive.

The day of Zeus, that is, the fifth day.

Children born on this day will be nourished, fair-complexioned, and tall. If born on the day of Zeus but in the hour of Ares, the one born will not survive; if on the day of Zeus but in the hour of the Sun, it will not be long-lived; if on the day of Zeus but in the hour of Aphrodite, it will be long-lived; if on the day of Zeus but in the hour of Hermes, it will not be long-lived; if on the day of Zeus but in the hour of the Moon, it will not be nourished; if on the day of Zeus but in the hour of Cronus, it will not survive; but if both on the day and in the hour of Zeus, it will be long-lived.

Day Of Aphrodite, that is, Friday.

Those born on this day will be fair-complexioned, good-looking, moist in constitution, with joined eyebrows, white-necked, pleasant, good-natured, sociable with all, gentle, not given to overeating, versatile, pious, just, friendly, and industrious. One born on the day of Aphrodite in the hour of Hermes will be long-lived; if on the day of Aphrodite but in the hour of the Moon, not long-lived; if on the day of Aphrodite but in the hour of Cronus, not nourished; if on the day of Aphrodite but in the hour of Zeus, long-lived; if on the day of Aphrodite but in the hour of Ares, not nourished; if on the day of Aphrodite but in the hour of the Sun, not long-lived; but if both on the day and in the hour of Aphrodite, long-lived.

F. 152. Whether the newborn will be rich or poor.

The wealthy signs are these: Aries, Taurus, Gemini, 25 Leo, Sagittarius. The signs of poverty are Virgo and Aquarius. You must observe these at the nativity according to both the solar and lunar course, and you will not err in what is understood. All the others are wholly middling among such things.

You must also know this: that for those born under Aries and Tau- 30 rus, it is fitting to raise livestock — all kinds of animals, but especially those corresponding by name to the signs; for in this way they will prosper in wealth. For those born under Leo and Sagittarius,

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1 οὐ polychronic s, polychronic S 4 there will be 30. tall S
9 of om. s 11 construction 5, s' s Leg.n color, easy neck S preparation 12 white
15 in om. 1 19 of Ares, 5, of Zeus,
S 24 Gemini 5 Sn30 born Sn31 τὰ cattle-keeping 5,
the food S ὄντα τῇ callis S nor 5 32 to the
But according to Leo, we always call these S

μὲν τοῖς μεγαλείοις ἐμφιλοχωρεῖν λεοντικόν, τὸ δὲ στρατιωτικὸν ἅμα καὶ κυνηγετικόν, τῆς δὲ τῶν γραμμάτων παιδείας οἱ Δίδυμοι. Ταῦτα δὲ πάντα λέγομεν γίνεσθαι διὰ τῶν διαιτ ύντων οὐχ ὡς ἐξ οἰκείας δυνάμεως ἀλλ' ἀπὸ Θε ῦ τὰς ἐνεργείας ἐσχηκότων, ταῦ-
5 *τα δεικνύειν καὶ ἐργάζεσθαι, ὡς τὰ σύμπαντα δοῦλα Θεοῦ ὄντα καὶ ὑπηρετοῦντα τῷ αὐτοῦ θείῳ κελεύσματι · τὰς δὲ βαναύσους τέχνας ἐν τοῖς μέσοις τῶν ζῳδίων δεῖ σε νοεῖν.*

F. 152ᵛ. *Οἱ οἶκοι τῶν ἀστέρων μετὰ καὶ αὐτῶν τῶν πλανήτων.*

10 *Χσά, τζά, δπέ, τίζ, ἄυκ, Καρκῖνος, Λέων. Ἰδοῦ ἐνταῦθα πέντε συλλαβαί εἰσι τρίγραμμοι, μία δὲ ἑκάστη τρία τινὰ δηλοῖ. τὸ γὰρ πρῶτον γράμμα τῆς συλλαβῆς καὶ τὸ δεύτερον σημαίνει τὰ δύο ζῴδια, ἤτοι δύο οἴκους, τὸ δὲ τρίτον τῆς συλλαβῆς γράμμα τὸν πλάνητα τὸν ἔχοντα ταῦτα οἴκους, ὥστε διὰ τῶν πέντε συλλαβῶν*
15 *γινώσκονται οἵ τε οἶκοι καὶ οἱ πλάνητες τῶν οἴκων. Ὁ δὲ Καρκῖνος μόνος ἐστὶ τῆς Σελήνης, καὶ ὁ Λέων ὡσαύτως μόνος τοῦ Ἡλίου · οἱ γὰρ πέντε πλάνητες ἔχουσιν ἀνὰ δύο οἴκους, ὁ δὲ Ἥλιος καὶ ἡ Σελήνη ἀνὰ ἕνα, ὡς μὴ κυρίως πλάνητες. οἶκοι δὲ λέγονται τὰ τοιαῦτα ζῴδια τῶν ῥηθέντων πλανήτων διὰ τὸ ὁμογενὲς αὐτῶν*
20 *κατὰ τὰς ποιότητας · ὅθεν καὶ δυνήσῃ πάντως ἀπὸ τῆς τῶν οἴκων διαγνώσεως καὶ τὴν τῶν πλανήτων διαγινώσκειν ποιότητα.*

F. 153. *Τήρησις τῶν ἡμερῶν τῆς Σελήνης, ποία ἀγαθὴ καὶ ποία παρατηρήσιμος, ἐν αἷς παραδηλοῦνται καὶ ἑκάστης ἡμέρας αἱ*
25 *ὧραι.*

Τῇ πρώτῃ ἡμέρᾳ ᾗ γεννᾶται ἡ Σελήνη φαίνει οὐγγίας ἐννέα. Ἑρμῆς ἐγεννήθη.

Αὕτη ἡ ἡμέρα εἰς πάντα τὰ ἐγχειρούμενα πράγματα καλή

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1 *τῶ δὲ στρατιωτικὸν* S 4 *οἰκειας*] *ἰκειας* cod. *ταῦτα δὲ πάντα λέγομεν* S *ἐσχηκότα* Ss *ταῦτα* om. S 14 *διὰ* om. s 15 *αἱ πλ.* s

a = *Ambros.* E. 16 sup. ; cf. *Cat.* III, p. 32 sqq. n = *Neapolit.* II. c. 33 ; cf. *Cat.* IV, p. 142 sqq. p = *Paris*, gr. 1184 ; cf *Cat.* VIII, iv, p. 105 sqq., ubi usque ad octavum diem editum est hoc lunarium ; et vid. in huius voluminis tom. II quae de *Matrit.* 4616 dicturi sumus ; S = I. R. 14.

22 *Τήρησις — ὧραι* S, *Σεληνοδρόμιον ταχθὲν ἐκ β' βιβλίων* p. Sequitur in p caput (*τὴν σεληνοδρόμιαν — τῆς Σελήνης οὕτως*), quod in S deest. 26 *Τῇ πρώτῃ — ἐγεννήθη* S, *Ἡμέρα πρώτη τῆς Σελήνης* p 27 *Αὕτη ἡ ἡμέρα* S, *Ἡ ἡμέρα αὕτη* p *τὰ* S, om. p,

indeed dwelling among great things is leonine, while the military and at the same time the hunting character belongs to it, and of literary education the Gemini. All these things we say come to pass through those who govern, not as from their own power but having received their operations from God, to show 5 and accomplish these things, as all things are servants of God and minister to His divine command; but the mechanical arts you must understand to be in the middle degrees of the zodiac signs.

F. 152. On the houses of the stars together with the planets themselves.

10 Χσά, τζά, δπέ, τίς, ἄυκ, Cancer, Leo. Here there are five syllables of three letters each, and each one indicates three things. For the first letter of the syllable and the second signify the two zodiac signs, that is, two houses, while the third letter of the syllable signifies the planet that holds these houses, so that through the five syllables both the houses and the planets of the houses are known. Cancer alone belongs to the Moon, and Leo likewise belongs alone to the Sun; for the five planets each have two houses, while the Sun and the Moon each have one, since they are not planets in the strict sense. Such zodiac signs of the aforementioned planets are called houses because of their common nature according to their qualities; whence you will also be able in every case to discern the quality of the planets from the identification of the houses.

F. 153. Observation of the days of the Moon, which is favorable and which is to be watched, in which the hours of each day are also indicated.

25

On the first day the Moon is born — the Moon is born — it shines nine ounces.
Hermes was born. This day is good for all undertakings.

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1 but of the military S 1 ikeias] ikeias coll. but all these we say S having had Ss these om. S 14 through om. S 15 the pl. s

from Ambrose E. 16 sup. ; cf. Cal. III, p. 32 sqq. nII. c. n = Neapolit. 33; cf. Cat. IV, p. 142 sqq. p = Paris, gr. 1184; cf. Cat. VIII, IV, p. 105 sqq., where this lunarium has been published up to the eighth day; and see in vol. 11 of this volume what we shall say concerning Matrit. 4016; S J. R. 14.

22 Observation hour 5, Selenodromion arranged from 2 books p. There follows in p a chapter (τὴν σεληνοδρόμιαν – τῆς Σελήνης οὕτως), which is absent in S. 26 On the first day she was born S, First day of the Moon P 27 This day S, The day this P τα S, om. p,

ἐστι· πραγματεύεσθαι, πλέειν τε καὶ ὁδοιπορεῖν, σώματα ὠνεῖσθαι καὶ διαθήκας γράφειν, παῖδας εἰς μάθησιν διδόναι, μισθὸν λαμβάνειν· θεμέλιον τιθέναι. ὁ φυγὼν ἐντὸς ὀλίγων ἡμερῶν εὑρεθήσεται, ὁ ἀσθενεῖν ἀρξάμενος ὑγιαίνει. τὰ γεννώμενα τρόφιμα
5 *ἔσται, μάλιστα τὰ θηλυκὰ νοῦν ἔχοντα. τὸ ἀπολλύμενον εὑρεθήσεται. τὸ γεννηθέν παιδάριον ἔσται εὔπορον καὶ εὐμετάβολον καὶ κυνηγήτης, καὶ περιελεύσεται τὴν οἰκουμένην πρὸς τὴν οἰκείαν προαίρεσιν, κα ἔσται γνήσιος θεοῦ, καὶ ἀνθρώποις φιλητός, γενόμενος δὲ μέγας, νέος ἀποθανεῖ ἐν αὐτῇ τῇ ἡμέρᾳ ᾗ ἐγεννήθη.*
10 [*ὁ φυγὼν δυσκόλως εὑρεθήσεται.*].

Τῇ δευτέρᾳ ἡμέρᾳ ἡ Σελήνη φῶς φέρει, φαίνει ὥραν μίαν, οὐγγίας ἕξ. Ἰεδονὰ ἀστὴρ ἐγεννήθη. ἄλλως· Φωσφόρος ἐγεννήθη.

15 *Αὕτη ἡ ἡμέρα ἐστὶ καλή. ὁ γεννηθεὶς τρόφιμος ἔσται, κἂν κοράσιον ὑπάρχῃ, γυνὴ δὲ περιληφθεῖσα ταχέως διαλυθήσεται. ἔχει δὲ ἡ ἡμέρα αὕτη ἱλαρίαν, τοῖς δὲ θέλουσι γαμεῖν οὐ παρατηρήσιμος ἔσται ποιεῖται δὲ τὰς φιλίας κτωμένοις καὶ νεωτέροις καὶ πᾶσι, καὶ σώματα ἀγοράζειν μάλιστα θηλυκά, μισθοὺς διδόναι*
20 *καὶ λαμβάνειν, καὶ κοινωνεῖν. ὁ φυγὼν πρὸς θηλυκὸν πρόσωπον εὑρεθήσεται. ὁ ἀσθενεῖν ἀρξάμενος ὑγιαίνει. καλὸν δὲ καὶ ἀγρῶν ἐπιμελεῖσθαι καὶ εἰς προῖκα τιθέναι τι, ὡσαύτως καὶ πᾶσαν ἐργα-*

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2 *καὶ διαθήκας* S, *διαθήκας* p *μισθὸν* S, *μισθοὺς* p
3 *θεμέλιον* S, *θεμελίους* p ; *θεμέλια* n 4 *ὑγιαίνει* S, *ταχέως ἀποθνήσκει* p 5 *ἔσται* S, *ἔσονται* p *μάλιστα — ἔχοντα* S, om. p
τὸ — εὑρεθήσεται S, *τὰ ἀπολόμενα εὑρεθήσονται* (l. *τὸ ἀπολ.*) p
6 *παιδάριον* S, *παδίον* p *εὐμετάβολος* S, *εὐμετάβολον* p
7 *κυνηγήτης* S, *κυνηγὸν καὶ μέγας κατὰ τὸν βίον* p 8 *ἀνθρώπων* codd. *φιλητός* S, *φίλτατος* p 9 *δὲ μέγας* S, *καὶ μέγας κατὰ τὸν βίον* p *ἀποθανεῖ* S, *ἀποθνήσκει* p *ᾗ* S, *ἐν η* p
11 *Τῇ δευτέρᾳ — ἐγεννήθη* S, *Ἡμέρα β' τῆς Σελήνης· φωσφορεῖ* p recte 12 *μίαν* corr. : *πρώτην* cod.
15 *Αὕτη καλή* S, *ἐν αὐτῇ τῇ ἡμέρᾳ* p *κἂν* S, *καὶ εἰ* p 16 *ὑπάρχῃ* S, *ὑπάρχει* p *διαλυθήσεται* S, *διαισθήσεται* p 17 *τοῖς* S, *τοῖς δὲ* p *γαμεῖν* S, *γάμον ποιεῖν* p *οὐ* S, om. p 18 *ἔσται* S *ἐστι* p *ποιεῖται δὲ τὰς φιλίας* S, *τοῖς τὰς φιλίας* p 19 *πᾶσι* Sp ; verbum deesse putat Boudreaux *μάλιστα θηλυκά* S, om. p
διδόναι S, *δίδειν* p 20 *κοινωνεῖν* S, *κοινωνίαν ποιεῖν* p
21 *ὑγιαίνει* S, *κινδυνεύσει* p *δὲ καὶ* S, *δέ ἐστιν* p *ἀγρῶν ἐπιμελεῖσθαι* S, *ἀγρὸν ἐπελεῖσθαι* p 22 *ὡσαύτως* S, om. p

it is good: to conduct business, to sail and to travel, to purchase slaves and to write wills, to send children to learning, to receive wages, to lay a foundation. The fugitive will be found within a few days; he who has begun to be ill will recover. The newborns will be nourished, especially the females, who will be intelligent. What has been lost will be found. The child born will be prosperous and adaptable and a hunter, and will travel throughout the inhabited world according to his own inclination, and will be a true servant of God, and beloved by men; but having grown great, he will die young on the very day on which he was born. [The fugitive will be found with difficulty.]

On the second day the Moon brings light, shines for one hour, six ounces. Pedona a star was born. Otherwise: Phosphoros was born

was born.

15 This day is good. The one born will be well-nourished, even if it is a girl; a woman who conceives will quickly miscarry. This day has cheerfulness; for those who wish to marry it will not be an auspicious day to observe, but it fosters friendships for those acquiring them, both young and old, and for all; also for buying bodies, especially female ones, for giving and receiving wages, and for forming partnerships. The fugitive will be found near a female person. The one who has begun to be ill recovers. It is also good to tend to fields and to set aside something as a dowry, and likewise every kind of work.

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2 and testament S, testament pn3 salary S, wages p
foundation S, foundation p ; The 4 heals S, fast indeed having
foundations of the 5 are 5, they are p S, om. p
τὸ — is found 5, the lost ones are found (1. τὸ apoll.) pnΠneὐmetabolos 5,
6 child 5, field nS, εὐmetabolonn8 anthro- p
7 hunter 5, hunter and great according to bio p
of codd. philitos 5, filtatos p But the great S, and great
according to life p will die S, dies p or S, in ηρ
11 On the second — was born S, Day 2 of the Moon · shines light γ
correctly 12 one corr. : first cod.
15 This is good S, on that very day p κ ἂν ς, and if ρ 16 by
beginning S, exists p will be dissolved S, will perceive η 17 to those
5, but to those p to marry S, to make a marriage p from S, om. p 18 will be
5 is p makes the friendships S, to those the friendships p 19 to all
Sp; Boudreaux considers a word to be missing especially feminine S, om. p
to give S, to give p 20 to have in common S, to make a partnership p
21 is in good health S, will be in danger p and also S, but is p of fields
to take care of S, to take over a field p 22 likewise S, om. p

σίαν ἄρχεσθαι. τὸ γεννηθὲν παιδίον, εἰς ὃ πρᾶγμα ἐπιβάλληται, ὁλοσχερῶς καὶ ψυχῇ καὶ σώματι ἐπικαλεῖται, ἀλλ' οὖν γε οὐχ ὑπερβήσεται. κοράσιον γεννηθὲν φιλητὸν ἔσται πᾶσιν ἀνθρώποις. τὸ κλαπὲν καὶ ἀναχωρῆσαν ἐντὸς ὀλίγων ἡμερῶν εὑρεθήσεται.

5 Τῇ τρίτῃ ἡμέρᾳ ἡ Σελήνη ἀνατέλλει, καὶ φαίνει ὥρας δύο, οὐγγίας τρεῖς. Ἄνεμος ἐγεννήθη ἐν ταύτῃ.

Ἐν ταύτῃ τῇ ἡμέρᾳ παντὸς πράγματος ἀπέχου· παρατηρήσιμος γάρ ἐστι, καὶ οὐδὲν εὔχρηστον ἐν αὐτῇ. ὁ ποιῶν πραγματείαν ζη-
10 μιωθήσεται. τὸ γεννηθὲν οὐ τρόφιμόν ἐστιν. ὁ φυγὼν καὶ τὸ κλαπὲν καὶ ἀπολεθὲν <οὐχ> εὑρεθήσονται. κωλύει δὲ καὶ κοινωνεῖν καὶ γαμεῖν καὶ δανείζειν καὶ δανείζεσθαι καὶ ἀγοράζειν καὶ πωλεῖν. οὐ δεῖ δὲ καὶ ἀποδημεῖν οὐδὲ πράγματος καθόλου ἄρξασθαι ἀλλὰ τῶν κατ' οἶκον πραγμάτων ἐπιμελεῖσθαι καὶ ἐπισκευάζειν.

15 Τῇ τετάρτῃ ἡμέρᾳ ἡ Σελήνη αὔξει μηνοειδής, καὶ φαίνει ὥρας τρεῖς. Ἄρης ἐγεννήθη.

Ἡ ἡμέρα αὕτη ἐπὶ παντὸς πράγματος εὐθεῖα, ἵππους δαμάζειν, δικασταῖς ἐντυγχάνειν. ὁ πλανητεύων <οὐ> πολλῷ χρόνῳ πλανη-
20 τεύσει. τὰ γεννώμενα τρόφιμα ἔσονται καὶ πολυχρόνια. κοράσιον τὸ γεννηθὲν παραχωρισθήσεται τῶν ἰδίων γονέων. τὸ ὄναρ αὐθημερὸν <γίνεται>, καὶ ἡ γαμηθεῖσα χωρισθήσεται, καὶ πάλιν τῷ αὐτῷ

1-3 τὸ γεννηθὲν — ἀνθρώποις S, om. p 4 τὸ κλαπὲν S, ὁμοίως τὸ κλαπὲν p ἀναχωρήσαν S, ἀναχυρῆσαν p

5 Τῇ τρίτῃ· ἐν ταύτῃ S, Ἡμέρα τρίτη τῆς Σελήνης p 8 ταύτῃ S, αὐτῇ p 9 αὐτῇ S, αὐτῇ ἐστιν· ἐν αὐτῇ γὰρ p πραγματείαν S, πρᾶγμα p 10 οὐ S, om. p ἐστιν S, ἔσται p 11 καὶ ἀπολεθὲν S, om. p εὑρεθήσονται S, οὐκ εὑρεθήσεται. ὁ ἀσθενῶν δυσκόλως ὑγιαίνει, καί, εἰ συμβῇ, ἀποτροπιασθεὶς ἀποθανεῖ p κωλύει S, καὶ λύει p κοινωνεῖν καὶ γαμεῖν S, κοινωνίαν p 12 καὶ δανείζεσθαι καὶ ἀγοράζειν καὶ πωλεῖν S, om. p 13 δεῖ δὲ καὶ S, δεῖ δὲ p ἀποδημεῖν S, ὑποδημεῖν p πράγματος καθόλου S, οὐδὲν πρᾶγμα τὸ καθόλου p ἀλλὰ S, μόνων δὲ p 14 ἐπισκευάζειν S, om. p

15 Τῇ τετάρτῃ — ἐγεννήθη S, Ἡμέρα τετάρτη τῆς Σελήνης ξειμηνοειδής p Ἡ ἡμέρα αὕτη S, Αὕτη ἡ ἡμέρα p εὐθεῖα S εὔθετος p ἵππους S, εἰς ἵππους p 19 ὁ πλανητεύων — πλανητεύσει S, om. p οὐ addendum? 20 ἔσονται S, ἔσται p 21 παραχωρισθήσεται S, παραχρήσεται bis scriptum p — τὸ ὄναρ αὐθημερὸν S; et γίνεται addidi; om. p γαμηθεῖσα] λαβοῦσα ἄνδρα p τῷ αὐτῷ συζευχθήσεται S, ζευχθήσεται p

to begin an undertaking. The child that is born, in whatever matter it applies itself to, calls upon it wholly with both soul and body, yet it will not exceed it. A girl born will be beloved by all people. What has been stolen and has gone away will be found within a few days. On the third day the Moon rises and shines for two hours, three ounces. Wind was born on this day.

On this day abstain from every matter; for it is to be observed with caution, and nothing useful comes from it. He who conducts business will suffer loss. The child born will not thrive. The fugitive and what has been stolen and lost will <not> be found. It also hinders partnership and marriage, lending and borrowing, buying and selling. One ought not to travel abroad nor begin any matter whatsoever, but rather to attend to household affairs and to make repairs.

15 On the fourth day the Moon grows in crescent shape, and shines for three hours. Ares was born.

This day is straightforward for all matters, for taming horses, for encountering judges. The wanderer will not wander for a long time; those born will be nourished and long-lived. A girl who is born will be separated from her own parents. The dream comes true on the same day, and the woman who has married will be separated, and again to the same

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1-3 that which is born, — to people S, om. p 1 that which is stolen S, likewise that which is stolen p having withdrawn S, having withdrawn p 5 On the third: in this S, Third day of the Moon m 8 in this S, in it P 9 in it S, in it there is: for in it P business/matter S, matter p 10 o S, om. p is S, will be p 11 and having been lost S, if. p will be found S, will not be found. The one who is sick with difficulty is in good health, and if it happens, having been turned away he will die p prevents/hinders and releases p to associate and to marry S, association p P 12 and lend to unite and to buy and to sell 5, om. p 13 but it is also necessary S, it is necessary twice p 5 nothing at all 5, nothing but 5, thing at all m only 1.1 They repair p, If. p

15 On the fourth — was born S, Fourth day of the Moon ξειμη sinuous r This day S, This day τ straight S euthetos R horses 5, for horses p 19 the wandering one wander tend S, om. p od addendum ? 20 ἔσονται S, ἔσται p 21 para- χωρισθήσεται 5, παραχρήσεται bis scriptum p — τὸ ὄνα[illegible]αὐθη part S ; et becomes addidi ; om. p having been married having taken a husband m τῷ αὐτῷ is paired 5, h is paired

συζευχθήσεται· ὁ φυγὼν ταχέως εὑρεθήσεται, ὁ ἀσθενεῖν ἀρξάμενος ἀμεληθεὶς ἀποθανεῖται.

Τῇ πέμπτῃ ἡμέρᾳ ἡ Σελήνη ὑψοῦται, καὶ φαίνει ὥρας τρεῖς, οὐγγίας ἐννέα.

Αὕτη ἡ ἡμέρα παρατηρήσιμός ἐστι, καὶ μηδὲν <δεῖ> ἐν αὐτῇ ἐγχειροῦν καθόλου, ἀλλὰ τοῦ σώματος ἐπιμελεῖσθαι. μὴ ἐπιορκήσῃς, ἀλλὰ ἀπὸ ἑτέρου ὅρκον λάμβανε. ὁ ἐπιορκήσας μεγάλων κινδύνων πειρασθήσεται. καὶ σὺ φυλάξας ἐκφεύξεις. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσονται ὁ νοσεῖν ἀρξάμενος κινδυνεύσει. τὰ γεννώμενα τρόφιμα. ἡ γαμηθεῖσα παραμένει τῷ γεγαμηκότι. τὸ ὄναρ τριήμερον.

Τῇ ἕκτῃ ἡμέρᾳ ἡ Σελήνη ἐπαίρεται, καὶ φαίνει ὥρας τέσσαρας, οὐγγίας ἕξ.

Αὕτη ἡ ἡμέρα τοῖς τοξεύουσι τε καὶ ἁλιεύουσι καλή ἐστι, τοῖς δὲ πλέειν βουλομένοις ἀνεπιτήδειος. ὁδοιπορεῖν δὲ καὶ σπείρειν δέδοται καὶ φυτεύειν καὶ σώματα ὠνεῖσθαι καὶ τετράποδα καὶ οἴνους διαχέειν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσονται ὁ νοσῶν ταχέως ὑγιαίνει. τὰ γεννώμενα τρόφιμα. ἡ γαμηθεῖσα παραλυθήσεται. κοινωνίαν μὴ ποιήσῃς, γονικὰ μὴ παραλάβῃς. τὸ ὄναρ αὐθημερόν. τὰ γοῦν γεννώμενα, κἂν ᾖ τρόφιμα, καλὸν εἰ μὴ

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1 *ἀσθενεῖν ἀρξάμενος* S, *ἀσθενῶν* p 2 *ἀποθανεῖται* S, *ἀποθνήσκει* p

3 *Τῇ πέμπτῃ — ἐννέα* S, *Ἡμέρα πέμπτη τῆς Σελήνης· ὑψοῦται* p 5 *Αὕτη ἡ ἡμέρα* S, *Ἡ ἡμέρα αὕτη* p *καὶ καθόλου* S, ubi *δεῖ* addidi ; *τοῦ μηδὲν ἐγχειρεῖν τὸ καθόλον* p 6 *σώματος* S, *σώματός σου* p *ἐπιμελεῖσθαι* S, *ἐπιμελοῦ* p *μὴ* S, *μηδὲν* p 7 *ἀλλὰ ὅρκον* S, *ἀλλὰ ἀπὸ ἑτέρου ᾖ ὅρκος* p *ὁ* S, *ὁ γὰρ* p 8 *πειρασθήσεται* S, *παρατηρηθήσεται* p *καὶ σὺ* S, *ὁ δὲ* p *ἐκφεύξεις* S, *ἐκφύγῃ* p 9 *οὐχ* S, om. p *εὑρεθήσονται* S, *εὑρεθήσεται* p *κινδυνεύει* S, *κινδυνεύσει* p 10 *τὰ τρόφιμα* S om. p *γαμηθεῖσα* S, *λαβοῦσα ἄνδρα* p *παραμένει* S, *παραμείνει* p *γεγαμηκότι* S, *ἀνδρὶ αὐτῆς* p 11 *τὸ — τριήμερον* S, om. p

12 *Τῇ ἕκτῃ — ἕξ* S, *Ἡμέρα ς' τῆς Σελήνης· ἐπαίρεται* p 14 *Αὕτη ἡ ἡμέρα* S, *Ἡ ἡμέρα αὕτη* p *τοῖς — ἁλιεύουσι* S, *εἰς τὸ κυνηγεῖν καὶ ἁλιεύειν* p 15 *τοῖς δὲ δέδοται* S, *πλέειν καὶ ὁδοιπορεῖν καὶ σπείρειν δέδοται* p 16 *καὶ* S, *καὶ τὰ* p 17 *διαχέειν* S, *διαχύνειν* p *οὐχ* S, om. p 18 *τὰ γεννώμενα τρόφιμα* S, om. p *γαμηθεῖσα* S, *λαβοῦσα γυνὴ* p *παραλυθήσεται* S, *ταχέως διαλυθήσεται* p 19 *γονικὰ μὴ παραλάβῃς* S, *γονικὴν μὴ π.* p ; *γονικὰ μὴ παράλυσις* a (IV, p. 143, l. 1) *τὸ ὄναρ αὐθημερόν* S, om. p 20 *τὰ γοῦν* S, *τὰ* p *κἂν ᾖ τρόφιμα* S, om. p *καλὸν εἰ* om S, exhibet p

shall be yoked together; the fugitive shall quickly be found; he who has begun to be sick, having been neglected, shall die.

On the fifth day the Moon rises, and shines for three hours, nine ounces.

This day is one to be observed, and nothing should be undertaken on it at all, but one should take care of the body. Do not swear falsely, but take an oath from another. He who swears falsely will experience great dangers. And you, by keeping guard, will escape. The fugitive and what is lost will not be found; he who begins to fall ill will be in danger. Those born are viable. The woman who has married remains with the one who married her. The dream lasts three days.

On the sixth day the Moon rises, and shines for four hours, six ounces.

This day is good for archers and fishermen, but unsuitable for those wishing to sail. Traveling, sowing, planting, buying slaves and four-footed animals, and pouring out wines are permitted. The fugitive and what is lost will not be found; the sick person recovers quickly. Those born are viable. The woman who has married will be separated. Do not enter into a partnership, do not take on family inheritances. The dream comes true the same day. As for those born, even if they are viable, it is better if they are not

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having begun to be ill 5, being ill μ 2 will die 5, apo dies p

On the fifth nine S, Fifth day of the Moon; is exalted μ

5 This the day. This day p and in general S, ubi

must addidi; of doing nothing in general μ 6 of the body S, bod-

of your body to take care 5, take care μ not 5, nothing μ

to take care 5, take care μ the 5, for the p

7 but an oath 5, but from another γ' oath γ

8 will be tested 5, will be observed η and you δ, but ρEX-

you will flee 5, may escape ρ 9 not 5, om. p will be found 5, may be found

will be in danger 5, will be in danger γ 10 the provisions S om.

[having been married 5, having taken a husband μ remains 5, will remain γ

to one who has married 5, to her husband γ 11 the three days 5, om. p

12 On the sixth from 5, Days' of the Moon; is lifted μ 14.16-

8th the day S, This day P to those who fish 5, into the hunt

to sail and to fish p 15 but to these is given >, to sail and to travel by road

and to sow is given p 10 and 5, and the 17 to disperse 5, disper-

Nein R not S, om. p 18 the things born nourishing 5, om. p ga-

having been taken 5, a woman having received p will be dissolved s, quickly dissolved

will be m 19 do not receive the ancestral S, do not receive the ancestral p; do not receive the ancestral

paralysis A (IV, p. 143, the dream on the same day S. om. p 20 the

l. 1) therefore S, the p k if the nourishing S, om. p it is good if om S, exhibits p

ἐγεννήθησαν, διότι τελευτῶσι κακῶς, ὅτι καὶ κακότροπα ἔσονται. περὶ δὲ τοῦ φυγόντος ὁ Μελάμπους (1) *ἔφη ὅτι ἐντὸς ὀλίγων ἡμερῶν εὑρεθήσεται.*

Τῇ ἑβδόμῃ ἡμέρᾳ ἡ Σελήνη διχοτομεῖται καὶ φαίνει ὥρας πέντε, οὐγγίας τρεῖς.

Αὕτη ἡ ἡμέρα καλὴ εἰς πᾶσαν πρᾶξιν, πρὸς πᾶσαν νίκην καὶ μαντικὴν καὶ μουσικήν, παῖδας δὲ εἰς μαθήματα παραδιδόναι, εἰς κυνηγίαν μεταίρειν, καὶ σπείρειν καὶ φυτεύειν καὶ κτήματα παραδιδόναι. τὸ γεννηθὲν ἕξει σημεῖον εἰς τὸν μαζόν, καὶ ἔσται εὐτυχές. εἰ δὲ κοράσιον, σημεῖον ἕξει εἰς τὸν ἀριστερὸν μηρόν. ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται. τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. ὁ φυγὼν ἐντὸς ἐννέα ἡμερῶν εὑρεθήσεται. τὸ ὄναρ μετὰ πεντήκοντα ἡμέρας ἀποβήσεται. καλὸν δὲ καὶ σώματα ἀγοράζειν.

Τῇ ὀγδόῃ ἡμέρᾳ ἡ Σελήνη γαυριᾷ, καὶ φαίνει ὥρας ἕξ.

Αὕτη ἡ ἡμέρα τοῖς πλεῖν βουλομένοις ἀνεπιτήδειος, τοῖς δὲ ὁδὸν βουλομένοις ἀπαίρειν καὶ [ἐπὶ] πόλεμον ποιεῖν καὶ τοὺς ἵππους δαμάζειν ἐθέλουσι καὶ τοῖς πόλιν ἢ οἰκίαν οἰκοδομεῖν βουλομένοις καὶ τοῖς ἐπὶ στρατιὰν προσιοῦσι, καὶ τοῖς διαθήκας θέλουσι γράφειν καλὴ καὶ εὔχρηστος ἡ ἡμέρα. παῖς ἐὰν γεννηθῇ, σημεῖον ἕξει παρὰ τὸν ὀφθαλμὸν ἢ παρὰ τὸν αὐτὸν τόπον. οὗτος δὲ ἔσται γράμμασι πολλοῖς πεπαιδευμένος. κόρη ἐὰν γεννηθῇ, ἕξει ὀδόντας βεβλαμμένους, <καὶ> εἰς ἀλλοτρίαν ἐξουσίαν ἥξει, καὶ τὸν

1 *κακότροπα ἔσονται* S, *κακότροποί εἰσιν* p 2 *ἔφη* S, *εἶπεν* p
4 *Τῇ ἑβδόμῃ τρεῖς* S, *Ἡμέρα ζ' τῆς Σελήνης διχότομος* p
7 *μαντικὴν καὶ* S, om. p *δὲ* S, *τε* p *μαθήματα παραδιδόναι* S, *νουθεσίαν διδόναι* p 7-9 *εἰς κυνηγίαν παραδιδόναι* S, om. p per homoioteleuton 9 *μαζόν μηρόν* S, *ἀριστερὸν μηρόν* ceteris omissis p 11 *σωθήσεται* S, *ει ὑγιαίνειν* p 11-13 *ὁ φυγὼν — ἀποβήσεται* S, *τά γεννώμενα τρόφιμα ἔσται* p
14 *Τῇ ὀγδόῃ — ἕξ* S, *Ἡμέρα η' τῆς Σελήνης γαψυρία* p 16 *πλεῖν* S, *πλέειν* p 17 *ὁδὸν* S, *ὁδὸν τοῖς* p *ἐπὶ* S, delendum *πόλεμον - στρατιὰν προσιοῦσι* S, *πολέμου στρατίαν τοῖς προσιοῦσι* p
20 *εὔχριστος* S, *εὔχρηστός ἐστιν* p 21 *σημεῖον ἕξει* S, *ἕξει σημεῖον* p *τὸν ὀφθαλμὸν* S, *ὀφθαλμοῦ* p *ἢ παρὰ τὸν αὐτὸν τόπον* S, om. p. Leg. *παρὰ τὸ μέτωπον*? 22 *ἔσται* S, *γεννήσεται* p
23 *καὶ* om. S, exhibet p

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(1) De Melampodis praesagiis cf. *Cat.* VIII, iv, p. 103.

they were born, because they end badly, since they will also be of evil character. Concerning the fugitive, Melampus (1) said that within a few days he will be found.

On the seventh day the Moon is halved
5 and shines for five hours, three ounces.

This day is good for every undertaking, for every victory and divination and music, for entrusting children to their studies, for setting out on a hunt, and for sowing and planting and handing over property; the one born will have a mark on the breast, and will be fortunate.
10 But if it is a girl, she will have a mark on the left thigh. One who begins to be ill will be saved. What is lost will not be found. The fugitive will be found within nine days. The dream will come to pass after fifty days. It is also good to purchase slaves.

On the eighth day the Moon exults, and
15 shines for six hours.

This day is unsuitable for those who wish to sail, but for those who wish to set out on a journey and to make war and for those who wish to break in horses and for those who wish to build a city or a house and for those going on a military campaign, and for those who wish
20 to write wills, the day is good and useful. If a boy is born, he will have a mark beside the eye or beside that same place. He will be educated in many letters. If a girl is born, she will have damaged teeth, and will come under another's authority, and the

1 mischievous are S, mischievous are p 2 years 5, said R
4 On the seventh three S, Day 7 of the Moon dichotomous c
7 divination and S, om. p δὲ S, τε p lessons to hand down nai 5, admonition to give μ 7-9 into hunting to hand down 5, om. p by homoioteleuton O mazon thigh 5, left thigh ceteris omitted p 11 shall be saved 5, ei to be healthy τ 11-13 the one who fled - shall result 5, the newborns shall be nourished μ
14 On the eighth from S, Day 8 of the Moon's exultation g 16 to sail 5, to sail p 17 road 5, road to the p ἐπὶ S, to be destroyed polemon - stratián prosiousí S, polémou stratían toîs prosiousí m
20 eúchristos 5. eúchrēstós estin 21 sameîon éxei S. éxei sēmeîon g ton ophthalmon S. ophthálmou gē parà ton autón tópon S, om. p. Leg. parà tò métopon? 22 éstai 5, gennésetai p
23 kai om. S, exhibits p

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(1) On the presages of Melampus cf. Cal. VIII, iv, p. 103.

ἴδιον ἄνδρα μεγαλύνει. ὁ φυγὼν ἐν ἀλλοτρίᾳ χώρᾳ χρονίσας εὑρεθήσεται τὸ ἀπολλύμενον πρὸς ὀλίγον κρυβήσεται, ἐξαίφνης δὲ εὑρεθήσεται ὁ ἀσθενεῖν ἀρξάμενος κινδυνεύσει, χρονίσας δὲ σωθήσεται. τὸ ὄναρ ἀψευδές.

Τῇ ἐννάτῃ ἡμέρᾳ ἡ Σελήνη περιδρομεῖ, φαίνει ὥρας ἕξ, οὐγγίας ἐννέα.

Αὕτη ἡ ἡμέρα ἐπὶ πᾶσαν πρᾶξιν πεποίηται· καλὴ γάρ ἐστι τοῖς πραγματεύεσθαι βουλομένοις καὶ τοῖς αἰτουμένοις ἀπὸ μεγάλων προσώπων καὶ τοῖς δανείζουσιν, ἢ δανείζεσθαι, καὶ σπείρειν καὶ ἀγοράζειν, μισθώσασθαι καὶ φίλους μείζονας κτᾶσθαι καὶ οἰκοδομεῖν καὶ κήπων ἐπιμέλειαν ποιεῖσθαι καὶ στρατεύεσθαι. τὰ γεννώμενα τρόφιμα. κοράσιον ἐὰν γεννηθῇ, σημεῖον ἕξει εἰς τὴν χεῖρα. αὕτη γαμήσασα μετὰ τοῦ ἀνδρὸς αὐτῆς συγκράσει. ὁ ἀσθενεῖν ἀρξάμενος καλῶς ἕξει, ὁ φυγὼν πρὸς ἐξουσιαστικὸν πρόσωπον εὑρεθήσεται ἐν τάχει. τὸ ἀπολλύμενον κρυβήσεται, καὶ οὐχ εὑρεθήσεται. τὸ ὄναρ αὐθημερὸν ἔσται.

Τῇ δεκάτῃ ἡ Σελήνη προφεύγει ἀμφίκυρτος, φαίνει ὥρας ἑπτά, οὐγγίας ἕξ.

Αὕτη ἡ ἡμέρα παρατηρήσιμος τοῖς ἀσθενεῖν ἀρξαμένοις, τοῖς διαθήκας ποιοῦσι καὶ γράφουσι, τοῖς ἀγρὸν ἐπιποιουμένοις καὶ τοῖς κατὰ βίον καταγράφουσι. καλὴ δέ ἐστι τοῖς εἰς ὁδὸν πορεύεσθαι <βουλομένοις>, παῖδας εἰς μαθήματα παραδιδόναι, οἰκίας ἀγοράζειν. τὰ γεννώμενα τρόφιμα.παῖς ὁ γεννηθεὶς σημεῖον ἕξει... τὸ κατ' ὄναρ γίνεται μετ' ἡμέρας εἴκοσι.

Τῇ ἑνδεκάτῃ ἡμέρᾳ ἡ Σελήνη κυρτοῦται, φαίνει ὥρας ὀκτώ, οὐγγίας τρεῖς.

Αὕτη ἡ ἡμέρα ἀγαθὴ εἰς πᾶσαν πρᾶξιν καὶ πρὸς πάντα τὰ ἐγχειρούμενα, τοῖς γαμεῖν βουλομένοις καὶ τοῖς ἐπιτροπεύειν ἐθέλουσι καὶ τετράποδα ὠνουμένοις, καὶ δαμάζειν καὶ φυτεύειν καὶ τρυγᾶν βουλομένοις. παῖς ἐὰν γεννηθῇ, σημεῖον ἕξει εἰς τὸ στόμα, ἔσται δὲ θυμαντικὸς καὶ μνήμης καλῆς. εἰ δὲ κοράσιον γεννηθῇ, ἕξει εἰς τὸ μέτωπον σημεῖον, καὶ πλουσία ἔσται. καλὸν δὲ τοῖς ἐπὶ μισθῷ πέμπουσι καὶ οἰκοδομεῖν βουλομένοις. ὁ ἀσθενεῖν ἀρ-

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1 μεγαλύνει S, μεγαλυνεῖ p 2-3 τὸ ἀπολλύμενον εὑρεθήσεται S, om. p 3 4 χρονίσας — ἀψευδές S, om p

9 An δανείζεσθαι <βουλομένοις?> 20 An ἐπιμελουμένοις? 25 κυροῦται S 31 θυμαντικὸν S. Leg. Θεοῦ μαντικός? 32 καλή?

exalts the man who is his own master. The fugitive who has lingered in a foreign land will be found; what is lost will be hidden for a short time, but will suddenly be found. He who has begun to be ill will be in danger, but after lingering will be saved. The dream is truthful.

On the ninth day the Moon completes her circuit, shines for six hours, nine ounces.

This day is made for every kind of business; for it is good for those who wish to conduct affairs, and for those who seek favors from great persons, and for those who lend or wish to borrow, and for sowing and buying, for hiring and acquiring greater friends, and for building and tending gardens and going on campaign. Those born are well-nourished. If a girl is born, she will have a mark on her hand. Having married, she will live in harmony with her husband. He who has begun to be ill will fare well; the fugitive will be found quickly by a person in authority. What is lost will be hidden and will not be found. The dream will come to pass on the same day.

On the tenth day the Moon runs ahead, gibbous on both sides, shines for seven hours, six ounces.

This day is one to be watched by those who have begun to be ill, by those who are making and writing wills, by those who are working land and by those who are registering property according to their livelihood. It is good for those who wish to set out on a journey, for entrusting children to instruction, and for buying houses. Those born are well-nourished. A boy born will have a mark... What happens in a dream comes to pass after twenty days.

On the eleventh day the Moon becomes gibbous, it shines for eight hours, three ounces.

This day is good for every undertaking and for all endeavors, for those wishing to marry and for those wanting to serve as guardians and for those buying four-footed animals, and for those wishing to tame and to plant and to harvest. If a boy is born, he will have a mark on his mouth, and he will be spirited and of good memory. If a girl is born, she will have a mark on her forehead, and she will be wealthy. It is good for those sending out for hire and for those wishing to build. One who begins to be ill

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1 magnifies 5, will magnify p 2-3 the lost thing will be found
S, om. p 3 4 having delayed — without falsehood S, om p
O Ah to borrow < those wishing ?> 20 Ap those taking care ?
25 is ratified 31 θυμαντικών S. Read. divine prophet of God ? 32 good?

ξάμενος καλῶς ἔσται · ὑγιαίνει γάρ. ὁ φυγὼν μεταγνοὺς αὐτόματος ἥξει. τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. τὸ κατ' ὄναρ αὐθημερὸν ἔσται.

Τῇ δωδεκάτῃ ἡμέρᾳ ἡ Σελήνη ἐγκυκλεῖ-
5 ται, φαίνει ὥρας ἐννέα.

Αὕτη ἡ ἡμέρα καλή, ἁρμόζουσα εἰς πᾶσαν πραγματείαν καὶ εἰς πᾶν πρᾶγμα, τοῖς γαμεῖν ἢ κοινωνεῖν βουλομένοις καὶ τοῖς πρῶτον ἐργαστήρια ἀνοίγουσι καὶ τοῖς πλεῖν βουλομένοις καὶ τοῖς ἀποστερεῖν (?) ἢ ἐκδημεῖν ἢ χρυσοκοπεῖν, τοῖς φυτεύουσιν
10 ἀμπέλους καὶ σῖτον ἀποτιθοῦσι. τὰ γεννώμενα τρόφιμα. ἄρρεν ἐὰν γεννηθῇ, ἔσται βιωφελές, πλούσιον εἰς τὰ ὕστερα κοράσιον ἐὰν γεννηθῇ, σημεῖον ἕξει εἰς τὸν ὀφθαλμόν. αὕτη τὴν οἰκίαν φιλήσει, καὶ φίλους καὶ ἄνδρας ἀρέσει. ὁ ἀσθενεῖν ἀρξάμενος ὑγιαίνει. ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσεται. τὸ κατ' ὄναρ αὐθημερὸν
15 ἔσται.

Τῇ τρισκαιδεκάτῃ ἡμέρᾳ ἡ Σελήνη συν-
άπτει, φαίνει ὥρας ἐννέα, οὐγγίας ἐννέα.

Ἐν ταύτῃ τῇ ἡμέρᾳ ἀπόσχου παντοίας μάχης, μὴ κείρῃς τρίχας, μὴ πώγωνα, μὴ γένειον, μὴ κεφαλήν, μήτε πλῦναι, κυνηγεῖν τε καὶ
20 ἡσυχάζειν, καὶ φυτεύειν ἀμπέλους. τὰ γεννώμενα τρόφιμα. ἄρρεν ἐὰν γεννηθῇ, σημεῖον ἕξει εἰς τὰ αἰδοῖα, καὶ ἔσται ἐρωτικός, λοίδωρος. εἰ δὲ κοράσιον γεννηθῇ, σημεῖον ἕξει εἰς τὸν αὐτὸν τόπον, καὶ ἔσται ἐρωτική, λοίδωρος κατὰ πάντα. γῆρας καλὸν ἕξει. ὁ ἀσθενεῖν ἀρξάμενος ἐπὶ πολὺν χρόνον νοσήσει, ἀλλὰ καλῶς ἕξει.
25 ὁ φυγὼν καὶ τὸ ἀπολλύμενον εὑρεθήσονται. Μελάμπους δὲ ἔφη οὐχ εὑρεθήσονται. τὸ κατ' ὄναρ μεθ' ἡμέρας δύο γίνεται.

Τῇ τετταρακαιδεκάτῃ ἡ Σελήνη πανσέ-
ληνος, φαίνει ὥρας δέκα, οὐγγίας ἕξ.

Αὕτη ἡ ἡμέρα καλὴ εἰς ὅτ' ἂν ἐγχειρήσῃς πρᾶγμα. ποιεῖ γὰρ
30 εἰς πραγματείαν. ἔτι δὲ καὶ πιστὴ πρὸς φιλίας καινοτέρας μεγάλων προσώπων. δεῖ δὲ ἐν αὐτῇ γαμεῖν καὶ κοινωνεῖν.<καλὴ> καὶ τοῖς δανείζειν καὶ δανείζεσθαι βουλομένοις καὶ ἀποδημεῖν. παῖς ἐὰν γεννηθῇ, ἔσται τρόφιμος, ἀγαθός, παράδοξος, ὁδοιπορικός, φρόνιμος. κοράσιον ἐὰν γεννηθῇ, ἔσται φιλητή, φρόνιμος, νουνεχής,
35 θεοσεβής, φιλόστοργος ὁ ἀσθενεῖν ἀρξάμενος ταχέως ὑγιαίνει. ὁ

9 Leg. ἀποστέλλειν? 13 Fort. φίλοις καὶ ἀνδρί. Leg. ὑγιανεῖ hic et v. 36? ὅδ' ἂν S

will fare well upon beginning; for he recovers health. The fugitive, having changed his mind, will come back of his own accord. The lost thing will not be found. What occurs in a dream on the same day will come to pass.

On the twelfth day the Moon becomes full, it shines for nine hours.

This day is good, fitting for every transaction and for every matter, for those wishing to marry or enter into partnership and for those opening workshops for the first time and for those wishing to sail and for those defrauding (?) or traveling abroad or working gold, for those planting vines and storing grain. Those born are nourishing. If a male is born, he will be beneficial to life, wealthy in later years; if a girl is born, she will have a mark on her eye. She will love the household, and will please friends and husbands. One who begins to be ill recovers health. The fugitive and the lost thing will be found. What occurs in a dream on the same day will come to pass.

On the thirteenth day the Moon conjoins, shines for nine hours, nine ounces.

On this day abstain from all manner of fighting, do not cut hair, nor beard, nor chin, nor head, nor wash, but hunt and rest, and plant vines. Those born are nourishing. A male if born, will have a mark on his genitals, and will be amorous, abusive. If a girl is born, she will have a mark in the same place, and will be amorous, abusive in all things. She will have a good old age. He who begins to fall ill will be sick for a long time, but will fare well. The fugitive and the lost thing will be found. Melampous however said they will not be found. What appears in a dream comes to pass after two days.

On the fourteenth day the Moon is full, shines for ten hours, six ounces.

This day is good for whatever matter you undertake. For it brings success in business. It is also trustworthy for new friendships with great persons. One ought on this day to marry and enter into partnership. It is \u003cgood\u003e also for those wishing to lend and to borrow and to travel abroad. If a boy is born he will be well-nourished, good, remarkable, fond of travel, prudent. If a girl is born, she will be beloved, prudent, sensible, pious, affectionate. He who begins to fall ill recovers quickly. He

O Leg. ἀποστέλλειν ? ὑγιανει hic et v. 36 ?

13 Fort. friends and men.nd if S

Leg.

φυγὼν ἀπὸ φίλων εὑρεθήσεται, τὸ ἀπολλύμενον οὐχί. τὸ κατ' ὄναρ μεθ' ἡμέρας δώδεκα <γίνεται>.

Τῇ πεντεκαιδεκάτῃ ἡμέρᾳ ἡ Σελήνη ἀπέστραπται, φαίνει ὥρας ἕνδεκα, οὐγγίας
5 *τρεῖς.*

Αὕτη ἡ ἡμέρα εἰς πάντα παρατηρήσιμος· μὴ ὀμόσῃς, μὴ ἐπιορκήσῃς. τοῖς δὲ κατ' ἀγρὸν ἐπικαλουμένοις ἢ ξύλα κόπτειν. ξύλα δὲ ἐπιτήδεια πρὸς οἰκίαν μὴ θέσῃς. πεποίηται δὲ καὶ τοῖς οἶκον λαμβάνουσιν ἢ διδόναι καὶ τοῖς σπείρειν βουλομένοις, καὶ τοῖς*
10 *τετράποδα ἀγοράζειν. γάμον μὴ ζεύξῃς, μήτε πλεύσῃς. παῖς ἐὰν γεννηθῇ, σημεῖον ἕξει εἰς τὰ αἰδοῖα, ἔσται δὲ ἀκριβής, ἀληθής, ἀπαθής, καλὸν ἕξει γῆρας. εἰ δὲ κοράσιον γεννηθῇ, σημεῖον ἕξει εἰς τὴν παρθενίαν αὐτῆς. ὁ ἀσθενεῖν ἀρξάμενος πολυπλόκῳ νόσῳ περιπεσεῖ. ὁ φυγὼν εἰς ἀλλοδαπὴν χώραν εὑρεθήσεται. τὸ κατ'*
15 *ὄναρ μεθ' ἡμέρας τρεῖς γίνεται.*

Τῇ ἑκκαιδεκάτῃ ἡμέρᾳ ἡ Σελήνη ἐπαίρεται, φαίνει ὥρας ιβ'.

Αὕτη ἡ ἡμέρα ἐν παντὶ πράγματι καλή, παῖδας εἰς μάθησιν διδόναι, δένδρα φυτεύειν, σώματα ἀγοράζειν καὶ πωλεῖν, κυνηγεῖν
20 *καὶ ἐμπορεύεσθαι καὶ ἐκδημεῖν, γαμεῖν τε καὶ θεμελίους τιθέναι καὶ τὰ κατ' ἀγρὸν ἐπιμελεῖσθαι. ὁ φυγὼν ὑπὸ στρατιωτῶν κατασχεθή<σεται>, τὸ ἀπολλύμενον εὑρεθήσεται. τὰ γεννώμενα τρόφιμα. ὁ ἀρξάμενος ἀσθενεῖν ὑγιαίνει. τὸ κατ' ὄναρ μεθ' ἡμέρας δώδεκα γίνεται.*

25 *Τῇ ἑπτακαιδεκάτῃ ἡμέρᾳ ἡ Σελήνη ἐπαναφέρεται ἀμφίκυρτος, φαίνει ὥρας ἕνδεκα, οὐγγίας τρεῖς.*

Αὕτη ἡ ἡμέρα παρατηρήσιμος εἰς πᾶσαν πρᾶξιν, πεποίηται δὲ εἰς πᾶσαν τοῦ σώματος ἐπιμέλειαν, οἰκίαν στηρίζειν, γάμους ζεῦ-
30 *ξαι, πλοίου τρόπιν τιθέναι, εἰς πλοῖον ἐπιβαίνειν. παιδίον ἐὰν γεννηθῇ, σημεῖον ἕξει εἰς τὰ ὦτα, ἔσται δὲ εὐγενής, εὐπαίδευτος. κοράσιον δὲ ὁμοίως τὰ αὐτά· ἔσται ἀγαθὴ τῷ ἰδίῳ ἀνδρὶ καὶ τοῖς ἰδίοις δούλοις. ὁ ἀσθενεῖν ἀρξάμενος κινδυνεύσει. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. τὸ κατ' ὄναρ αὐθημερόν <γίνεται>*

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4 *ἀπέστραπται* S, *ἐπέστραπται* n 7 Leg. *ἐπιμελουμένοις* cf. l. 21 Lacunam signavi. 14 *περιπέσει* S *χωρα* S
21 *τὸ κατ' ἀγρὸν ἐπιτελεῖσθαι* S, sed cf. p. 142, l. 30.

having fled from friends will be found; what is lost — not that which is in a dream — comes to pass after twelve days. On the fifteenth day the Moon turns away, shines for eleven hours, three ounces.

three.

This day is to be observed in all things; do not swear, do not perjure yourself. For those in the country it is suitable to call upon assistance or to cut wood. But do not set wood fit for building a house. It is also made suitable for those acquiring or giving a house, and for those wishing to sow, and for those buying four-footed animals. Do not join in marriage, nor sail. If a boy is born, he will have a mark on his genitals, and he will be precise, truthful, impassive, and will have a good old age. If a girl is born, she will have a mark on her virginity. He who begins to be ill will fall into a complicated disease. He who has fled will be found in a foreign land. What is in a dream comes to pass after three days.

On the sixteenth day the Moon rises, shines for 12 hours.

This day is good for every matter: to send children to school, to plant trees, to buy and sell slaves, to hunt and to trade and to travel abroad, to marry and to lay foundations and to attend to country affairs. He who has fled will be seized by soldiers; what is lost will be found. Those born will be well-nourished. He who begins to be ill recovers. What is in a dream comes to pass after twelve days.

On the seventeenth day the Moon re- turns gibbous, it shines for eleven hours, three ounces.

This day is noteworthy for every activity; it is suited for all care of the body, establishing a household, contracting marriage, laying the keel of a ship, boarding a ship. If a child is born, it will have a mark on its ears and will be well-bred and well-educated. A girl likewise the same; she will be good to her own husband and to her own servants. One who begins to be ill will be in danger. The fugitive and that which is lost will not be found. What occurs in a dream comes to pass on the same day.

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4 returned 5, returned 11 7 Leg. members cf. 1. 21nLacunam signavi. 14 happens 5 country Sn21 τὸ κατ agròν

επιτελεῖσται

S, sed cf. p. 142, 1. 30.

Τῇ ὀκτωκαιδεκάτῃ ἡμέρᾳ ἡ Σελήνη ἀσύνδετος, φαίνει ὥρας δέκα, οὐγγίας ἕξ.

Αὕτη ἡ ἡμέρα καλὴ καὶ ἁρμόζει εἰς πᾶσαν πρᾶξιν, ἀγοράζειν, πωλεῖν, συναλλάσσειν εἰς γάμον, σπείρειν, θερίζειν, φυτεύειν,
5 *τρυγᾶν, ἀποδημεῖν, δανείζειν, ἵππους δαμάζειν. τὰ γεννώμενα τρόφιμα.ὁ ἀσθενεῖν ἀρξάμενος καλῶς ἕξει. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσονται. τὸ κατ' ὄναρ μεθ' ἡμέρας πέντε καὶ εἴκοσι γενήσεται.*

Τῇ ἐννεακαιδεκάτῃ ἡμέρᾳ ἡ Σελήνη ἄ-
10 *χρηστος, φαίνει ὥρας ἐννέα, οὐγγίας ἐννέα.*

Ἐν ταύτῃ τῇ ἡμέρᾳ εἰς ὅ τ' ἂν ἐπιτύχῃς πρᾶγμα, τελειώσεις, παῖδας εἰς μάθησιν διδόναι,σώματα ὠνεῖσθαι καὶ ἐπὶ μισθῷ ἀμπέλους τρυγᾶν καὶ οἴνους διαχέειν, γαμεῖν, λαμβάνειν καὶ διδόναι. ὁ φυγὼν ἐντὸς πεντεκαίδεκα ἡμερῶν εὑρεθήσεται. τὸ ἀπολ-
15 *λύμενον κρυβήσεται. ὁ ἀσθενεῖν ἀρξάμενος παραλαλήσας σωθήσεται. τὰ γεννώμενα εὐτράπελα καὶ φιλητὰ καὶ εὐσταθῆ ἔσονται. τὸ κατ' ὄναρ μεθ' ἡμέρας ὀκτωκαίδεκα γενήσεται.*

Τῇ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη μειοῦται, φαίνει ὥρας ἐννέα.

20 *Αὕτη ἡ ἡμέρα ἐπιτηδεία εἰς τὸ κτίζειν ὡρεῖα, τρυγᾶν, δένδρα φυτεύειν, τετράποδα ἀγοράζειν, ὁδοιπορίαν ἄρξασθαι καὶ ἐμπορεύεσθαι καὶ κοινωνῆσαι. ὁ φυγὼν μάκραν ὁδὸν πορεύσεται. τὸ ἀπολλύμενον κρυβήσεται. ὁ ἀσθενεῖν ἀρξάμενος κινδυνεύσει. τὰ γεννώμενα τρόφιμα κακοπαθῆ ἔσονται. τὸ κατ' ὄναρ ψευδές.*

25 *Τῇ πρώτῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη διχοτομεῖται. φαίνει ὥρας ὀκτώ, οὐγγίας τρεῖς.*

Αὕτη ἡ ἡμέρα παρατηρήσιμος· μὴ κοινωνεῖν, μηδὲ ἐκδικεῖν, εἰ μὴ μόνον τὰ κατ' οἶκον ἐπιμελεῖσθαι. τὰ γεννώμενα ὀλιγοχρόνια
30 *ἔσται. ὁ φυγὼν καὶ τὸ ἀπολλύμενον παρὰ ὑγρῷ τόπῳ εὑρεθήσεται κρυβόμενον. καὶ πρὸς τὰ καινὰ ἱμάτια χρᾶσθαι κατ' ἀρχὰς ἐπιτήδειος ἡ ἡμέρα. ὁ ἀσθενεῖν ἀρξάμενος πολὺν χρόνον νοσήσας κινδυνεύσει. τὸ κατ' ὄναρ μεθ' ἡμέρας δύο γίνεται.*

Τῇ δευτέρᾳ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη
35 *λειψόφωτος, φαίνει ὥρας ἑπτά, οὐγγίας ἕξ.*

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11 *ὅ δ' ἂν* S 20 *ὡρεῖα* i. e. horrea 21 *ενδδοιπορία* S
25 *πρώτῃ*] *μιᾷ* S 32 *νοήσας* S

On the eighteenth day the Moon is un-
connected, it shines for ten hours, six ounces.

This day is good and suitable for every activity: buying, selling, entering into marriage contracts, sowing, harvesting, planting, vintaging, traveling abroad, lending, taming horses. Those born will be well-nourished. One who begins to be ill will fare well. The fugitive and that which is lost will not be found. What occurs in a dream will come to pass after twenty-five days.

On the nineteenth day the Moon
10 is favorable, it shines for nine hours, nine ounces.

On this day, whatever matter you undertake, you will complete it; giving children over to learning, purchasing slaves and hiring them out, vintaging vineyards and pouring wines, marrying, receiving and giving. The fugitive will be found within fifteen days. That which is lost will be hidden. One who begins to be ill will recover after some delirium. Those born will be witty, lovable, and steadfast.

What occurs in a dream will come to pass after eighteen days.

On the twentieth day the Moon wanes,
it shines for nine hours.
20 This day is suitable for building granaries, harvesting, planting trees, buying four-footed animals, beginning a journey, trading, and entering into partnership. One who has fled will travel a long road. What is lost will be hidden. One who begins to fall ill will be in danger. Those born will be nourished but will suffer hardship. What is seen in a dream is false. 25 On the twenty-first day
the Moon is dichotomized, it shines for eight hours, ounces three.

This day is to be observed with caution: do not enter into partnership, nor seek justice, but only attend to household matters. Those born will be short-lived. 30 The fugitive and what is lost will be found hidden near a watery place. And the day is suitable at the outset for wearing new garments. One who begins to fall ill will be in danger after suffering a long illness. What is seen in a dream comes to pass after two days.

On the twenty-second day the Moon
35 is deficient in light, it shines for seven hours, six ounces.

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11 d d' ἂν
Sn25 first) miᾷ S
20 ωρεία i. e. warehouses
32 meaning S
21 insider trading S

Ἐν ταύτῃ τῇ ἡμέρᾳ ὁ γεννηθεὶς ἔσται ἐπίδοξος καὶ εὐτυχής, καὶ ὁ ἐὰν ἐπιχειρήσῃ, κατάρξει. ἄρξει δὲ καὶ κριτηρίου. ἔστι δὲ ἐπιτήδειος ἡ ἡμέρα εἴς τε τὸ ἐκδημεῖν καὶ συναλλάσσειν, καὶ στρατεύεσθαι, καὶ γαμεῖν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον κρυβήσεται. τὸ κατ' ὄναρ ἀληθινὸν ἔσται.

Τῇ τρίτῃ καὶ εἰκοστῇ ἡμέρᾳ μονάζει ἡ Σελήνη, φαίνει ὥρας ς', οὐγγίας ἐννέα.

Ἐν ταύτῃ τῇ ἡμέρα σώματα ὠνεῖσθαι, καὶ εἰς πλοῦν πλεῖν καὶ ἐμπορεύεσθαι καὶ γαμεῖν καὶ κοινωνεῖν. τοῖς ἀρχήν τινα πράξεως προαιρουμένοις συμφέρει. ἀγαθὴ δὲ καὶ τοῖς ἐπὶ κυνηγίοις ἀπιοῦσι. ὁ φυγὼν καὶ τὸ ἀπολλύμενον οὐχ εὑρεθήσεται. ὁ Μελάμπους ἔφη· ταχέως εὑρίσκεται. τὰ γεννώμενα τρόφιμα. ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται. τὸ κατ' ὄναρ ψευδές.

Τῇ τετάρτῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη ἀφώτιστος, φαίνει ὥρας ἕξ.

*Αὕτη ἡ ἡμέρα τοῖς στρατεύεσθαι θέλουσι καὶ τοῖς ἀπὸ πυρὸς ἢ σιδήρου τὴν πραγματείαν ἔχουσιν, ἐπιτήδειος, τοῖς δὲ λοιποῖς πράγμασιν ** ἀγωνιζόμενος ἀπὸ σιδήρου τελευτήσει. ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται. τὸ ἀπολλύμενον μετὰ παρεμβολῆς ἐμφανισμοῦ εὑρεθῇ. τὰ γεννώμενα θηριομαχήσουσιν <ἢ μονομαχήσουσιν> ὑπὸ σιδήρου ἀποθανοῦντες. τὸ κατ' ὄναρ ἀψευδές.*

Τῇ πέμπτῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη φθίνει. φαίνει ὥρας ε', οὐγγίας τρεῖς

Αὕτη ἡ ἡμέρα παρατηρητικὴ καὶ δυσεπίτευκτος εἰς πᾶσαν πραγματείαν. τὰ γεννώμενα τρόφιμα καὶ εὐδιανόητα. τὸ ἀπολλύμενον κρυβήσεται. ὁ νοσεῖν ἀρξάμενος σωθήσεται.

Τῇ ἕκτῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη ἁρπάζεται, φαίνει ὥρας τέσσαρας, οὐγγίας ἕξ.

Αὕτη ἡ ἡμέρα τοῖς ὑδραγωγίας τιθέναι βουλομένοις καὶ τοῖς πλέειν, καὶ ὁδοιπορεῖν καὶ οἰκοδομεῖν καὶ κοινωνεῖν, καὶ ὅσα τούτοις ὅμοια, ἀγαθή ἐστιν. ὁ φυγὼν ἐν κήποις εὑρεθήσεται, τὸ ἀπολλύμενον παρ' ὑγρῷ τόπῳ κρυβήσεται. ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται.

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2 *ὁ ἐὰν* S

14 *εἰκοστῇ*] *δεκάτῃ* S 18 Lacunam signavi. 21 *ἢ μονομαχήσουσιν* suppl. 30 *ὑδραγωγίαις* S

One born on this day will be distinguished and fortunate, and whatever he undertakes he will bring to completion. He will also preside over a tribunal. The day is suitable for traveling abroad and for making transactions, for military service, and for marriage. The fugitive and what is lost will be hidden. 5 What is seen in a dream will prove true.

On the twenty-third day the Moon is solitary, it shines for 6 hours, nine ounces.

On this day it is beneficial to purchase goods, to sail on a voyage, to trade, to marry, and to enter into partnerships. It is advantageous for those who choose to begin some undertaking. It is also good for those who go out hunting. The fugitive and the lost thing will not be found. Melampous said: it is found quickly. Those born on this day will be well-nourished. One who begins to fall ill will be saved. What is seen in a dream is false.

On the twenty-fourth day the Moon is without light, it shines for six hours.

This day is suitable for those who wish to go on military campaign and for those whose business involves fire or iron, but for other matters ** one who contends by iron will perish. One who begins to fall ill will be saved. The lost thing will be found after an appearance with delay. Those born on this day will fight wild beasts or fight in single combat and die by iron. What is seen in a dream is true.

On the twenty-fifth day the Moon is waning. It shines for 5 hours, three ounces.

This day is one requiring caution and difficult to succeed in for every undertaking. Those born on this day will be well-nourished and clear-minded. The lost thing will be hidden. One who begins to fall ill will be saved.

On the twenty-sixth day the Moon is seized, it shines for four hours, six ounces.

This day is good for those who wish to lay water channels, and for sailing, traveling, building, entering into partnerships, and all things similar to these. The fugitive will be found in gardens; the lost thing will be hidden near a wet place. One who begins to fall ill will be saved.

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2 if S

14 εικοστῇ] tithe 18 I sealed the gap 21 or mono-

Snamachisusin suppl. S

Τῇ ἑβδόμῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη ἀφεγγής, μηνοειδής, φαίνει ὥρας τρεῖς, οὐγγίας ἐννέα.

Αὕτη ἡ ἡμέρα ἐπιτήδειος τοῖς σώματα ὠνουμένοις, ἐργασ-
5 *τήρια κτίσαι καὶ μουσικὰ ὄργανα ὠνεῖσθαι καὶ τοῖς γαμεῖν προαιρουμένοις καὶ πρὸ γάμου προῖκα τιθέναι,κοινωνεῖν. ὁ φεύγων ἐν τρισὶν ἡμέραις εὑρεθήσεται. ὁ δὲ Μελάμπους ἐντὸς δέκα ἡμερῶν ἔφησεν. ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται. ἐὰν δέ τις ὄνειρον ἴδῃ, αὐθημερὸν γίνεται.*

10 *Τῇ ὀγδόῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη ἀσέληνος, φαίνει ὥραι τρεῖς.*

*Αὕτη ἡ ἡμέρα τοῖς θέλουσιν ἐλευθερίαν ἐπιτήδειος. **ἄρχεται ἐπιτελεῖν πράγματα,ἀγοράζειν. ὁ φυγὼν καὶ ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται. τὰ γεννώμενα τρόφιμα. τὸ ὄναρ αὐθημερὸν γίνεται.*

15 *Τῇ ἐννάτῃ καὶ εἰκοστῇ ἡμέρᾳ ἡ Σελήνη συνοδεύει, φαίνει ὥρας δύο, οὐγγίας τρεῖς.*

Αὕτη ἡ ἡμέρα τοῖς ἐλευθερίαν ποιοῦσιν ἢ τέχνας μανθάνουσιν ἢ παραδίδουσιν, ἢ σώματα ἀγοράζειν ἢ συμμαχίας προαιρουμένοις, καὶ ἅπαν ἔργον ἄρξασθαι καὶ τοῖς ἱπποτροφεῖν καὶ τετράποδα
20 *δαμάζειν ἀγαθή. ὁ φυγὼν καὶ τὸ ἀπολλύμενον ἐξαίφνης εὑρεθήσονται. ὁ ἀσθενεῖν ἀρξάμενος ὑγιαίνει. τὰ γεννώμενα παράβουλα. τὸ κατ' ὄναρ αὐθημερὸν γίνεται.*

Τῇ τριακοστῇ ἡμέρᾳ ἡ Σελήνη ἀφώτιστος, φαίνει ὥραν μίαν, οὐγγίας ἓξ.

25 *Αὕτη ἡ ἡμέρα καλὴ εἰς πάντα τὰ ἐπιτηδεύματα, θησαυροὺς κατατίθεσθαι, γαμεῖν, κοινωνεῖν, πωλεῖν, ἀγοράζειν, εἰρηνεύειν, φυτεύειν. ὁ φυγὼν καὶ τὸ ἀπολλύμενον κρυβήσονται. τὰ γεννώμενα τρόφιμα καὶ εὔχρηστα ἔσονται. ὁ ἀσθενεῖν ἀρξάμενος σωθήσεται. τὸ κατ' ὄναρ αὐθημερὸν ἔσται.*

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2 *β' φαίνει ὥρας γ'* S 4 *σώματι* S
12 Lacunam signavi.
19 *ἱπποτροφεῖν*| *ὑπὸ τροφὴν* S
23 *Τῇ τριακοστῇ — ἓξ* S, *Ἡμέρα πθ' τῆς Σελήνης παροχεύει* p
εἰς — ἐπιτηδεύματα S, *εἰς πᾶν ἐπιτήδευμα καὶ ἐγχείρημα* p
27 *ὁ φυγὼν κρυβήσονται* S, om. p 28 *ὁ ἀσθενεῖν κτλ.* S, om. p

On the twenty-seventh day the Moon is dim, crescent-shaped, shines for three hours, nine unciae.

This day is suitable for those buying slaves, for building workshops and purchasing musical instruments, and for those intending to marry and for settling a dowry before marriage, and for entering into partnerships. The fugitive will be found within three days. Melampus said within ten days. He who has begun to be ill will be saved. And if someone sees a dream, it comes to pass on the same day.

On the twenty-eighth day the Moon is moonless, shines for three hours.

This day is suitable for those who desire freedom. ** One begins to carry out affairs, to make purchases. The fugitive and he who has begun to be ill will be saved. Those born will thrive. The dream comes to pass on the same day.

On the twenty-ninth day the Moon travels in conjunction, shines for two hours, three unciae.

This day is good for those granting freedom or learning or teaching crafts, or for those choosing to buy slaves or form alliances, and for beginning any work, and for horse-breeding and taming quadrupeds — it is auspicious. The fugitive and what has been lost will be found unexpectedly. He who has begun to be ill recovers. Those born are ill-advised. What appears in a dream comes to pass on the same day.

On the thirtieth day the Moon is without light, shines for one hour, six unciae.

This day is good for all pursuits, for laying up treasures, marrying, entering into partnership, selling, buying, making peace, planting. The fugitive and that which is lost will be hidden. The newly born will be nourished and useful. He who begins to be ill will be saved. What appears in a dream will come to pass on the same day.

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2 2nd appears at hour 3 S 4 body S

12 Lacuna I have marked.

19) horse-breeding under nourishment S

23 On the thirtieth from S, The 80th day of the Moon passes by p into pursuits 5, for every pursuit and undertaking p

27 the fugitive will be hidden 5, om. p 28 he who begins to be ill etc. 5, om. p

F. 161. — *Βροντολόγιον ἕτερον.*

Μηνὶ Σεπτεμβρίῳ. Ἐὰν βροντήσῃ, πολέμους καὶ σφαγὰς δηλοῖ προσαλλήλους. εἰ δὲ σεισμὸς γένηται, χαρὰ πολλὴ καὶ εὐφορία ἀγαθοσύνης.

5 *Μηνὶ Ὀκτωβρίῳ. Ἐὰν βροντήσῃ, λοιμὸν καὶ ἀλληλοσφαγίαν δηλοῖ. εἰ δὲ σεισμὸς γένηται, θανάτους ἀπειλεῖ.*

Μηνὶ Νοεμβρίῳ. Ἐὰν βροντήσῃ, ἀγῶνα καὶ σάλον ἐν ἐκείνῃ τῇ χώρᾳ σημαίνει. εἰ δὲ σεισμὸς γένηται,ποιμνίων καταφθορὰν ἀπειλεῖ.

10 *Μηνὶ Δεκεμβρίῳ. Ἐὰν βροντήσῃ, ὄμβρους σημαίνει. εἰ δὲ σεισμὸς γένηται, οἱαδήποτε χώρα λιμῷ θανεῖται.*

Μηνὶ Ἰανουαρίῳ. Ἐὰν βροντήσῃ, πόλεμον δηλοῖ. εἰ δὲ σεισμὸς γένηται, τὸ αὐτὸ σημαίνει.

Μηνὶ Φεβρουαρίῳ. Ἐὰν βροντήσῃ, σίτου φθορὰν κατὰ
15 *τόπον δηλοῖ. εἰ δὲ σεισμὸς γένηται, νοσήματα πολλὰ σημαίνει.*

Μηνὶ Μαρτίῳ. Ἐὰν βροντήσῃ, σίτου φθορὰν κατὰ τόπους σημαίνει. εἰ δὲ σεισμὸς γένηται, καύματα μέγιστα καὶ συνοχὰς δηλοῖ.

Μηνὶ Μαΐῳ. Ἐὰν βροντήσῃ, νόσους ἀνθρώποις δηλοῖ. εἰ
20 *δὲ σεισμὸς γένηται, ταράσσεται οἱαδήποτε χώρα.*

Μηνὶ Ἰουνίῳ Ἐὰν βροντήσῃ, ἄνεμοι ποικίλοι πνεύ-

Non consentit cum *Cat.*III, 3 (1, f.16) ; 3 (1, f. 17ᵛ) ; non consentit cum *Geopon.* I cap. 10, p. 19. — Cf. *Cat.* IV, p. 170-2 (e cod. 20, f. 123ᵛ ; ibid. p. 64) : hoc Scorialensis codicis Brontologion in brevius redactum est ; in aliis consentit cum Neapol., in aliis toto caelo a Neapol. dissentit ; mensium ordo prorsus diversus. Vd. *Cat.* VII, 60 (26, f. 163).

2 Vd. *Cat.* IV, p. 171, l. 11., ibid., l. 12, ubi plane contraria legimus : cf. igitur ibid., l. 24 5 ibid., l. 19, ubi *λοιμὸν* deest. *θανάτους ἀπειλεῖ*, plane contraria ibid. l. 24 ; (cf. ibid. l. 17. — ibid. l. 25 8 ibid. l. 31. — ibid. l. 32 (non consentit) et p. 172, l. 1 (non consentit). 12 ibid., p. 172, l. 3 (non consentit, sed confer p. 171, l. 32). Menses Febr. et Mart. desunt in Neapol.

17 *καύματα — συνοχὰς* mensi April. tribuit Neapolitanus, ibid. p. 170, l. 7. *κάματα* Scorial. ; *νόσους* ibid. l. 8 *ταράσσεται*, nihil de his in Neapol. 21 ibid., l. 14

F. 161. · · Brontologion Another.

In the month of September. If thunder occurs, it indicates wars and mutual slaughters. But if an earthquake occurs, there will be great joy and abundance of goodness.

5 In the month of October. If thunder occurs, it indicates plague and mutual slaughter. But if an earthquake occurs, it threatens deaths.

In the month of November. If thunder occurs, it signifies struggle and turmoil in that land. But if an earthquake occurs, it threatens the destruction of flocks.

10 In the month of December. If thunder occurs, it signifies rains. But if an earthquake occurs, whatever land it is will perish by famine.

In the month of January. If thunder occurs, it indicates war. But if an earthquake occurs, it signifies the same.

In the month of February. If thunder occurs, it indicates the destruction of grain in the region. But if an earthquake occurs, it signifies many diseases. In the month of March. If thunder occurs, it signifies the destruction of grain in the regions. But if an earthquake occurs, it indicates the greatest heat and fevers.

In the Month of May. If thunder occurs, it foretells diseases among men. If

20 an earthquake occurs, whatever land it is shall be thrown into turmoil.

In the Month of June. If thunder occurs, various winds shall blow—

Does not agree with Cat. III, 3 (1, f.16); 3 (1, f. 17°); does not agree with Geopon. I cap. 10, p. 19. Cf. Cat. IV, p. 170-2 (from cod. 20, l. 123; ibid. p. 64): this Brontologion of the Scorialense codex has been abridged; in some places it agrees with Neapol., in others it differs from Neapol. entirely; the order of the months is altogether different. See Cat. VII, 60 (26, f. 163).

2 See Cat. IV, p. 171, l. 11., ibid., l. 12, where we read things plainly contrary: cf. therefore ibid., l. 24 5 ibid., l. 19, where λοιμόν is absent. θανάτους ἀπειλεῖ, plainly contrary ibid. l. 24; (cf. ibid. l. 17. ibid. l. 25 ibid. l. 25

8 ibid. l. 31. ibid. l. 32 (does not agree) and p. 172, l. 1 (does not ibid. l. 32 (does not agree) and p. 172, l. 1 (does not agree). 12 ibid., p. 172, l. 3 (does not agree, but cf. p. 171, l. 32). The months of Feb. and Mar. are absent in Neapol.

17 καύματα — συνοχάς the Neapolitan assigns to the month of April, ibid. p. 170, l. 7. κάματα Scorial.; νόσους ibid. l. 8 ταράσσεται, nothing about these in Neapol. 21 ibid., l. 11

C oh. ξ= 11

σουσιν. εἰ δὲ σεισμὸς γένηται, ἀπομεριμοὶ ἐλλογίμων ἀνδρῶν.

Μηνὶ Ἰουλίῳ. Ἐὰν βροντήσῃ, σίτου καὶ τῶν ἄλλων καρπῶν φθορὰν σημαίνει. εἰ δὲ σεισμὸς γένηται, σοφοὶ ἀπολοῦνται.

5 *Μηνὶ Αὐγούστῳ. Ἐὰν βροντήσῃ, φίλων καὶ ἐχθρῶν καὶ καλῶν ἀπώλεια. εἰ δὲ σεισμὸς γένηται, πολλῶν νοσημάτων συμφορὰς δηλοῖ*

Laurentii Lydi capita quinque mutila nunc suppleta.

F. 161. *Περὶ σεληνιακῶν ἐπιτηρήσεων.*

Οἱ δεισιδαιμονίαις τισὶν ἀναδεδεμένοι — αὗται γὰρ καὶ ῥελε-
10 *γίωνες παρ' Ἰταλοῖς καλοῦνται παρὰ τὸ ἀναδεσμεῖν ἀκτῆρος δίκην τοὺς πιεζομένους — οὐ τἀληθὲς σκοπεῖν φιλοῦσι, κἂν εἰ τυχὸν παρὰ τοῖς μὴ ταὐτὰ αὐτοῖς δοξάζουσιν ᾖ, ἀλλ' ἔχειν νόμον συνεκτικὸν τῆς ἐκείνων δόξης ὑπολαμβάνουσι τὸ μάχεσθαι εἰκῇ πρὸς τοὺς ἐναντίους. καὶ — τὸ δὴ σχετλιώτερον — ἴσως καὶ αὐ-*
15 *τοὶ συναισθανόμενοι τῆς αὐτῶν πλάνης εὐσεβεῖν ὅμως νομίζουσιν, εἰ καὶ ψευδόμενοι ταῖς οἰκείαις συμμαχοῖεν πλάναις. οὐδὲ γὰρ ἐπίστανται τὴν φύσιν τῶν εἰκῇ διαβαλλομένων αὐτοῖς, φάσκοντες ὡς ψευδὴς καὶ διάφωνος <τοῖς παλαιοῖς> ἢ περὶ διοσημειῶν ἐξη-*

Cf. Lyd. *De Ostent.* ed. Wachsmuth (ed. secund. p. 46 sqq.) — C = cod. Caseolinus, Bibl. Nation. Paris. suppl. gr. 257 ; T = cod. Bibl. Nation. Paris. suppl. gr. 20. — W = Wachsmuth. H = Hase ; vd. Wachsmuthii editionem ; S = Scorial. I. R. 14.

1 *ἀπορισμοι* S (Scorial) cf. ibid. l. 20. 2 ibid. l. 21 3 ibid. p. 171, l. 2. 5 ibid. l. 3 (non plane consentit) 17 ibid., l. 0.

8 *σεληνιακαὶ ἐπιτηρήσεις Ἰωάννου Λυδοῦ τοῦ Λαυρεντίου* T

9 *αὗται* S, *ταύτη* T *ῥελεγίονες* S, *ῥεγελιῶνες* et marg. *ῥελεγιῶνες* T 10 *ἀκτῆρος* S, *ἀγκεῖρος* et marg. *ἀγκύρας* T Non est in lexicis *ἀκτήρ* funis ad ligandum et agendum et trahendum idoneus.

11 *πιεζομένους* S, *πίπτοντας* T *οὐ τἀληθὲς* S, *οὔτ' ἀληθὲς* T ; emend. Wunsch., *Byz. Zeitschr.* V, 410. 12 *τὰ αὐτὰ δοξάζουσιν ἢ αὐτοῖς* T *ἔχειν* T, *ἔχει* S 13 *τῆς ἐ.* T, *τοῖς ἐ.* S 14 *πρὸς τοὺς ἐναντίους εἰκῇ* T *τὸ δὴ* ST, *τόδε* Wunsch 15 *εὐσεβεῖν* S. *εὐσεβεῖς* T, *εὐσεβὲς* Wunsch 16 *οὐδὲ* S, *οὐ* T 18 *τοῖς παλαιοῖς* non exhibet S

shall blow. If an earthquake occurs, distinguished men shall perish.

In the Month of July. If thunder occurs, it signifies destruction of grain and other crops. If an earthquake occurs, wise men shall perish.

tai.

5 Month of August. If thunder occurs, it signifies the loss of friends, enemies, and good things. And if an earthquake occurs, it portends the calamities of many diseases.

Five mutilated chapters of Laurentius Lydus

now supplemented.

F. 161. On Lunar Observations.

Those bound to certain superstitions [illegible] for these are also called rele-
10 giones among the Italians, from the word for binding those who are oppressed as if with a fetter — do not love [illegible] to seek the truth, even if it happens to lie with those who do not hold the same opinions as they do, but they suppose that to fight rashly against their opponents constitutes a binding law upholding their own opinion. And — what is perhaps most lamentable — even [illegible] they themselves,
15 aware of their own error, nevertheless consider it pious to side with their own errors even while lying. For they do not even understand the nature of the things rashly disparaged by them, claiming that the exposition of celestial signs is false and at variance with the ancients.

Cf. Lyd. De Ostent. ed. Wachsmuth (ed. secund. p. 46 sqq.) C cod. Caseolinus, Bibl. Nation, Paris. suppl. gr. 257; T cod. Bibl. Nation. Paris. suppl. gr. 20. — W Wachsmuth: H Hase; vd. Wachsmuthii editionem; S Scorial. I. R. 14. 1 ἀπορισμοι Scorial) cf. ibid. 1. 20. 2 ibid. 1. 21 3 ibid. P. 171, l. 2. 5 ibid. 1. 3 (doesn't quite agree) 17 ibid., l. 0. 8 lunar records of John Lydos of Laurentius Tn5) this 5, this Telegiones 5, ρegeliῶvenes et marg. anchor T Non est in lexi-ncis ax funis ad ligandum et agendum et trahendum idoneus.n11 pressed 5, falling T not true 5, not true T;nemend. Wünsch., Byz. Zeitschr. V, 410. 12 τὰ αὐτὰ doxazusin ἡναὐτοῖς T ἔχιν T, ἔχης 13 τῆς ἐ. T, to ἐ. 5 14 to the non-believers in Ttὰ ἢ ST, then Wunsch15 worship S.nὰ ὦ ST, then Wunsch15 worship S. neὐσεβεῖς T, εἰεβες Wunsch 16 no s, οὐ T18 to the old non exhibet S

ρεύνηται θεωρία. καὶ συγγνώμης αὐτοῖς μεταδοτέον. οὔπω μᾶλλον ἀκηκόασιν ὡς ὁ πλανώμενος οὐρανὸς διείληφε σφαίρας ἑπτὰ καὶ μέτροις δημιουργικοῖς συμπληροῦται τοῖς τῆς ἑβδομάδος καὶ πλήθους μετέχει καὶ γεννᾷ πλῆθος, πολυειδῶς δὲ κεκίνηται καὶ τὴν ἐναντίωσιν ἔχει εἰς τὸ ἓν συνερχομένην, ὡς Ἀριστοτέλης ἔδειξε φησὶ γάρ· «πολλὰς φοράς — ἵνα τοῖς ἐκείνου χρησώμεθα ῥήμασιν — ἀνισάζει ἡ φύσις καὶ ποιεῖ τινα τάξιν, τῇ μὲν μιᾷ φορᾷ> πολλὰ ἀποδοῦσα σώματα, τῷ δὲ ἑνὶ σώματι πολλὰς φοράς.» ἡ γὰρ κίνησις αὐτῶν ἀντιφέρεται τῇ ἀπλανεῖ· γεννητικὴ γὰρ ἂν εἴη οὕτως καὶ ποιητικὴ καὶ γόνιμος· ἀεὶ δὲ ἀντιφέρεται ἀειγενεσίαν τῷ παντὶ παρέχουσα, καὶ ὅσα ἁπλῶς ἐν τῷ περὶ γενέσεως καὶ φθορᾶς ὁ φιλόσοφος ἀναφέρει. ὥστε ἀνάγκη πᾶσα τῶν ὑπὸ Σελήνην πάντων μὴ μίαν, μηδὲ τὴν αὐτὴν εἶναι φύσιν. εἰ γὰρ ἀρχὴ γενέσεως καὶ φθορᾶς Σελήνη, μὴ ἀεὶ ὡσαύτως θεωρεῖσθαι τὰ ὑπ' αὐτὴν φυόμενα ἢ συμβαίνοντα. εἰ γὰρ ἔκκεντρος παρὰ τοὺς ἄλλους ἐστὶ τῶν πλανωμένων αὕτη, λοξῶς καὶ οὐ πρὸς ὀξὺ τὰ τῶν ἀποτελεσμάτων γίνεται. οἱ μὲν γὰρ κατὰ τοὺς διαπλόκους πόλους τὴν ἐπὶ ταῖς διοσημείαις μαντείαν ἀπευθύνουσιν, ἄλλοι κατὰ τὰς ἐπιτολὰς ἢ κατὰ τὰς φάσεις· καὶ οὗτοι μὲν πρὸς τὰ ζῴδια τὸν Ἥλιον ἐπιτηρήσαντες, ἐκεῖνοι δὲ τὰς σεληνιακὰς συνόδους καὶ

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1 ἐξηρεύνηται θεωρία S, ἐξηρεύνεται T, ἐξερεύνη σις W 1-10 οὔπω μᾶλλον — ἀειγενεσίαν unus exhibit S 5 Arist. De caelo, II. 12 p. 293 a 2 6 φοράς Arist., σφαίρας S 7 ἀνισάζει Arist., ἵνα ἰσάζῃ S φορᾷ ex Arist. suppl. 8 φοράς Arist., σφαίρας S 9 ἀντεφέρεται S 10 ἀεὶ γεννεσίαν S, ...>ίαν τῷ παν<..... ἔχουσ<.....>πλῶς <...> τῷ περ<.> γενέσ<.....>φθ<.....> C 12<.....>φ<.....>άγκη π<.>σα τῶν ὑπὸ σ<..... ην πάντων <..> μίαν <.>ηδὲ τὴν αὐτὴν C De gen. et corr. II 10; cf. Simplic. De caelo, p. 156, 20 Heiberg. 14 σελήνη, μὴ ἀεὶ S, σε<λήνη, εἰκός ἐστι> μὴ ἀεὶ H; Aristotelis verba laudantur hic indirecte, sc. in oratione obliqua ἀεὶ ὡσαύτως S, ἀεὶ <..> αὕτως C 15 ὑπ' αὐτὴν φ. ἢ συμβαίνοντα S, ὑπ' <.. τὴν φυ<.....>ντα C; σύμπαν τα supplevit W ἔκκεντρος π. τ. ἄλλους S, ἐκκ<.....>ος παρὰ τ<.....> C 20 τῶν πλανωμένων S, <. ῶν <.>λανωμένων C αὕτη C, αὐτῇ S ὀξὺ τὰ τῶν C ὀξύτατον S 17 ἀποτελεσμα<.>ων C διαπλόκο<..> C πόλους τὴν ἐπὶ ταῖς διοσημείαις S, πόλους <.....>διοσημείαις C 18 μαντείαν C, μαντείας S ἀπευθύνουσ <.....>λ<.....> τὰς<.....> λὰς C, sed ἐπιστολὰς exhibit S 19 φάσεις C, φαύσεις S πρὸς τ. ζ. τ. ἢ. ἐπιτηρήσαντες S, πρ<..... ῴδια τὸν ἥλι<...>πιτηρήσαντες C 20 τὰς σεληνιακὰς S, τ<.....> κὰς S 21 καὶ ἀποστάσεις S, <.....>στάσεις C

the theory has been investigated. And we must grant them pardon. They have not yet fully heard that the wandering heaven has divided into seven spheres and is completed by the demiurgic measures of the hebdomad, and partakes of plurality and generates plurality, and is moved in many ways and has the opposition coming together into unity, as Aristotle showed — for he says "many motions" — to use his words — "nature equalizes and creates a certain order by assigning many bodies to the one motion, and many motions to the one body." For the motion of these is counter to the fixed sphere; for it would thus be generative and productive and fertile; and it always moves counter, providing eternal generation to the universe, and all that the philosopher simply sets forth in the work on generation and corruption. So that it is absolutely necessary that all things beneath the Moon do not have one and the same nature. For if the Moon is the principle of generation and corruption, the things that grow or occur beneath her are not always observed in the same manner. For if she is eccentric compared to the other wandering stars, the outcomes come about obliquely and not sharply.For some direct the divination concerning celestial signs according to the intertwining poles, others according to the risings or according to the phases; and some of these observe the Sun with respect to the zodiac signs, while others observe the lunar conjunctions and

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1 theory S is exemplified, T is exemplified, rather — ἀειγενεσίαν unus exhibet Snp. 293 a 2nísazi S 6 times Artist., sphere Times ex Artist. supply. It is referred to S 10 ἀώ γενεσιαν 5,ηχουσ<... .....> πλός <...> τῷ π<>n12<...>p<. De caelo, p. 156, 20 Heiberg. .....

explore sis W 1-10 0- 5 Arist. De caelo, II. 12n7 equals Arist., ἵναν8 wears Arist., sphere S .....> ιαν τῷ pan<..... ε-ngenesa...> < > ντῶν ὑπὸ σ. .....νην πανnDe gen. et corr. 11 10 ; cf.n14 moon, mὴ ὑεὶ 5, in

<λήνη, εἰκός ἐστι> μὴ ἀεὶ H ; Aristotle's words are cited here indirectly, i.e. in indirect speech ἀεὶ ὡσαύτως », ἀεὶ αὑτως (15 ὑπ' αὐτὴν φ. ἢ συμβαίνοντα S, ὑπ' <.. τὴν φυ<.....>ντα (; σύμπαν τα supplemented by W ἔκκεντρος π. τ. ἄλλους 5, ἐκκ<..... ος παρὰ T<.....20 τῶν πλανωμένων S, <. ῶν <> λανωμένων E

this (, αὐτῇ Snlesma<.> of (diosmeiais 5, poles <..... > diosmeiais (18 oracles C,noracles Snàñevúvovo <..... >I<.....nla.... ὀξὺ τὰ τῶν C ὀξύτατον S17 αποτε διαπλοκος..> (poles on them ..... ts..... let

C, but S exhibits επιστολής 19) phases v. g. v. 7. supervisors S, pr<..... C 20 the lunar 5, τ.....> κας S<.... 5, <.....>στάσεις E

ἀποστάσεις, ἄλλοι κατὰ φυσικάς τινας ἐπιτηρήσεις. κῆρυξ δὲ τῶν ἀπορρήτων ἡ φύσις. ὥστε οὖν οὐκ ἔξω φρενοβλαβείας μέμφονται ταῖς μεθόδοις, δι' ὧν τοῦ μέλλοντος στοχάζεσθαι εἰσαγόμεθα. οὐδὲ γὰρ περὶ τὴν τῶν ἄστρων θεωρίαν ἀπασχολοῦν ἔξω θεοσέ-
5 βειας ποιεῖ, ἀ λλ' ἔτι μᾶλλον τὴν πάνσοφον ἔστι διὰ τῶν ἔργων αὐτῶν θεωρῆσαι πρόνοιαν τοῦ πάντων ἀρρήτου πατρὸς καὶ θαυμάσαι ψυχὴν ἀνθρώπων δύνασθαι, ἡγουμένου Θεοῦ, περὶ τῶν οὐρανίων ὡς δυνατὸν διαλέγεσθαι, ὥστε μετὰ τὰς ἐκ διαφόρων συνειλεγμένας δόξας καὶ τὰς ἐξ ὁμαλοῦ τοῖς παλαιοῖς γραφείσας
10 ὑποθήσομεν ἐκ τῶν περὶ τὴν Σελήνην σχημάτων κατὰ τὰ ζῴδια τὴν θεωρίαν λαμβάνοντες.

Αἰγοκέρωτι. Ἰανουαρίῳ. (1) *Εἰ κατὰ διχομηνίαν ἡ Σελήνη ἀμυδρὰ φανῇ, εὐθηνία ἔσται. εἰ δὲ ἐν τῇ δευτέρᾳ φυλακῇ ὁμοίως ἀμυδρὰ φανῇ, ἔφοδον πολεμίων ἀπειλεῖ. εἰ δὲ τὰς κεραίας*

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1 κατὰ τὰς φυσικάς τινας S, κατὰ φυσικ <....> νας C 1-2 κῆρυξ δὲ τῶν ἀπορρήτων S, κῆ <.....> ν C ὥστε οὖν οὐκ ἔξω S, ὥσ<.....> ξω C 2 φρενοβλαβείας C, φρενοβλαβίας S 2-3 μέμφονται ταῖς μεθόδοις S, <.....> ται<.....> δοις C μέλλοντος στοχάζεσθαι εἰσαγόμεθα S, μ<.....> εσθαι εἰσαγό<....> C 4 γὰρ S, <..> C, τὸ H τῶν ἄστρων θεωρίαν ἀποσχολοῦν S, τ<.....> πασχολοῦν C, ἀπασχολοῦν H, διασχολεῖν W 4-5 ἔξω θεοσέβειαν ποιεῖ S <.....> είας <...> εῖ C 5 ἔτι C, ἐστὶ S πάνσοφον S <.....> φον C τῶν ἔργων S, <.....ων C 6 τοῦ πάντων S, τ<.....> ων C πατρὸς καὶ θαυμάσαι ψυχὴν S, <....> ὸς <....> αυμάσ<.....> χὴν C, τὴν ψυχὴν H 7 θεοῦ περὶ S, θεο<....> περὶ C, θεοῦ καὶ περὶ H 8 διαλέγεσθαι, ὥστε μετὰ S, διαλέγ<.....> τα μὲν οὖν Φούλβιός φ<... ....> ων τοῦ Νουμᾶ ἱ<.....> ὲ μετὰ C 8-9 τὰς ἐκ διαφόρων συνειλεγμένας S, <.....> φόρων συνειλιγμένας C 9 καὶ ταῖς ἐξ ὁμαλοῦ τοῖς παλαιοῖς γραφείσας S, <.....> μαλοῦ τοῖς πα <.....> είσας C 10 τὴν σελήνην σχημάτων S, <..> λήνης σχηματι <....> C κατὰ τὰ ζῴδια S, <.....> ῴδια C

12 Αἰγοκέρωτ<ι> S, ...> αἰγόκερῳ C, Σελήνη <ἐν> αἰγόκερῳ HW, sed ἐν addidit W Ἰαννουαρίῳ S, non exhibet C 12-13 Εἰ κ. δ. ἡ σελήνη S, ...> νη C 13-14 εἰ δὲ ἐν τ. δ. φ. ὁμοίως S, <.....> ίως C 14 φανῇ S, φαίνηται C

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(1) Cum ostentis quae sequuntur cf. ea quae *Cat.* VIII, III, p. 180 ss. edita sunt. De Lydi lunarii origine egerunt Bezold et Boll, *Reflexe astrolog. Keilinschriften* (Sitzungsb. Akad. Heidelberg, II, 1911), pp. 5-7.

distances, others according to certain natural observations. But nature is the herald of secrets. So therefore it is not without madness that they find fault with the methods by which we are led to conjecture about the future. For neither does occupying oneself with the study of the stars place one outside piety, but rather it is possible through their very works to behold the all-wise providence of the ineffable father of all and to marvel that the soul of men is able, with God as guide, to discourse about heavenly things as far as possible, so that after the opinions gathered from various sources and those written by the ancients in a straightforward manner, we will set forth the theory derived from the configurations of the Moon according to the zodiac signs.

Capricorn. January. (1) If at the full moon the Moon appears dim, there will be prosperity. But if in the second watch it likewise appears dim, it threatens an invasion of enemies. But if the horns

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1 according to certain natural 5, κατὰ φυσικ <...> νας C 1-2 κήρυξ
1-2 κήρυξ
δὲ τῶν ἀπορρήτων S, κἢ <...>ν C ὥστε οὖν
>ν C ὥστε οὖν
ὥστε οὖν
οὐκ ἔξω 5, ὥσ<.....> ξω C 2 φρενοβλαβείας C, φρενο-
2 φρενοβλαβείας C, φρενο
βλαβίας S 2-3 μέμgortai tais μεłόdois S, <.....>tQI<.....
δοις C μέλλοντος στοχάζεσθαι εἰσαγόμεθα 5, μ<.....
εσθαι εἰσαγός.... C 4 γὰρ S, <..> C, τό H τῶν ἄστρων
τῶν ἄστρων
θεωρίαν ἀποσχολοῦν 5, τ< > πασχολοῦν C, ἀπασχολοῦν
H, διασχολεῖν W 4-5 ἔξω θεοσέβειαν ποιεῖ S <.....>είας <...>
εἰ C 5 ἔτι C, ἐστὶ S πάνσοφον S <..... >φον C τῶν
πάνσοφον S <..... >φον C
ἔργων S, <.....>ων C 6 τοῦ πάντων 5, τα ..... >ων C πατρὸς
καὶ θαυμάσαι ψυχήν S, <...>ός <...> αυμάσα.....> χὴν C, τὴν ψυχὴν
H 7 θεοῦ περὶ 5, θεος....>.περὶ C, θεοῦ καὶ περὶ H 8 διαλέ
γεσθαι, ὥστε μετά 5, διαλέγ<.....> τα μὲν οὖν Φούλβιός φ<...
....>ων τοῦ Νουμά <. .....>.ἐ.μετὰ C 8-9 τὰς ἐκ διαφόρων
συνειλεγμένας S, < > φόρων συνειλιγμένας C καὶ ταῖς
ἐξ ὁμαλοῦ τοῖς παλαιοῖς γραφείσας S, < > μαλοῦ τοῖς πα
<.....> εἴσας C 10 τὴν σελήνην σχημάτων S, <> λήνης
form <....> C
κατὰ τὰ ζώδια 5, <..... >ώδια C
12 Aiyonéqwt<i> S, ...> αιγόκερῳ (, Σελήνη <ἐν> αγό
nkerῳ HW, sed er addidit Ianuario S, non exhibet C
Wn12-13 Εἰ k. d. ἡ σεληνη 5, ...>νη (13-14 εἰ δὲ ἐν τ.
nd. f. similarly 5, <..... ..... > ἴως (14 φανῇ S, φαίνηται

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(1) Regarding the omens that follow, cf. those published in Cat. VIII, 111, p. 180 ff. The origin of Lydus's lunar calendar has been discussed by BEZOLD and BOLL, Reflexe astrolog. Keilinschriften (Sitzungsb. Akad. Heidelberg, 11, 1911), pp. 5–7.

συναγάγῃ, εὐετηρίας τεκμήριον. εἰ δὲ σάλος γένηται, πτῶσιν κλεινῶν ἀνδρῶν ἀπειλεῖ. εἰ δὲ ἄστρον διαδράμῃ, ἀπώλειαν ἀνθρώπων σημαίνει. εἰ δὲ ὁμίχλη γένηται, χάλαζα πεσεῖται. εἰ δὲ ἄνεμοι βιαιότερον πνεύσωσιν, ἐφόδους πολεμίων φράζουσιν.

5 *Ὑδροχόῳ. Φεβρουαρίῳ. Εἰ κατὰ τὴν πρώτην ἢ δευτέραν φυλακὴν ἡ Σελήνη ἀμυδρὰ φαίνεται, πόλεμος ἔσται. εἰ δὲ κατὰ τὴν ἑωθινήν, εἰρήνην μεταλήψεσθαι τῶν ἐπιτηδείων δηλοῖ. εἰ δὲ σεισμὸς ἢ ἦχος ἐκ τοῦ οὐρανοῦ γένηται, νόσους σημαίνει. εἰ δὲ ὁμίχλη γένηται, σίτου καὶ οἴνου δαψίλειαν δηλοῖ. εἰ δὲ παρ'*
10 *ὅλον τὸν μῆνα ἐπιτείνουσι πνεύματα, ὑετὸς ἥξει, <εἰ δὲ Ἕσπερος ἐν τῇ Σελήνῃ εἰσέλθῃ> ἴδιοι ἰδίοις ἐπιβουλεύσουσιν. εἰ δὲ δόξει ἐκλείπειν ἡ Σελήνη, ἐλάττωσιν Ῥωμαίοις ἀπειλεῖ. εἰ δὲ αἱ κεραῖαι τῆς Σελήνης συνέλθωσι, σίτου ἀφθονία ἔσται. εἰ δὲ ἄστρον ἐκτρέχον ἐπὶ τὸν οὐρανὸν αὐλίζει, κίνδυνον τοῖς παραλίοις*
15 *ἀπειλεῖ.*

Ἰχθύσιν. Μαρτίῳ. Εἰ ὁ Ἥλιος φαύλως ἐκλάμπειν δόξει, φθορὰ ἔσται ἀνθρώπων. εἰ ἐν τῇ πρώτῃ φυλακῇ ἡ Σελήνη τὰς κεραίας συνάγει, εἰρήνη ἔσται. εἰ δὲ σεισμὸς γένηται, ἀπορίαν σημαίνει τοῖς συναλλάγμασιν. ἐὰν ἄστρον ἐν ἡμέρᾳ φανῇ, ἀνάγκη

1 *εἰ δὲ τ. κ. σ. εὐ. τεκμήριον* S, *εἰ<.....>ας τεκμήριον*, non supplev HW. *εἰ δὲ σ. γ. π. κ. ἀ. ἀπειλεῖ* S, *εἰ δὲ <... .....>πειλεῖ* C, sed *κλειῶν* non *κλεινῶν* exhibet S 2 *διαδράμῃ, ἀ. ἀρ σ. εἰ δὲ ὁμίχλη* S, *διαδρά<..... χλη* C 3 *πεσεῖται ἐ. δ. ἀ. βιαιότερον πνεύσωσιν* S, *<..... .....>πν<....>σιν* C, sed *πνεύσουσιν* exhibet S. et credo C ; *πνεύσωσιν* scripsit W 4 *φράζουσιν* S, [.....] C.
5 *Ὑδροχόῳ* S, *<.....>χόῳ* C. *Σελήνη <ἐν>ὑδροχόῳ* HW, sed *ἐν* addidit W *Φεβρουαρίῳ* non exhibet C *εἰ κατὰ τ. π. ἢ δ. φυλακὴν* S, *<..... ακὴν* C 6 *φαίνεται* S, *φαίνοιτο* 7 *τὴν ἑωθινὴν* S, *τὴν ..... νὴν* C *μεταλήψεται* S, *μετ<.....>ψεως* C, sc. *μετὰ ἐκλείψεως* *ἐπιτηδείων* S, *ἐπι<...>είων* C
9 *καὶ οἴνου* S, *κα<..>ίνου* C 10 *ὑετὸς ἥξει, ἴδιοι ἰδίοις* S, *<..>τὸς ἥ <.....> Ἕσπερος ἐν τῇ σελήνῃ εἰσέλθῃ| <.....>δίοις* C ; Scorialensis textus hiare videtur 11 *ἐπιβουλεύσουσιν* S, *ἐπ <.....>υσιν* C *δόξει* S, *δ<..>η* C 12 *ἐλαττωσιν Ῥ. εἰ δ. αἱ κεραῖαι* om. C. 14 *οὐρανὸν* S. .. *ρανὸν* C *αὐλίζει* S, *αὐλακίζει* C 16 *Ἰχθύσιν*, S *Σελήνη <ἐν> Ἰχθύσιν* C, sed *ἐν* addidit W *Μαρτίῳ* non exhibet C *φαύλου:* S, *φαυλος* C *δόξῃ* C 17 *εἰ ἐν* S *<.... ἐν* C, *εἰ δὲ ἐν* HW 18 *συνάγῃ* C *ἔσται* S, *<.....>* C — *σεισμὸς* S, *σ<...>μὸς* C 19 *ἐὰν ἄστρον* S, *ἐα<.>ἄστρον* C

gathers together, it is a sign of a good year. But if there is a trembling, it threatens the fall of famous men. If a shooting star runs across the sky, it signifies the destruction of people. If fog arises, hail will fall. If the winds blow more violently, they foretell the incursions of enemies.

In Aquarius. February. If during the first or second watch the Moon appears dim, there will be war. If it is during the morning watch, it signifies that peace and an abundance of necessities will be obtained. If an earthquake or a sound from the sky occurs, it signifies diseases. If fog arises, it signifies an abundance of grain and wine. If throughout the whole month the winds persist, rain will come; <if Venus enters the Moon>, members of a household will plot against one another. If the Moon appears to be in eclipse, it threatens a diminution for the Romans. If the horns of the Moon come together, there will be an abundance of grain. If a shooting star courses across the sky and lingers, it threatens danger to those who dwell along the coast.

Pisces. March. If the Sun seems to shine dimly, there will be destruction of men. If in the first watch the Moon gathers her horns, there will be peace. But if an earthquake occurs, it signifies difficulty in transactions. If a star appears by day, necessity

1 if moreover t. k. s. eu. proof 5, into if aste ····· proof, not supplied HW. if moreover s. g. p. k. a. threatens s, if moreover <... ·····> threatens C, but S exhibits κλειῶν not κλεινών 2 is- runs, a. ar s. but if mist S, having escaped..... ····· mist C 3 will fall e. d. a. blow more violently 5, <····· ..... >blo....> sin (i, but S exhibits πνεύσουσιν. and I believe (; πνεύσωσιν wrote W 4 φράζουσιν 5, [.....] C.
5 Aquarius S, <..... ····> χόῳ C, Moon <in> Aquarius HW, but ἐν added by W February C does not exhibit if according to t. p. or d. watch 5, <····· > Akin O 6 appears 5, appears 5, 7 the morning 5, the ····· yes C met<.....>nἐπίτηδείον S, ἐπι<... of C, sc. after elimination >είων (n10 νετὸς ἥξει, ἴδιοι And wine 5, ka<..>inou (ἰδιοις S, <..> the or <..... > Hesperus enters into the Moon ····· > two (? The Scorialensis text appears to have a lacuna S.
<·····>usin (δωε S, d<..> n Cn1.1
δ. αἱ κεραίαι om. C! ορανὸν 5. .. ranon C
furrows (16 in Pisces, S Moon <in> Pisces C, sed ἐν added W March non exhibet Cn17 foul: 5, foul (glory C εἰ ἐν S.... in C, but if in HW 18 synagē C ἔσται 5, <.....>n5, C seismos 5, sk...mos C 19 if a star εα<.> ἄστρον (

τὰ κοινὰ περιστήσεται. ἐὰν κεραυνὸς εἰς τὴν γῆν πέσῃ, σινήσει τοῖς καρποῖς.

Κριῷ. Ἀπριλλίῳ. Εἰ ἡ Σελήνη ταραχώδης φαίνοιτο, πόλεμος ἔσται καὶ ἐπανάστασις. εἰ δὲ κατὰ τὴν δευτέραν φυλακὴν
5 *ἡ Σελήνη αἱματώδης φαίνεται, σῖτος ἔσται ἀφθονώτατος. ἐὰν ὁ Ἕσπερος ἐγγίζῃ τῇ Σελήνῃ, πόλεις πόλεσι συρραγήσονται καὶ λιμὸς ἔσται. εἰ νυκτὸς πρηστὴρ κατενεχθείῃ, ὁ βασιλεὺς τοῖς ἑαυτοῦ ἐπιβουλεύσει. εἰ δὲ σεισμὸς γένηται, ἔνδειαν σίτου σημαίνει. εἰ δὲ ἦχος ἐκ τοῦ οὐρανοῦ γένηται, οἱ τῆς Εὐρώπης τοῖς τῆς*
10 *ἄνω Ἀσίας πολεμήσουσιν. ἐὰν ἡ ἀριστερὰ κεραία τῆς Σελήνης δόξῃ ὑπερβάλλειν τὴν ἄλλην, αὐχμὸς ἔσται καὶ σίτου ἀπορία. ἐὰν ἐν ἡμέρᾳ ἀστὴρ φανῇ, φθόρος ἔσται πολύς. εἰ δὲ ἄνεμοι τὸν μῆνα πνέωσιν, ἀπορία ἔσται κτηνῶν.*

Ταύρῳ. Μαΐῳ. Εἰ ἐκλείπει ὁ Ἥλιος, ἐρήμωσιν ἀπειλεῖ τοῖς
15 *κοινοῖς. εἰ ἡ Σελήνη ἐπὶ τῆς δευτέρας φυλακῆς ταραχώδης φανῇ, φθορὰ ἀνθρώπων ἔσται. εἰ ἡ Σελήνη ἐξ ἴσου τὰς κεραίας ἀνίσχουσα ἔχει, θόρυβον τῇ βασιλείᾳ ἀπειλεῖ. εἰ δὲ κατὰ τὴν κεραίαν ἐξέχει,*

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1 *περιστήσεται* S, *περ*<.....>*αι* C *κεραυνὸς εἰς τὴν γῆν πέσῃ, σινήσει* S, <..>*ραυνὸς* <...>*γῆν* <.....>*αῦλα τῶν κακ*<... ... *ὁμί*<..... > *γῆν πέσῃ συνοίσει*, ubi *παῦλα τῶν κακῶν. ἐὰν ὁμίχλη εἰς τὴν γῆν πέσῃ* HW ; Scorialensis textus per «homoioteleuton» hiare videtur

3 *Κριῷ Ἀπριλλίῳ* S, <.....> C, *Σελήνη ἐν Κριῷ* HW *ταραχώδης* S, *ταρ*<...>*δης* C *φαίνοιτο* S, *φανῆται* C, *φανῇ* Hercher 4 *πόλεμος* S, *πόλεμοι* C *ἐπανάστασις* S, *ἐπ*-<.....> C *δευτέραν* S, < >*τέραν* C 5 *αἱματώδης φαίνεται σῖτος* S, *αἱματώδ* ..... *σῖτος* C, ubi *φανῇ* HW 6 *σελήνῃ π. π. συρραγήσονται* S, *σελ*<.....>*λεις π*<.....>*ραγήσονται* C 7 *κατ*< .>*εχεθείη* C *βασιλ* ..... *ἑαυτοῦ* C, omisso *ὁ* 8 *γένηται* S, *γ*<..... C *σίτου σημαίνει* S, *σί* ..... *μαίνει* C 9 *οἱ τῆς* S, *γ*<..... C *τοῖς τῆς* C, *τῆς τῆς* S 10 *ἀριστερὰ κεραία* S, *ἀ*<..... C 11 *ἄλλην, αὐχ. ἐ. κ σίτου* S, *ἄλλ*' .....>C ; non *φθόρος* sed *φθόνος* exhibet S ; igitur *φόρος* vel *φθόρος* 12 *ἀστὴρ φανῇ φ. ἐ. π. εἰ δ. ἄνεμοι* S, *πρώτη τῆς φων* <.....>*νέμοι* C 13 *πνείωσιν* S *καταπν* <.....> C *ἀπορία ἔσται κτηνῶν* deest in C

14 *Ταύρῳ* S, *Σελήνη ἐν Ταύρῳ* C *Μαΐῳ* non exhibet C *ὁ* om C *ἀπειλεῖ τ. κ. εἰ ἡ σελήνη* S, *ἀπ*<.....> C, sed *ἀνθρώποις*, non *κοινοῖς*, suppl HW 15 *ταραχώδης φ. φ. ἀνθρώπων* S, *τα* ..... C 16 *κεραίας ἀ. ἔ. θόρυβον* S, *κε*<.....> C *κατὰ τὴν κ. ἐ. θόρυβοι* S, *κατ*<....>*μί*-<.....> *ρυβοι* C, sed *κατὰ τὴν μίαν μόνον ἐξέχῃ* suppl.HW

common affairs will be set in turmoil. If a thunderbolt falls to the earth, it will damage the crops.

Aries. April. If the Moon appears troubled, there will be war and uprising. But if during the second watch the Moon appears blood-red, grain will be most abundant. If Hesperus draws near to the Moon, cities will clash with cities and there will be famine. If a firestorm descends by night, the king will plot against his own people. If an earthquake occurs, it signifies a shortage of grain. If a sound comes from the sky, the peoples of Europe will make war against those of upper Asia. If the left horn of the Moon appears to exceed the other, there will be drought and scarcity of grain. If a star appears by day, there will be great destruction. If winds blow throughout the month, there will be a shortage of livestock.

Taurus. May. If the Sun is eclipsed, it threatens desolation upon the common people. If the Moon appears troubled during the second watch, there will be destruction of men. If the Moon rises with its horns equally balanced, it threatens turmoil for the kingdom. But if it extends along one horn,

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1 περιστήσεται 5, περ<..... αι C > κεραυνὸς εἰς τὴν γῆν πέσῃ, σινήσει 5, <..>ραυνός <...> γῆν <.....> αὕλα τῶν κακ<... ὁμί<..... > γῆν πέσῃ συνοίσει, where παύλα τῶν κακῶν, ἐὰν ὁ μίχλη εἰς τὴν γῆν πέσῃ HW ; the Scorialensis text appears to have a lacuna through "homoioteleuton"

3 Aries April 5, < ..... > C, Moon in Aries HWnfanῇ disorderly 5, dis<...> earth C appears 5, φανῆται (, Hercher H war 5, wars (revolt δ, ἐπι < ..... > (second 5, < >teral (O appears blood-red blood-red wheat 5, ... grain C, where φανῇ H 6 moon π. π. will break out together S5, ,moon<.....> cities π<.....>will break out (7 κατ< > εχεθείη O king of himself C, omitting δ 8 months ηηται 5, γ<..... C of grain signifies 5, gra ....signifies (9 the of 5, γ ..... tip S, άς, ... C to those of the (, of the of N 10 left à<.... ..... C 11 another, drought. e. k of grain », but ..... > C ; not φθόρος but φθόνος exhibits S ; therefore φόνος vel phtorosnfon 12 ἀστὴρ φανῇ φ. έ. π. εἰ δ. ἄνεμοι 5, first of the <. ....> winds (133 πνείωσιν S καταπν < ..... > C shortage of livestock will be absent in C

14 Taurus 5, Moon in Taurus (Malo does not exhibit C domιC threatens t. k. if the moon, öps.... ..... > C. but ἀνθρώποις, not κοινοίς, suppl HW 15 turbulent φ. φ. ἂν of people 5, ta ..... C 16 κεραίας ά. ἔ. uproar S, he<..n<.. ..... > according to the κ. ἐ. disturbances 5, according to....> one ..... Cn> ryboi C, sed according to the one alone protrudes suppl.HW

θόρυβοι ἔσονται καὶ φυγαί. εἰ δὲ σεισμὸς γένηται ἀπὸ τῆς πρώτης τοῦ Μαΐου ἕως δωδεκάτης, ἀφαίρεσιν τῆς ἀρχῆς τῷ ἡγουμένῳ τοῦ τόπου, ἐφ' οὗ γένηται, καὶ φόβον οὐκ ἀκίνδυνον ἀπειλεῖ. εἰ δὲ ἀπὸ δωδεκάτης γένηται, οὐ μόνον ἀποκινεῖται ὁ ἐπιτροπεύων
5 *τὸ ἔθνος, ἀλλὰ καὶ ἀπόλλυται. καθολικῶς δὲ ὅποι δ' ἂν σεισμὸς ἀπὸ δεκάτης ἕως τριακοστῆς τοῦ μηνὸς συμβῇ, θορύβους καὶ πολέμους ἀπειλεῖ.εἰ ἀπὸ πρώτης φυλακῆς τῆς νυκτὸς ἕως ἕκτης σεισμὸς γένηται, πολέμου ἐθνικοῦ κίνησις ἔσται, ὁ δὲ ἡγούμενος τοῦ κινήματος ἀναιρεθήσεται.*

10 *Διδύμοις. Ἰουνίῳ. Εἰ ἔκλειψις γένηται ἡλιακή, μεταβολὴ ἔσται καὶ ἐπὶ τῶν πραγμάτων ἕτεροι ἔσονται. εἰ δὲ τυχὸν ἐπὶ τῆς πρώτης φυλακῆς ἐκλείπει ἡ Σελήνη,ἀκρίδες γενήσονται. εἰ δὲ ταραχώδης φανῇ, πόλεις πρὸς πόλεις καταφεύξονται. ἐὰν ὁ τῆς Ἀφροδίτης ἀστὴρ ταραχώδης γένηται, ἀνθρώπων φθορὰ*
15 *ἔσται. ἐὰν νυκτὸς ἀστὴρ πέσῃ, κακὸν σημεῖον, ὥσπερ εἰ ἐν ἡμέρᾳ ὀφθῇ. ἐὰν πρηστὴρ πέσῃ, θόρυβος ἔσται ταῖς πόλεσι ταῖς πρὸς ἀνατολήν. εἰ σεισμὸς γένηται, χάσματα τοπικὰ ἔσται. ἐὰν ὁμίχλη πυκνωθεῖσα εἰς γῆν πέσῃ, σῖτος ἔσται πολύς. εἰ ὁ Ἥλιος αἱματώδης γένηται , ἀποβολὴ ἔσται ἀνθρώπων. ἐὰν πνεῦμα ἐξαίσιον πνεύ-*
20 *σῃ ἐπὶ ἑπτὰ ἡμέρας, σῖτος ἔσται πολύς. ἐὰν ἀπὸ νεομηνίας ἕως ἐννάτης τοῦ μηνὸς τούτου σεισμὸς γένηται, φθορὰν ἀνθρώπων ἀπειλεῖ. ἐὰν δὲ ἀπὸ τῆς ἐννάτης ἕως ιθ' σεισμὸς γένηται,ὁ κρατῶν τῶν πραγμάτων κάκιστα διαγενήσεται, ἔσται δὲ καὶ λοιμὸς τοῖς κτήνεσι καὶ ὕδατος λεῖψις. εἰ ἀπὸ εἰκάδος σεισμὸς γένηται,*
25 *ταπείνωσιν τοῖς διὰ λόγων ἀπειλεῖ, τῷ δὲ τόπῳ ἐναλλαγὴν ἄρχοντος. εἰ ἀπὸ κε' ἕως τριακοντάδος σεισμὸς γένηται, χειμῶνας μεγάλους σημαίνει, καὶ πόλεμος ἔσται καὶ ἀπόπτωσις ἄρχοντος κλεινοῦ.*

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1 *σεισμὸς γ. ἀ. τ. π. τοῦ* S, *σει<.....>* C *Μαΐου* SC, *μηνὸς* W
3 *γένηται* SC, *γενήσεται* Hercher. 4 *μόνον οὐκ* SC
6 *τοῦδε τοῦ μηνός* C 7 *ἀπειλεῖ* S, *ἀποτελεῖ* C *τῆς νυκτὸς* non exhibet C
10 *Διδύμοις* S, *Σελήνη <ἐν> Διδύμοις* C, sed *ἐν* addidit W *Ἰουνίῳ* non exhibet C 11 *ἕτεροι* S, *<..>τεροι* C *τυχὼν ἐπὶ* S, non exhibet C 12 *ἐκλείπει* S, *ἐκλίπῃ* C *γενήσονται* S, *ἔσονται* C
13 *πόλις πρὸς πόλεις* S 15 *κακὸν* S, *κακῶν* C *ἡμέρᾳ* S, *ἡ <....>* C 23 *λοιμὸς* S, *λιμὸς* C 24 *εἰκάδος* S, *εἰ κοστῆς* C 26 *ἀπὸ ιε'* SC, *ἀπὸ εἰκοστῆς πέμπτης* H (sc. *κε'*) *τριακοντάδος* S, *τριακοστῆς* C *καὶ* om. C 27 *ἄρχοντ<..>* C *καινοῦ* C, sed *κλεινοῦ* iam H *σεισμὸς* S, *<...>σμὸς* C

there will be disturbances and flights. And if an earthquake occurs from the first of May until the twelfth, it threatens the removal of authority from the ruler of the place where it occurs, and a danger not without peril. If it occurs from the twelfth, not only is the one governing the nation removed, but he also perishes. And universally, wherever an earthquake occurs from the tenth until the thirtieth of the month, it threatens disturbances and wars. If an earthquake occurs from the first watch of the night until the sixth, there will be a stirring of foreign war, and the leader of the movement will be slain. In Gemini. In June. If a solar eclipse occurs, there will be a change and others will take charge of affairs. If it happens that the Moon is eclipsed during the first watch, there will be locusts. If she appears turbulent, cities will flee to other cities. If the star of Venus becomes turbulent, there will be destruction of men. If a star falls by night, it is an evil sign, just as if it were seen by day. If a thunderbolt falls, there will be tumult in the cities toward the east. If an earthquake occurs, there will be local chasms. If dense fog falls to the ground, there will be an abundance of grain. If the Sun becomes blood-red, there will be a loss of men. If an extraordinary wind blows for seven days, there will be an abundance of grain.If an earthquake occurs from the new moon until the ninth of this month, it threatens the destruction of men. If an earthquake occurs from the ninth until the nineteenth, the one who holds power will fare very badly, and there will also be a plague upon the livestock and a shortage of water. If an earthquake occurs from the twentieth, it threatens humiliation for those who deal in words, and a change of ruler for the place. If an earthquake occurs from the twenty-fifth until the thirtieth, it signifies great storms, and there will be war and the downfall of a renowned ruler.

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1 earthquake γ. α. τ. π. of 5, ear<..... .....> C Μαΐου SC, of the month W
3 is born SC, born Hercher. 4 μόνον οὐκ SC
6 of this month C 7 threatens 5, is C of the night
not found in C
10) Gemini S, Moon <in> Gemini C, but v added by W Jul-
vio not found in C 11 ἕτεροι 5, <..> others (τυχὼν ἐπὶ 5,
found in C 12 omits 5, omits C nongenerative S, ἔσονται C
13 cities to cities 5 15 bad 5, bad (day 5,
<....o > 23 pestilence 5, famine (ἡη24 week 5, εἰ
cost (26 from 1st SC, from twenty-fifth H (sc. k')
triacontados 5, thirtieth (and om. C 27 lord<.. >
C καινοῦ C, but κλεινού already H earthquake 5, <...> earthquake C

εἰ ἐπὶ τῆς τριακάδος σεισμὸς γένηται, χειμῶνας σφοδροὺς σημαίνει.

Καρκίνῳ. Ἰουλίῳ. Εἰ ἡ Σελήνη ἀμυδρὰ φανείη, στράτευμα ἀλλότριον ἐπὶ τὴν τοῦ βασιλέως ἥξει χώραν. ἐὰν ἦχος ἐκ τῆς γῆς γένηται, ἐγχέλυες πολλαὶ ἔσονται. εἰ σεισμὸς γένηται, τύραννος ἀναιρεθήσεται. ἐὰν κεραυνὸς εἰς τὴν γῆν πέσῃ, πόλεις παράλιοι ἐρημωθήσονται, καὶ ἀπορία ἔσται ἀνθρώπων. ἐὰν ἡ Σελήνη αἱματώδης φανῇ, ἄνδρες δυνατοὶ κακοδαιμονήσουσιν. ἐὰν ἡ Σελήνη ἐξ ἴσου ἔχῃ τὰς κεραίας, εἰρήνη ἔσται καὶ εὐθηνία. εἰ δὲ ὑπερέχει ἑτέρα τῆς ἑτέρας, ὕδατος λεῖψις ἔσται. εἰ σεισμὸς γένηται, ἀπὸ πρωὶ ἕως μεσεμβρίας, θεοχολωσίαν ἀπειλεῖ. ἐὰν ἀπὸ ϛ' ὥρας ἕως θ' σεισμὸς γένηται, τοῖς μὲν πρωτεύουσι τῆς χώρας μετανάστασιν, τοῖς δὲ λοιποῖς θόρυβον ἀπειλεῖ. εἰ δὲ ἀπὸ πρώτης φυλακῆς τῆς νυκτὸς ἕως τρίτης ἀρχομένης σεισμὸς γένηται, τοῖς μὲν διὰ λόγον ἀχθεῖσιν ἀτιμίας ἀπειλεῖ, τοῖς δὲ βιβλίοις φθοράν, καὶ τοῖς περὶ τὴν ἀνατολὴν πολέμους.

Λέοντι. Αὐγούστῳ. Εἰ ὁ Ἥλιος ἀμαυρὸς γένηται, μέγας ἀνὴρ ἀπολεῖται, ἐπὶ δὲ τῶν πραγμάτων ἕτερος ἔσται ἀρχικώτερος. εἰ δὲ ἡ Σελήνη ἀμαυρὰ γένηται τῇ ἑωθίνῃ φυλακῇ, στράτευμα ἀλλότριον ἐπελεύσεται τῇ βασιλέως χώρᾳ. ἐὰν σεισμὸς γένηται, θόρυβος ἔσται καὶ ἀνδρὸς δυνατοῦ ἀναίρεσις. εἰ κεραυνὸς πεσεῖται,

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1 *σφοδροὺς* S, *μεγάλους* C
3 *Καρκίνῳ* S, ...>*ρκίνῳ* C. *Σελήνη* <*ἐν*> *Καρκίνῳ* HW. sed *ἐν* addidit HW *Ἰουλίῳ* non exhibet C *εἰ* S, [..] C *σελήνη ἀμυδρὰ* S, *σελ*<..... *ρὰ* C *φανείη* S, *ὀφθείη* C 4 *τοῦ* om. C *ἥξει χώραν ἐὰν* S, *ἥ* .....>*ὰν* C 5 *ἐγχέλυες πολλαὶ ἔσονται. εἰ σεισμὸς γένηται* om. C per homoioteleuton.
6 *ἐὰν κεραυνὸς* S, <..... *ραυνὸς* C *τὴν* om. C 7 *ἐρημωθήσονται καὶ ἀπορία* S, *ἐρημωθησον* ..... *ορία* C 8-9 *σελήνη ἐξ ἴσου* S, ...>*σου* C *ὑπερέχει* S, *ὑπερέχῃ* C 10 *ἑτέρ* . *τὴν ἑτέραν* C *ἔσται λείψις* C 11 *ὥρας* SC, *ἡμέρας* W
12 *θ'* sc. *ἐννάτης* S, *τριακάδας* C 14 *τρίτης* C, *τῆς* S, quod e *Γης* ortum esse videtur 15 *ἀχθεῖσιν* S, *ὀφθεῖσιν* C *ἀτιμίας* S, *ἀτιμίαν* C *τοῖς* S, <.... C
17 *Λέοντι* S, *Σελήνη* <*ἐν*> *Λέοντι* C, sed *ἐν* addidit W *Αὐγούστῳ* non exhibet W *γένηται* S, *γενήσεται* C 20 *ἐπελεύσεται τῇ βασιλέως* S, *ἐπε εὐ*<.....>*λέως* C : sed *τῇ τοῦ β.* HW *γένηται* S, <.... C *σεισμὸς* S, *σεισ*<...> C
21 *ἔσται κ. ἀ. δυνατοῦ* S, *ἐσ*<.....>*δρὸς δυ*<..>*τοῦ* C

if an earthquake occurs on the thirtieth day, it portends violent storms.

nes.

Cancer. July. If the Moon should appear dim, a foreign army will come upon the king's land. If a sound comes from the earth, there will be many eels. If an earthquake occurs, a tyrant will be slain. If a thunderbolt falls upon the earth, coastal cities will be laid waste, and there will be a shortage of people. If the Moon appears blood-red, powerful men will suffer misfortune. If the Moon has its horns equal, there will be peace and prosperity. But if one horn exceeds the other, there will be a lack of water. If an earthquake occurs from morning until midday, it threatens divine wrath. If an earthquake occurs from the 6th hour until the 9th, it threatens displacement for the leading men of the region, and turmoil for the rest. If an earthquake occurs from the first watch of the night until the beginning of the third, it threatens disgrace for those brought to trial on account of a charge, destruction for books, and wars for those in the east.

Leo. August. If the Sun becomes dim, a great man will perish, and in affairs of state another will hold greater authority. If the Moon becomes dim during the morning watch, a foreign army will advance upon the king's land. If an earthquake occurs, there will be turmoil and the slaying of a powerful man. If a thunderbolt falls,

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1 violent 5, great (

3 In Cancer 5, ...>rkine C. Moon <> Cancer IV. but in

added by HW July not exhibited C08- Ei S, [..] C

dimly lit 5, p<..... rá (would appear 5, would help C 4 of the

om. C will come to the land if 5, ῆ .....> than C 5 eels man

lai they will be. if an earthquake occurs om. C per homoioteleuton.

6 if a thunderbolt 5, <..... thunderbolt (the om. C 7 will be desolated

they will be and scarcity 5, they will be desolated ..... scarcity (8-1) moon from

isou 5, ...> your exceeds 5, may exceed C 10 other .

the other (there will be deficiencies (11 hours SC, days W

12 θ' i.e. ninth S, thirtieths (14 third (, the S, which from Γης

seems to have arisen 15 having been brought 5, having been seen C dishonor 5, dishi

one (to the 5, <.... C

17 Leo 5, Moon <in> Leo C, but ἐν added by W And in-

gustus not exhibited by W it becomes 5. is born (20 ἐπε-

it is dissolved in Vasileos 5, on them .....> λέως (: but τῇ τοῦ

β. HW occurs 5, ... C σεισμός 5, σεισ<...> (

21 ἔSTAI etc. of strong S, ἀσ<..> δρὸς δι<..> of C

πόλεις παράλιοι ἐρημωθήσονται. εἰ ἡ Σελήνη αἱματώδης φανῇ, ἀπώλειαν δυνατῶν δηλοῖ. ἐὰν ἄνεμος δυνατὸς πνεύσῃ, τῇ χώρᾳ σινήσει. ἐὰν ὁμίχλη, ἀνάγκη συμπεσεῖται ἀνδρὶ μεγάλῳ. ἐὰν σεισμὸς γένηται ἀπὸ νεομηνίας ἕως δεκάτης, φόνους καὶ στενώσεις καὶ φθορὰν κτηνῶν ἀπειλεῖ ἢ λιμόν· μεταλλάξει καὶ ὁ ἡγούμενος τῆς χώρας. εἰ ἀπὸ δεκάτης ἕως τριακοστῆς σεισμὸς γένηται, σημαίνει μὲν ταραχὰς καὶ φυγάς, ἐλπίδα δὲ ἀγαθῶν. εἰ σεισμὸς γένηται, νυκτός, πρὸς μὲν βραχὺ ἀγαθὰ ἔσται, ἀκολουθήσει δὲ πάντων ἀλγεινότατον.

Παρθένῳ. Σεπτεμβρίῳ. Εἰ ὁ Ἥλιος ἐρυθρὸς γένηται, σύμμαχοι βασιλικοὶ ἀποστήσονται. εἰ ἡ Σελήνη ἀμαυρὰ γένηται τῇ δευτέρᾳ φυλακῇ, φθορὰ κτηνῶν ἔσται. εἰ τῇ ἑωθινῇ φυλακῇ, μέγας ἀνὴρ ἀπολεῖται. εἰ ὁ τῆς Ἀφροδίτης ἀστὴρ πλησίον τῆς Σελήνης ἔλθῃ, πολέμους ἐμφυλίους ἀπειλεῖ. εἰ πρηστὴρ πέσῃ, παράλιοι πόλεις ἀφανισθήσονται. εἰ ἐκ τῆς γῆς ἦχος γένηται, πόλεμον τοῖς παραλίοις ἀπειλεῖ. εἰ, τῆς Σελήνης ἀνισχούσης, αἱ κεραῖαι αὐτῆς ἀλλήλαις πλησιάσουσι, κατομβρίαν δηλοῖ εἰς ἀπώλειαν καρπῶν. εἰ ἐκλείπει ἡ Σελήνη, μέγας ἀνὴρ ἀπολεῖται. εἰ σεισμὸς γένηται, ἀνθρώπων φθορὰν ἀπειλεῖ. εἰ ἐν ἡμέρᾳ ἀστέρες φανῶσιν, ἐναίρεσις ἔσται ἀνθρώπων. εἰ ἄνεμος βίαιος πνεύσει,

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1 πόλεις π. ἐρημωθήσονται S, πόλ<...>ραλ<.....> θήσονται C ἀπώλειαν δ. δηλοῖ S, ἀπ<.....>υνατ<....>λοῖ C 2 δυνατὸς S, σφοδρὸς C σινήσει S, συνοίσει C 3 ὁμίχλη, ἀνάγκη S, ὁμίχλη <..... νάγκη C ; ὁ. πέσῃ, ἀνάγκη HW 4 γένηται ἀ. ν. ἕως S, γένη<.....>νου<.....>ως C 5 κτηνῶν S, τῶν κτηνῶν C ἢ λιμὸν μεταλλάξει S, <...>μὸν <..>ταλλάξει C 6 γένηται S, <.....> C 8 νύκτὸς S, νυκτὸς παρ' ἀμφιλύκῃ C ; νύκτα παρ' ἀμφιλύκην Hercher cf. Homer H, 433 ἀγαθὰ ἔσται S, ἀγα<..... C πάντων S τὰ πάντων C

10 Παρθένῳ S, Σελήνη <ἐν> παρθένῳ C ; sed ἐν addidit W Σεπτεμβρίῳ non exhibet C 11 σύμμαχοι βασιλικοὶ S, σ<...>μαχοι C 12 τῇ δευτέρᾳ φ. φθορὰ S, τῇ πρώτῃ φυλ<....>θορὰ C 13 μέγας ἀνὴρ S, τὸ αὐτὸ γένητ ..... ρ C Ἀφροδίτης S, <..>φρο<.. της C 14 τῆς σελήνης ἔ. π. ἐ. ἀπειλεῖ S, τῇ σε<..... ...>ους ἐμφ<..... πειλεῖ C πέσῃ S, πέ<..... C ; πέσῃ αἱ HW 15 ἀφανισθήσονται. εἰ τ.γῆς S, ἀφ <..... ῆς C ; ἀφανισθήσονται εἰ ἀπὸ γῆς HW 16 ἀπειλεῖ. εἰ σελήνης S, ...>λεῖ<.....>ης C 17 αὐτῆς S, <....>ς C πλησιάσουσι κ. δηλοῖ S, πλησιάσωσι κατο<.....> C 18 ἐκλείπει S, ἐκλίπῃ C ἀνὴρ ἀπολεῖται S, ἀ<....>πολεῖται C 20 πνεύσει S, πνεύσῃ C

coastal cities will be deserted. If the Moon appears blood-red, it portends the destruction of the powerful. If a strong wind blows, it will harm the land. If there is fog, necessity will befall a great man. If an earthquake occurs from the new moon until the tenth day, it threatens murders and distresses and destruction of livestock, or famine; the ruler of the land will also perish. If an earthquake occurs from the tenth until the thirtieth, it signifies turmoil and flights, but also hope of good things. If an earthquake occurs at night, there will be good things for a short while, but the most grievous of all will follow.

10 Virgo. September. If the Sun becomes red, royal allies will revolt; if the Moon becomes dim in the second watch, there will be destruction of livestock. If in the morning watch, a great man will perish. If the star of Venus comes near the Moon, it threatens civil wars. If a thunderbolt falls, 15 coastal cities will be destroyed. If a sound comes from the earth, it threatens war for the coastal peoples. If, as the Moon rises, its horns draw close to one another, it portends torrential rain leading to destruction of crops. If the Moon is eclipsed, a great man will perish. If an earthquake occurs, it threatens destruction of men. If stars 20 appear by day, there will be a slaughter of men. If a violent wind blows,

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1 cities p. will be deserted 5, cit<...>ral<.....> will be placed C destruction d. signifies S, from<..... > possible ....> loi C 2 powerful 5. severe (will shake 5, will be useful (3 mist, necessity 5, fog <..... necessity C ; 6. may fall, necessity HW 4 may occur a. n. dawn 5, genus... .... > gov<.....>ws C 5 of livestock 5, of the livestock (or famine will befall 5, <...>famine <>be-fall C 6 genera or S, <.....> C 8 by night 5, by night at twilight (; by night-ta at twilight Hercher cf. Homer H, 433 good things will be 5, good<..... C of all S all things (

10) In Virgo S, Moon <in> Virgo C; but er added by W September not exhibited by C 11 royal allies 5, s...> < allies (12 on the second watch destruction S. on the first watch<...>destruction (13 a great man 5, the same thing happen ..... ϱ C of Venus 5, ..> phr.. tes Γ 14 of the moon ε. π. ε. threatens, on the se<..... ... ..>ous emph<..... threatens C fall 5, fa<..... (; fall the HW 15 they will disappear. if t.of earth 5, dis <..... of C : they will disappear if from earth 1W 16 threatens. if of moon 5, ...>hei<.....>ng C 17 of it 5, <...> 5 C they will approach k. indicates S, they may approach katos..... ...> C 18 is eclipsed 5, may be eclipsed C a man will lose tai 5, d <...> is traded C 20 will blow 5, may blow C

εἰρήνην παρ' ὅλον τὸν ἐνιαυτὸν δηλοῖ. εἰ σεισμὸς γένηται ἀπὸ νεομηνίας ἕως ζ', εὐθηνίαν ἅμα καὶ βίαιον θάνατον προσδοκητέον καὶ Περσῶν ἔφοδον. εἰ ἀπὸ ὀγδόης ἕως δεκάτης σεισμὸς γένηται, ἔνδειαν σίτου ἀπειλεῖ. εἰ σεισμὸς νυκτὸς γένηται, φθορὰν τῶν πρωτευόντων τοῦ ἔθνους καὶ ἀλλοίωσιν τῶν πραγμάτων ἀπειλεῖ. εἰ πολλάκις γένηται σάλος, ταραχὰς καθολικὰς προλέγει καὶ τῶν δυνατῶν μετάπτωσιν.

Ζυγῷ. Ὀκτωβρίῳ. Εἰ οὐρανὸς ταραχώδης γένηται ἐπὶ τῆς πρώτης φυλακῆς τῆς νυκτός, λιμὸν ἀπειλεῖ. εἰ δὲ ἐπὶ τῆς δευτέρας, δυτικαὶ πόλεις αἰχμαλωτισθήσονται. εἰ δὲ ἐπὶ τῆς ἑωθινῆς, λικμητὸν ἀνθρώποις ἀπειλεῖ. εἰ ἦχος ἀπὸ τῆς γῆς γένηται, φόνους ἀπειλεῖ. εἰ πρηστὴρ πέσῃ, παράλιοι πόλεις ἐρημωθήσονται. εἰ ὁ Ἕσπερος ἐπὶ τὴν Σελήνην ἔλθῃ, ἀνὴρ δυνατὸς ἀναιρεθήσεται. εἰ παρὰ πάντα τὸν μῆνα βίαιος ἄνεμος ῥεύσει, ταραχὰς ἀπειλεῖ. εἰ σεισμὸς ἀπὸ νεομηνίας ἕως δεκάτης γένηται, φθορὰ κτηνῶν ἔσται καὶ πτῶσις τοῦ ἡγουμένου τῆς χώρας. εἰ δὲ ἀπὸ ιε' ἕως λ', προνομὴν ἀπειλεῖ τῆς χώρας.

Σκορπίῳ. Νοεμβρίῳ. Εἰ κατὰ τὴν πρώτην τῆς νυκτὸς φυλακὴν <αἱματώδης ἡ Σελήνη φανῇ, ἀνταρσίαν καὶ ἑτέρου προσαγωγὴν δηλοῖ. εἰ ὁμιχλαίνει ὁ ἀήρ, εἶτ' ἐπὶ γῆς ῥίψει τὴν ἀχλύν, φθορὰ ἔσται σίτου. εἰ δὲ διάττει ὁ ἀστήρ, φθορὰν σίτου καὶ ἀνθρώπων ἀπειλεῖ, ὅταν μέντοι ἀπὸ ἀνατολῶν εἰς δυσμὰς ἐκτρέχῃ. εἰ δὲ

2 νεομηνίας S, νουμησίας C ἅμα S, ἅμα δὲ C 4 νυκτὸς γένηται S, γένηται νυκτὸς C 7 δυνατῶν S, δυναστῶν C
8 Ζυγῷ S, Σελήνη <ἐν> ζυγῷ C ; sed ἐν addidit W Ὀκτωβρίῳ non exhibet C οὐρανὸς S, ὁ οὐρανὸς C 10 τῆς δευτέρας S, δευτέρας C 12 φόνους S, φθόνους C πέσει, παράλιοι S, πέσῃ παλαιαὶ C 13 ἐπὶ τὴν σελήνην ἔλθει S, ὑπὸ τῆς σελήνης διέλθῃ C 14 ῥεύσει S, ῥεύσῃ C Leg. πνεύσει cf. p. 153, l. 21
15 νεομηνίας S, νουμηνίας C 16 ἡγουμένου τῆς χώρας S, ἡγουμ .....> χώρ<.. C 17 ἀπὸ ιε' SC, ἀπὸ ἑνδεκάτης (scil. ια') H τῆς χώρας S, τη|..]ώρας C
18 Σκορπίῳ S, Σελήνη <ἐν> σκορπίῳ C ; sed ἐν addidit W Νοεμβρίῳ non exhibet C εἰ κατὰ τὴν S, < .....> C
19 αἱματώδης om. S. αἱματώδης ἡ σ. φ. ἀνταρσίαν S, αἱματώδ ..... αρσίαν C προσαγωγὴν S, προαγωγὴν C 20 ὁμιχλαίνει ὁ ἀὴρ εἶτ' ἐπὶ γῆν ῥίψει S, ὁμιχλ ..... ς ῥίψῃ C ; ὁμιχλάνῃ ὁ ἀ. ἢ ἐπὶ γῆς HW. 21 διάττει ὁ ἀ. φθορὰν S, διάττῃ ἀστὴρ ....>ὰν C ἀνθρώπων ἀπειλεῖ S, ἀνθρώπω <.....>ῖ C
22 ἐκτρέχῃ SW, ἐκτρέχοι C

signifies peace throughout the whole year. If an earthquake occurs from the new moon until the 7th, prosperity together with violent death is to be expected, and an invasion of the Persians. If an earthquake occurs from the eighth until the tenth, it threatens a shortage of grain. If an earthquake occurs at night, it threatens the destruction of the leading men of the nation and a change of affairs. If a tremor occurs many times, it foretells general turmoil and the downfall of the powerful.

Libra. October. If the sky becomes troubled during the first watch of the night, it threatens famine. If during the second, western cities will be taken captive. If during the morning watch, it threatens devastation for men. If a sound occurs from the earth, it threatens murders. If a firebolt falls, coastal cities will be laid waste. If Hesperus comes upon the Moon, a powerful man will be slain. If throughout the entire month a violent wind blows, it threatens turmoil. If an earthquake occurs from the new moon until the tenth, there will be destruction of cattle and the fall of the ruler of the land. If from the 15th until the 30th, it threatens the plundering of the land.

Scorpio. November. If during the first watch of the night the Moon appears blood-red, it indicates rebellion and the advance of another. If the air becomes misty, or if it casts its haze upon the earth, there will be destruction of grain. If a shooting star flashes across, it threatens destruction of grain and of men, especially when it runs from east to west; but if

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2 neomenia S, numisias If S, if not (n7 4 (ngenitai S, genitai nyktòς C possible 5. nocturnal C
8 Libra S, Moon <ἐν> Libra C ; sed er addidit WnBolo non Eight exhibit C heaven 5. heaven (10 of the second ras 5, second (12 murders 5, envy (will fall, beside- lions 5, an old one falls (13 on the moon came 5, by the moon through (11 flavors, C Leg flavor. to breathe cf. p. 153, l. 21
15 νεομηνίας S, νουμηνίας C 16 ἡγουμένου τῆς χώρας S, ἡγουμ ·····> χώρα.. C 17 ἀπὸ τε' SC, ἀπὸ ἐνδεκάτης (scil. ια') H of the region >, τηλ..]ώρας C
18 Σκορπίῳ S, Σελήνη <ἐν> scorpio (; but er added W Νοεμβρίῳ non exhibit C if according to the 5, < ····· > C
19 bloody om. S. bloodshot the s. f. revolt S, bloodshot ····· male (approach S, leading forward C 20 6- the air becomes misty then will cast it upon the ground ç, misty ····· > throws (; the air mingles or upon the ground HW. 21 the star shoots across the air, threatens destruction 5, shoots the star ....>threatens destruction of men 5, of men < > C ····· i
22 runs out SW, might run out C

ἦχος ἐκ τῆς γῆς γίνεται, φυγὴν ἀπειλεῖ. εἰ δὲ αἱ κεραῖαι τῆς Σελήνης συμπέσουσι, σῖτος μὲν ἔσται πολύς, τετραπόδων δὲ θηρίων θάνατος. εἰ σεισμὸς γένηται, ἀνὴρ μέγας ἀπολεῖται. εἰ ὁ Ἕσπερος ἐγγίζει τὴν Σελήνην, θόρυβοι ἔσονται.

5 *Τοξότῃ. Δεκεμβρίῳ. Εἰ ἡ Σελήνη αἱματώδης φανῇ, πόλεις μεγάλαι ἀνάστατοι ἔσονται. εἰ ἡ Σελήνη ἀμαυρὰ γένηται κατὰ τὴν πρώτην φυλακὴν καὶ κατὰ τὴν μεσομηνίαν, οἱ περὶ τὰ βασίλεια ταραχθήσονται, εἰ δὲ κατὰ τὴν δευτέραν φυλακήν, τοῖς ἐπὶ θάλασσαν πόλεμον δηλοῖ. εἰ δὲ τῇ ἑωθινῇ, ἀνὴρ δυνατὸς ὑπὸ*
1 *βασιλέως ταραχθήσεται. εἰ δὲ κατὰ τὸν αὐτὸν καιρὸν ἡ Σελήνη αἱματώδης φανῇ, σφαγὰς ἀπειλεῖ. εἰ πνεῦμα βίαιον παρ' ὅλον πνεύσῃ τὸν μῆνα, ἄνδρες μεγάλοι ἀπολοῦνται. εἰ ἀστὴρ διάττει ἀπὸ τοῦ νότου εἰς τὸν βορρᾶν, οὐ μόνον ἐπὶ τὸν αὐτὸν πνεύσεται νότον, ἀλλὰ καὶ τὸν πόλεμον τοῖς ἐπιθαλασσίοις δηλοῖ. εἰ ὁμίχλη*
15 *πέσῃ τῇ γῇ, βλαβερὸν τῷ σπόρῳ. εἰ ἐκλείψει ἡ Σελήνη, φθορὰ ὑποζυγίων ἔσται. εἰ ἦχος ἐκ τῆς γῆς γένηται, ἀνθρώπων φυγή ἔσται. εἰ αἱ κεραῖαι τῆς Σελήνης συμπέσουσι, σῖτος ἔσται πολὺς καὶ θάνατος τετραπόδων καὶ φθίσις ἀνθρώπων.*

F. 165. *Βροντολόγιον.*

20 *Κριός. — Ἐὰν βροντήσῃ εἰς τὰ ἀνατολικὰ μέρη θανατικὸν*

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1 *ἦχος ἐ. τ. γῆς γίνεται* S, *ἦ* .....>*ῆς γένηται* C *φυγὴν* SHW, *φυγειν* C *ἀπειλεῖ* S *ἀπ*<.....> C *σελήνης συμπέσουσι* S, *σελ*<.....>*υμ*<..... C 2 *ἔσται πολύς, τετραπόδων* S, *ἐσ* .....>*πόδων* C *θηρίων* hic non exhibet SC 3 *θάνατος* S, *θά*<..... *ρίων ἔσται* C, *θάνατος καὶ θηρίων ἔσται* HW *γένηται, ἀνὴρ μέγας ἀπολεῖται εἰ δ' ὁ Ἕ. ἐγγίζει τὴν σελήνην* S, *γέ*<.....>*πολεῖ*>.....>*σπ*<...>*ος ἐγγίσῃ τῆς σελήνης* C 5 *Τοξότῃ* S, *Σελήνη* <*ἐν*> ....>*τῃ* C ; sed *ἐν* addidit W *Δεκεμβρίῳ* non exhibet C *Εἰ ἡ σ. αἱ. φ. π. μεγάλαι* S, ...>*ει*<...>*εγάλαι* C 6 *ἡ σελήνη ἀ. γ. κατὰ* S, *ἡ*<.....>*τὰ* C 7 *καὶ κατὰ τ. μ. οἱ π. τ. βασίλεια* S, *ἢ κατὰ τὴν* ...>*ομ*<..... .....>*λεια* C 8 *κατὰ τὴν δευτέραν* S, *κ*<.....>*δευτέραν* C 9 *ἐπὶ θάλασσαν* S, *ἐν θαλάσσαις* C *ἑωθινῇ* S, *ἑ*<....>*νῇ* C *εἰ δὲ* S *εἰ* C 12 *πνεύσει* S, *πνεύσῃ* C *διάττει* S, *διάττοι* C 14 *εἰς* S, *ἐπὶ* C *οὐ μόνον ἐ. τ. αὐ. π. νότον* S, *οὐ μόνον αὐτὸν πνεῦσαι τὸν νότον*S ; locus hic corruptus videtur. 15 *τῇ γῇ* S. *εἰς τὴν γῆν* C *ἐκκλείψει* S, *ἐκλείψῃ* C 17 *συμπέσουσι* S, *συμπέσωσι* C 19 Titulus deest. — Hoc Brontologion nequecum Brontologiis, p. 145 laudatis, neque cum *Cat.* VIII, III, 166 (43, f. 215v) consentit.

a sound arises from the earth, it threatens flight. But if the horns of the Moon come together, grain will be abundant, but there will be death of four-footed wild beasts. If an earthquake occurs, a great man will perish. If Hesperus draws near the Moon, there will be tumults.

Sagittarius. December. If the Moon appears blood-red, great cities will be overthrown. If the Moon becomes dim during the first watch and at mid-month, those about the royal court will be disturbed; if during the second watch, it signals war for those by the sea. If at dawn, a powerful man will be troubled by the king. If at the same time the Moon appears blood-red, it threatens slaughter. If a violent wind blows throughout the whole month, great men will perish. If a star shoots from the south to the north, not only will the south wind blow again, but it also signals war for those who dwell by the sea. If fog falls upon the earth, it is harmful to the sowing. If the Moon is eclipsed, there will be destruction of beasts of burden. If a sound arises from the earth, there will be flight of men. If the horns of the Moon come together, grain will be abundant and there will be death of quadrupeds and wasting disease among men.

F. 165. Brontologion.

20 Aries. If thunder occurs in the eastern regions, a pestilence

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1 sound upon the earth occurs 5, ἡ .....>of the earth occurs C flight SHW, threatens C from<>.C of the moon συμπέ- flight SW threatens 5, σελ<... >υμ <..... C 2 there will be many, of quadrupeds 5, her .....> of feet (of wild beasts hic non exhibet Sc * θάνα- τος 5, θά... ρίων ἔσται·C, θάνατος καὶ θηρίων ἔσται HW will occur, a great man will perish; and if the E. approaches the moon 5. ges..... > polei>.. .....> spa...los approaches the moon (5 Sagittarius S, Moon being ....> tē (; but er added W De- cembrio non exhibet C If the m. ai. ph. p. great 5, ...>eis...>great (6 the moon a. g. according to 5, ής.. .....Stá C 7 and according to t. m. the p. t. basileia S, or according to the ...loma ..... > leia (8 according to the second 5, k<.....> second (9 upon šea 5, in the seas (at dawn 5, hek....>v C at dawn 5, hek....>v C but if S if (you shoot may shoot) 12 will blow 5, may blow (11 into 11 into not only e. t. aὺ. p. south 5, upon C wind C ς, not only that it blew the south wind ; this passage appears corrupt. 15 on the earth S. into the earth will eclipse S, may eclipse C 17 will coincide 5, may coincide (19 Title is absent. This Brontologion agrees neither with the Brontologions, cited on p. 145, nor with Cat. VIII, 11, 166 (43, 1. 215v),

καὶ ἀκαταστασία εἰς πολλοὺς κακοὺς καὶ ἀνδρῶν σοφῶν ἀπώλεια εἰ δὲ καὶ σεισμός, λιμὸς ἔσται.

Ταῦρος. — Ἐὰν βροντήσῃ, ἔνθα παραδράμῃ ἡ βροντή, χαρὰ γίνεται εἰς τοὺς βασιλεῖς, εἰς δὲ τὴν ἀνατολὴν ἀκαταστασία καὶ ἀλληλοσφαγία καὶ ἄκουσμα βασιλέως καὶ ἀρρωστία πολλὴ καὶ ἀπώλεια. εἰ δὲ καὶ σεισμός, πολλὰ ἐναντία σημαίνει.

Δίδυμος. — Ἐὰν βροντήσῃ, ἀγῶνες καὶ σάλος εἰς τοὺς ἀνθρώπους, σίτου λεῖψις καὶ κλύδωνες ἐν τῇ θαλάσσῃ καὶ εἰς τὰ ὑψηλὰ ἐλαφρὸς χειμὼν καὶ καρπῶν λεῖψις καὶ ἄκουσμα βασιλέως εἰς τὴν οἰκουμένην, καὶ ἑρπετῶν ἀπώλεια· ἔνθα δὲ παραδράμῃ ἡ βροντή, ταράσσεται ἡ χώρα ἐκείνη. εἰ δὲ σεισμός, ταραχαὶ πολλαί.

Καρκῖνος. — Ἐὰν βροντήσῃ, ἄνεμοι πολλοί, σίτου καὶ κριθῆς καρπὸς πολὺς καὶ πῦρ ἐν τῇ πόλει καὶ ψόφος βοῶν, χειμὼν καλός, ὄσπρια πολλὰ καὶ εἰς τὸν βορρᾶν κατάλυσις καὶ ἄκουσμα βασιλέως. εἰ δὲ καὶ σεισμός, νοσήματα πολλά.

Λέων. — Ἐὰν βροντήσῃ, σίτου καὶ οἴνου καὶ παντὸς ἀγαθοῦ λεῖψις καὶ ἐν τῇ δύσει ἀλλαξοβασιλεία, χειμὼν ποικίλος, πῦρ ἐν τῇ πόλει καὶ πτῶσις βοῶν, κίνδυνος πρὸς τὸν βορρᾶν καὶ δαιμόνων ἐμφάνεια. εἰ δὲ καὶ σεισμός, σοφοὶ ἄνδρες ἀπολοῦνται.

Παρθένος. — Ἐὰν βροντήσῃ, βασιλέως καὶ λαοῦ πολλοῦ ἀπώλεια καὶ εἰς τὰ μέρη τῆς Αἰγύπτου ἀκαταστασία, καὶ τὰ πλησίον κινδυνεύσουσι, λεῖψις δὲ παντὸς εἴδους· εἰ δὲ σεισμὸς γένηται, ἄνεμοι πολλοὶ καὶ βυθοστρέμματα ἐν τῇ θαλάσσῃ, χειμὼν δὲ βαρὺς καὶ θανατικὸν καὶ νοσήματα εἰς τόπους.

Ζυγός. — Ἐὰν βροντήσῃ, πόλεμος καὶ ἀλληλοσφαγίαι, καὶ τὰ ἄγρια ζῷα ἀπολοῦνται, καὶ καύματα φανήσονται, καὶ χειμὼν καλός, καὶ πόλεμοι γενήσονται καὶ ἀπὸ νόσου χαμὸς ἀνθρώπων καὶ ἐν τῇ δύσει λιμὸς καὶ περίστασις καὶ μετάθεσις ἀνθρώπων, τετραπόδων καὶ ἑρπετῶν ἀπώλεια. εἰ δὲ σεισμός, θανατικὸν κατὰ τόπους.

Σκορπίος. — Ἐὰν βροντήσῃ, χειμὼν καὶ ἀλληλοσφαγίαι καὶ ὀρνεων ἀπώλεια καὶ ἀρχόντων θάνατος, ὀσπρίου λεῖψις καὶ εἰς τὸν βορρᾶν κατάλυσις καὶ κοῦρσα καὶ ἀλλαξοβασιλεῖαι καὶ

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5 παραδράμει cod. 5 ἄκουσμα cod. : cf. l. 9 et 15 10 παραδράμει cod. 14 ψόφος neogr. strages pecorum morientium 19 πρὸς] ἀπὸ cd. 25 θανατικὰ cod. 27 κάματα cod. 28 χαμός = neogr. « interitus ». 34 κοῦρσα = piratica praedatio.

and instability among many wicked men and the destruction of wise men;

but if there is also an earthquake, there will be famine.

Taurus. If it thunders, wherever the thunder passes, joy comes to the kings, but in the east there is instability and
5 mutual slaughter and a report of a king and great sickness and

destruction. But if there is also an earthquake, it signifies many adverse things.

Gemini. If it thunders, there are contests and agitation among men, a shortage of grain and storms at sea and in

the highlands a mild winter and a shortage of fruits and a report of a king
10 throughout the inhabited world, and the destruction of reptiles; but wherever the

thunder passes, that region is thrown into turmoil. But if there is an earthquake, many disturbances.

Cancer. If thunder occurs, many winds, a great harvest of wheat and barley and fire in the city and the lowing of oxen, a fine winter, many legumes and a collapse in the north and news of a king. And if there is also an earthquake, many diseases.

Leo. If thunder occurs, a shortage of wheat and wine and every good thing, and in the west a change of kings, a varied winter, fire in the city and the fall of oxen, danger in the north and the appearance of demons. And if there is also an earthquake, wise men will perish.

Virgo. If thunder occurs, the destruction of a king and many people, and disorder in the regions of Egypt, and those nearby will be in danger, and a shortage of every kind; and if an earthquake occurs, many winds and whirlpools in the sea, and a severe winter and pestilence and diseases in various places.

Libra. If thunder occurs, war and mutual slaughter, and wild animals will perish, and heat waves will appear, and a fine winter, and wars will occur and a mortality of men from disease, and in the west famine and crisis and displacement of people, destruction of quadrupeds and reptiles. And if there is an earthquake, pestilence in various places.

Scorpio. If thunder occurs, winter and mutual slaughter and the destruction of birds and the death of rulers, a shortage of legumes and a collapse in the north and raiding and changes of kings and

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5 works cod. works cod. 5 listening cod. : cf. 1. 9 et 1510 pan14 psofos neogr. strages pecorum morientiumn25 deadly cod. 27 kamata cod. 28 *ha*

1) πρὸς ἀπὸ cd.

ημός = neogr. interitus. 34 κούρσα - piralic predation.

ἀρχόντων περιστάσεις. εἰ δὲ καὶ σεισμὸς γένηται, σίτου χαρὰ καὶ πολλὴ ἀγαθοσύνη, νοσήματα δέ.

Τοξότης. — Ἐὰν βροντήσῃ, ἀγῶνες καὶ ἀκαταστασία· ἔνθα παραδράμῃ ἡ βροντή, βλάβην σημαίνει τῇ χώρᾳ ἐκείνῃ. εὐφορία παντὸς εἴδους, καὶ ἐν τῇ ἀνατολῇ κατάλυσις· χειμὼν ὄψιμος καὶ ἀκρίδων ἐμφάνεια πρὸς κατάλυσιν τῶν καρπῶν. εἰ δὲ σεισμός, προβάτων πτῶσις.

Αἰγόκερως. — Ἐὰν βροντήσῃ, ὄμβρον σημαίνει ἡμέρας τεσσαράκοντα· καὶ βασιλέως ἀτιμία καὶ ταραχὴ καὶ εἰς τὰς βασιλικὰς αὐλὰς ἄλλου βασιλέως ἄκουσμα, ἐν ἀνατολῇ καὶ εἰς ἄλλους τόπους λιμὸς καὶ θανατικὸν καὶ χάλαζα εἰς τόπους καὶ πλοίων ἀπώλεια καὶ ἀνδρῶν μεγάλων ἀφανισμός. εἰ δὲ καὶ σεισμὸς γένηται, μαλακισμοὺς καὶ νόσους ἐπικινδύνους δηλοῖ.

Ὑδροχόος. — Ἐὰν βροντήσῃ, πόλεμον δηλοῖ καὶ κατὰ τόπους νόσον, κατὰ τόπους χαρά· εὐφορία σίτου καὶ κριθῆς καὶ ὀσπρίων παντοίων· ἔνδοξος χειμὼν καὶ ποικίλος, καὶ λαῶν χαμός· εἰ δὲ σεισμὸς γένηται, πόλεμον δηλοῖ.

Ἰχθύς. — Ἐὰν βροντήσῃ, σίτου λεῖψις εἰς τόπους καὶ κίνδυνος ὀλίγος καὶ ταραχὴ εἰς τὴν χώραν ἐκείνην καὶ εἰς τοὺς κατοικοῦντας βασιλεῖς, καὶ λιμὸς ἔσται καὶ βασιλέως ἀπώλεια, ἔνδοξος χειμών, καὶ τὰ πρώιμα καὶ ὥριμα καλὰ ἔσονται. εἰ δὲ σεισμὸς γένηται, νόσος εἰς τοὺς ἀνθρώπους.

F. 166. Σεισμολόγιον.

Δεῖ γινώσκειν ὅτι κατὰ τὴν ιη' τοῦ Μαρτίου μηνός, ὥρᾳ ιε' ς'', εἰσέρχεται ὁ Ἥλιος ἐν τῷ Κριῷ, καὶ διαπορεύεται ἐν αὐτῷ μέχρι τῆς κα' ς'' ὥρας τῆς ιη' τοῦ Ἀπριλλίου μηνός. ἐν ταύταις οὖν ταῖς ἡμέραις ἐὰν σεισμὸς γένηται, πολλὰ ἀγαθὰ τοῖς ἀνθρώποις σημαίνει.

Ἀπὸ δὲ κα' ς'' ὥρας τῆς ιη' ἡμέρας τοῦ Ἀπριλίου μέχρι τῆς ια' ς'' ὥρας τῆς κ' ἡμέρας τοῦ Μαΐου μηνὸς διέρχεται ὁ Ἥλιος τὸν Ταῦρον. ἐν ταύταις οὖν ταῖς ἡμέραις, ἐὰν σεισμὸς

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4 παραδράμει cod. 13 ἐπὶ κινδύνον cod. 21 ὅρισμα cod.
21 Nonnulla interdum in mentem revocant *Cat.* IV, p. 170-172.
Titulus deest in cod.

disturbances among rulers. And if an earthquake also occurs, there will be joy over grain and great abundance, but also diseases.

Sagittarius. If it thunders, there will be conflicts and instability; wherever the thunder passes, it signifies harm to that region. There will be abundance of every kind, and in the east a downfall; a late winter and an appearance of locusts toward the destruction of the crops. And if there is an earthquake, a fall of sheep.

Capricorn. If it thunders, it signifies rain for forty days; and dishonor and turmoil for a king, and news of another king reaching the royal courts, and in the east and in other places famine and pestilence and hail in certain places and the loss of ships and the disappearance of great men. And if an earthquake also occurs, it signifies softness and dangerous diseases.

15 Aquarius. If it thunders, it portends war and disease in some places, joy in others; abundance of wheat, barley, and all kinds of legumes; a glorious and varied winter, and the death of peoples; but if an earthquake occurs, it portends war.

Pisces. If it thunders, there will be a shortage of grain in certain places, and a little danger and unrest in that land and among the kings who dwell there, and there will be famine and the death of a king, a glorious winter, and the early and late crops will be good. But if an earthquake occurs, disease will come upon the people.

F. 166. Seismologion.

25 One must know that on the 18th of the month of March, at the 15th hour and 1/6, the Sun enters Aries, and passes through it until the 21st and 1/6 hour of the 8th of the month of April. In these days, therefore, if an earthquake occurs, it signifies many good things for mankind.

30 From the 21st and 1/6 hour of the 8th day of April until the 11th and 5/6 hour of the 20th day of the month of May, the Sun passes through Taurus. In these days, therefore, if an earthquake occurs

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4 παραδράμει cod.13 ἐπὶ κινδύνον cod.21 ὁρισμα cod.n21 Some sometimes call to mind Cal. IV, p. 170-172. The title is missing in cod.

γένηται ἐν ἡμέρᾳ, τῷ κόσμῳ ταραχὴν μεγάλην σημαίνει· εἰ δ' ἐν νυκτί, πολέμους καὶ ἀκαταστασίας μεγάλας.

Ἀπὸ δὲ τῆς ια' ς'' ὥρας τῆς κα' ἡμέρας τοῦ Μαΐου μηνὸς διέρχεται ὁ Ἥλιος τοὺς Διδύμους. κατὰ τοῦτον τὸν καιρὸν ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, βασιλέως κίνημα ἔσται· εἰ δὲ νυκτός, στρατοπέδων κίνησις καὶ μετάθεσις μηναίων.

Ἀπὸ δὲ τῆς γ' ς'' ὥρας τῆς κβ' ἡμέρας τοῦ Ἰουνίου μηνὸς μέχρι τῆς ιθ' ς'' ὥρας τῆς κβ' τοῦ Ἰουλίου διέρχεται ὁ Ἥλιος τὸν Καρκῖνον. εἰς τὰς τοιαύτας ἡμέρας ἐὰν σεισμὸς γένηται ἡμέρᾳ, μεγάλων ἀνδρῶν θάνατον σημαίνει· εἰ δὲ νυκτί, θάνατον καὶ θόρυβον τῶν ἄλλων.

Ἀπὸ δὲ τῆς ιγ' ς'' ὥρας τῆς κβ' ἡμέρας τοῦ Ἰουλίου μηνὸς μέχρι τῆς ιε' ὥρας τῆς κβ' ἡμέρας τοῦ Αὐγούστου, διέρχεται ὁ Ἥλιος τὸν Λέοντα. εἰς ταύτας τὰς ἡμέρας ἐὰν σεισμὸς γένηται, βασιλέων διαδοχὰς σημαίνει.

Ἀπὸ δὲ τῆς ιε' ὥρας τῆς κβ' ἡμέρας τοῦ Αὐγούστου μέχρι τῆς ιε' ς'' ὥρας τῆς κα' ἡμέρας τοῦ Σεπτεμβρίου διέρχεται ὁ Ἥλιος τὴν Παρθένον. εἰς ταύτας τὰς ἡμέρας ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, ἐπαύξησιν σημαίνει τῇ χώρᾳ καὶ σωφροσύνην τῷ λαῷ· εἰ δὲ νυκτός, πόλεων ἐρήμωσιν προμηνύει.

Ἀπὸ δὲ τῆς ιε' ς'' ὥρας τῆς κα' ἡμέρας τοῦ Σεπτεμβρίου μέχρι τῆς ζ' ὥρας τῆς κα' ἡμέρας τοῦ Ὀκτωβρίου διέρχεται ὁ Ἥλιος τὸν Ζυγόν. ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, βασιλέων κίνησιν καὶ πολέμους μεγάλους προμηνύει· εἰ δὲ νυκτός, στρατοπέδων κίνησιν καὶ σφαγὰς πολλῶν ὄχλων δηλοῖ.

Ἀπὸ δὲ ζ' ὥρας τῆς κα' ἡμέρας τοῦ Ὀκτωβρίου μέχρι τῆς ιγ' ς'' ὥρας τῆς ιθ' ἡμέρας τοῦ Νοεμβρίου μηνὸς διέρχεται ὁ Ἥλιος τὸν Σκορπίον. ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, ἀνδρῶν κίνησιν προμηνύει· εἰ δὲ νυκτός, θάνατον καὶ φθοράν.

Ἀπὸ δὲ τῆς ιγ' ς'' ὥρας τῆς ιθ' τοῦ Νοεμβρίου μηνὸς μέχρι τῆς ιη' ς'' ὥρας τῆς ιη' ἡμέρας τοῦ Δεκεμβρίου διέρχεται ὁ Ἥλιος τὸν Τοξότην. ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, βασιλέων κίνησιν κατ' ἐχθρῶν προμηνύει· εἰ δὲ νυκτός, στρατοπέδων κίνησιν καὶ ἐπιβουλὴν δηλοῖ.

Ἀπὸ δὲ τῆς ιη' ς'' ὥρας τῆς ιη' ἡμέρας τοῦ Δεκεμβρίου

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3 κα' Legendum κ' cf. p. 157, l. 30 7 κβ' corr. : κ' ς'' cod.
19 τὴν χώραν cod.

during the day, it signifies great turmoil for the world; but if in at night, great wars and disorders.

From the 11th and 1/6 hour of the 21st day of the month of May, the Sun passes through Gemini. During this period, if an earthquake occurs during the day, there will be a movement of a king; but if at night, a movement of armies and a transfer of monthly matters.

From the 3rd and 1/6 hour of the 22nd day of the month of June until the 19th and 1/6 hour of the 22nd of July, the Sun passes through Cancer. On such days, if an earthquake occurs during the day, it signifies the death of great men; but if at night, the death and tumult of the rest.

From the 13th and 1/6 hour of the 22nd day of the month of July until the 15th hour of the 22nd day of August, the Sun passes through Leo. On these days, if an earthquake occurs, it signifies successions of kings.

From the 15th hour of the 22nd day of August until the 15th 6th hour of the 21st day of September, the Sun passes through Virgo. In these days, if an earthquake occurs by day, it signifies increase for the land and temperance for the people; but if by night, it foretells the desolation of cities.

From the 15th 6th hour of the 21st day of September until the 7th hour of the 21st day of October, the Sun passes through Libra. If an earthquake occurs by day, it foretells the movement of kings and great wars; but if by night, it indicates the movement of armies and the slaughter of many multitudes.

From the 7th hour of the 21st day of October until the 13th 6th hour of the 19th day of the month of November, the Sun passes through Scorpio. If an earthquake occurs by day, it foretells the movement of men; but if by night, death and destruction.

From the 13th 7th hour of the 19th of the month of November until the 18th 6th hour of the 8th day of December, the Sun passes through Sagittarius. If an earthquake occurs by day, it foretells the movement of kings against enemies; but if by night, it indicates the movement of armies and conspiracy.

35 From the 18th 6th hour of the 8th day of December

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3 και Read x' cf. p. 157, l. 30 7 sq. corr. : x' s" cod.
19 τὴν χώραν cod.

μέχρι τῆς ε' ς'' ὥρας τῆς ιζ' ἡμέρας τοῦ Ἰανουαρίου διέρχεται ὁ Ἥλιος τὸν Αἰγοκέρωτα. ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, βασιλέων αὔξησιν καὶ ἐμφάνειαν προμηνύει· εἰ δὲ νυκτός, καρπῶν ἀπώλειαν δηλοῖ.

5 *Ἀπὸ δὲ τῆς ε' ς'' ὥρας τῆς ιζ' ἡμέρας τοῦ Ἰανουαρίου μέχρι τῆς ε' ς'' ὥρας τῆς ιζ' ἡμέρας τοῦ Φεβρουαρίου διέρχεται ὁ Ἥλιος τὸν Ὑδροχόον. ἐὰν σεισμὸς γένηται ἐν ἡμέρᾳ, στρατοπέδου ἔλευσιν μετὰ χαρᾶς μηνύει· εἰ δὲ νυκτός, ζάλην ἐν τῇ θαλάσσῃ καὶ πολλὰ ναυάγια σημαίνει.*

10 F. 168. *Περὶ γεννήσεως τοῦ χρόνου ἐν τοῖς δώδεκα εἰδώλοις.* (1)

Ἐὰν γεννᾶται ἐν Ζυγῷ ὁ χρόνος, τῷ οἴκῳ τῆς Ἀφροδίτης. τούτῳ ὑπόκεινται μέσον ἡ Κρήτη καὶ ἡ Χαλκηδών. ἐν αὐτῷ ἀφανίζονται οἱ καρποί, ὅτι βροχαὶ ὑπέρμετροι γίνονται καὶ χορτασία
15 *ἀνθρώπων καὶ ἀλόγων. καὶ ἡ ἀγάπη πλεονάσει, ὁ λαὸς δὲ ὁ ὑποκείμενος τῷ Παγούρῳ οὐ βλάπτεται. ἐν τῷ ὑποκειμένῳ Παρθένῳ, ἐν Φρυγίᾳ δὲ καὶ Γαλατίᾳ, ὀνινοῦνται ἐν εἰσόδοις καρπῶν. ὀφείλει δὲ σπαρῆναι σπορὰ ἐν ἀρχῇ· ἐὰν ὑστερεῖται, οὐ χρησιμεύει. καλοκαίριον δὲ νυκτὸς ἔσται κεκαυμένον, καὶ ὁ καιρὸς κακὸς εἰς φυ-*
20 *τείας καὶ εἰς ἄλογα. ἀρρωστίαι δὲ γίνονται διὰ πόνων μηρῶν καὶ βηχός. καὶ ταῖς γεννούσαις καλὸς καιρὸς ἔσται.*

Ἐὰν γεννᾶται ἐν Κριῷ ὁ χρόνος. τούτῳ τῷ ζῳδίῳ ὑπόκεινται βλάβαι <εἰς> Πέρσας καὶ Ἀνατολὴν ὅλην. ἐν τούτῳ τῷ ἔθνει ἐμπίπτει θανατικὸν ἀνδρῶν καὶ γυναικῶν καὶ βοῶν, καὶ τροφὴ
25 *κακὴ ἐν ταῖς χώραις ἐκείναις. ἐν Φρυγίᾳ δὲ καὶ Γαλατίᾳ ἔσται χορτασία, καὶ ἐν τούτῳ τῷ καιρῷ γίνεται ἄνεμος ἀρκτικός, καὶ ὁ*

S = *Scorial.* I. R. 14.

10 *γεννέσεως* S 13 *κρίτη* S 14 *ὑπέρμετρον* S 16 *βλάπτονται* S *Παρθένῳ* vix sanum 17 *ἀνοῦνται* S 20 *ἀλόγων* S
21 *βῆλος* S ; et p. 164, 4 *γεννούσαις* S 22 *ἐν τούτω* S
23 *εἰς* addidi

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(1) Haec est « dodecaeteris Chaldaïca » recentior, fortasse ex Arabico vel Persico exemplare versa. Antiquiores inveniuntur *Cat.* II, p. 138 ss., V, 1, p. 173 ; VIII, III, p. 189. Cf. *Realencyclop.* s.v. « Dodekaeteris ». Vide etiam *Cat.* X, p. 149.

until the 15th 6th hour of the 17th day of January,
the Sun passes through Capricorn. If an earthquake occurs by day,
it foretells the increase and manifestation of kings; but if by night, it indicates
the destruction of crops.

5 From the 6th hour of the 17th day of January
until the 6th hour of the 17th day of February, the
Sun passes through Aquarius. If an earthquake occurs during the day, it
signifies the arrival of an army with joy; but if at night, it
signals a storm at sea and many shipwrecks.

10 F. 168. On the birth of the year in the
twelve signs. (1)

If the year is born in Libra, in the house of Venus. Under
this sign lie Crete and Chalcedon. In it the fruits
disappear, because excessive rains occur and there is abundance
15 for men and beasts. And love will abound, but the people subject
to Cancer are not harmed. In the region subject to Virgo,
in Phrygia and Galatia, there is movement at the ingress of fruits. The
seed ought to be sown at the beginning; if it is delayed, it is of no use. The
summer will be scorched by night, and the season will be bad for plan-
20 tings and for beasts of burden. Illnesses arise from pains in the thighs
and from coughing. And for women in labor the season will be favorable.

If the year is born in Aries. Under this sign are subject
harms to the Persians and the entire East. Among this people
there falls a mortality of men and women and cattle, and bad
25 food in those lands. But in Phrygia and Galatia there will be
abundance, and in this season a north wind arises, and the

S *Scorial.* I. R. 14.
10 of birth S 133 judge S 14 hypermeters S 1st damage-n20
tai d Virgin vix samum 17 there are 5 of Sn22 horses in
21 βῆλος S ; et p. 164, 4 births S this 5
I have added 23 εἰς

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(1) This is the more recent Chaldaean dodecaeteris, perhaps translated from an Arabic or Persian exemplar. Earlier versions are found in Cat. II, p. 138 ff., V, 1, p. 173; VIII, 1, p. 189. Cf. Reulencyclop. s.v. "Dodekaeteris". See also Cat. X, p. 149.

χειμὼν ψυχρός, καὶ χιὼν γίνεται ἐν αὐτῷ καὶ χάλαζα. ὀφείλομεν οὖν ἕκαστος σπεῖραι ἐν τῇ δευτέρᾳ ἡμέρᾳ τοῦ Ὀκτωβρίου μηνὸς ἕως ἡμερῶν ὀκτώ. οὗτος ὁ χρόνος οὐ προλαμβάνει ἐν τοῖς καρποῖς, καὶ οὐ βαστάζει πλῆθος καρπῶν, ὅτι ἡ βροχὴ ὕστεροῖ, καὶ αἰφνι-
5 δίως γίνεται βροχὴ μεγάλη, καὶ μετὰ ταῦτα εὐδιάζει. καὶ ἐν τούτῳ τῷ χρόνῳ μηδεὶς προλάβῃ καὶ κόψῃ ξύλον ἐργάσιμον. χόρτος δὲ ἀλόγων γίνεται, καὶ τὸ καλοκαίριον εὔκρατον. καὶ ὁ Ὀκτώβριος, ἕως μηνὸς Νοεμβρίου· καῦμα, καὶ ἔκτοτε ἄρχεται ὁ χειμών. ἡ σπορὰ δὲ ὁτὲ καλή, ὁτὲ κακή, ἡ ἄμπελος δὲ καὶ ἡ ἐλαία καλή.
10 ἀρρωστίαι δὲ γίνονται καὶ πόνος ὀφθαλμῶν, καὶ αἱ γυναῖκες αἱ λεπταὶ γίνονται ἰσχυραί.

Ἐὰν γεννᾶται ἐν τῷ Ταύρῳ ὁ χρόνος· τούτῳ τῷ ζῳδίῳ ὁ οἰκός ἐστι Βιβήριτος, καὶ ὑπόκειται αὐτῷ Αἴγυπτος καὶ Φῆτος· στενώσει δὲ τούτους ἡ πεῖνα καὶ θανατικόν, καὶ ἡ εἴσοδος τῆς γῆς ἐκεί-
15 νης κακὴ εἰς πάντα, χειμὼν δὲ μέγας καὶ θλῖψις αὐτοῖς ἔσται, ὅτι ὑπόκεινται πολέμοις. ἐν Φρυγίᾳ δὲ θανατικὸν βοῶν καὶ προβάτων, καὶ οὔτε ἐκεῖ γίνεται καλὴ εἴσοδος. γίνονται δὲ ἄνεμοι ἀπὸ δύσεως, καὶ ἐν ἀρχῇ τοῦ χειμῶνος ἔσται καῦμα καὶ ἐκ μέσης χειμὼν μέγας, ἕως ἡμερῶν δύο, καὶ γίνεται χιὼν καὶ κρῦος. ἡ σπορὰ
20 ὤφειλε σπαρῆναι ἀπ' ἀρχῆς Ὀκτωβρίου ἕως ἡμερῶν πέντε καὶ εἴκοσι. κάματοι δὲ πολλοὶ ἔσονται, καὶ τὸ καλοκαίριον κεκαυμένον, ὅτι ἄνεμοι πολλοὶ οὐ γίνονται. Ὀκτωβρίῳ δὲ καὶ Νοεμβρίῳ ἔσονται. καὶ τῇ θαλάσσῃ ἔσται καταποντισμός. καὶ ἀρρωστίαι ἔσονται πολλαὶ καὶ κακαί. καὶ γυναῖκες ἠφανισμέναι γενήσονται,
25 καὶ ἀφανισμὸς ἐν τῷ λαῷ διὰ τοὺς καρπούς, καὶ πεπλήρωται ἐν τοῖς καρποῖς ὁ χρόνος.

Ἐὰν γεννᾶται ἐν Δίδυμοις ὁ χρόνος. τοῦτο τὸ ζῴδιον <οἰκός> ἐστιν Ἑρμοῦ, καὶ ὑπόκεινται αὐτῷ χωρία πάντα δεξιόθεν καὶ ἡ Ἰνδία ἐξ ἀριστερῶν καὶ ὄπισθεν ἡ Βοιωτία. θλίβονται οὗτοι ὑπὸ
30 ἀρρωστίας, καὶ ἡ γῆ οὐ φέρει καρπούς, καὶ πόλεμοι πλεῖστοι ὦσι. χῶραι δὲ αἱ ὑπόκεινται Ὑδροχόῳ, ἔσται χορτασία ἐν αὐταῖς, ἀλλὰ καὶ ἀρρωστία καὶ πόνος κεφαλῆς. καὶ ἐν τῷ αὐτῷ χρόνῳ ἔσονται χειμῶνες, καὶ ἄνεμοι πολλοὶ οὐκ ἔσονται. ὀφείλει

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2 τῇ β' ἡμέρα S 3 ἕως ἡμερῶν η' S — octo die rum spatio ? vel ἕως ἡμέρας ὀγδόης ? cf. l. 19 et passim. 13 Leg. Βηρυτός ? 19 ἡμερῶν β' S 20 ἡμερῶν κε' S ; ἕως ἡμέρας πέμπτης καὶ εἰκοστῆς ? 21 κάμματοι S 27 τούτου τοῦ χρόνου ἐστὶν Ἑρμῆς S ; cf. aliorum capitum initia.

The winter is cold, and snow and hail occur in it. We ought therefore each to sow on the second day of the month of October for up to eight days. This season does not get a head start on the crops, and it does not bear an abundance of fruit, because the rain comes late, and suddenly a great rain falls, and after that fair weather sets in. And in this season let no one get ahead and cut workable timber. Fodder for animals is produced, and the summer is temperate. And October, until the month of November: heat, and from then on winter begins. The sowing is sometimes good, sometimes bad, but the vine and the olive are good. Illnesses occur and pain of the eyes, and thin women become strong.

If the year is born in Taurus. The house of this sign is Bibêritos, and Egypt and Phêtos are subject to it; famine and pestilence will afflict them, and the entry into that land will be bad in all respects, and there will be a great winter and tribulation for them, because they are subject to wars. In Phrygia there will be a pestilence of oxen and sheep, and nor will a good entry occur there. Winds arise from the west, and at the beginning of winter there will be heat, and from the middle a great winter lasting two days, and snow and frost occur. The sowing ought to have been sown from the beginning of October for up to twenty-five days. There will be many hardships, and the summer will be scorched, because many winds do not arise. In October and November there will be winds. And upon the sea there will be shipwreck. And there will be many and severe illnesses. And women will disappear, and destruction among the people on account of the crops, and the year is fulfilled in its crops.

If the time is born in Gemini. This sign is the <house> of Mercury, and all regions to the right are subject to it, as well as India on the left and Boeotia behind. These people are afflicted by illness, and the earth does not bear fruit, and there shall be very many wars. The lands subject to Aquarius shall have abundance in them, but also illness and headache. And in the same period there shall be storms, and there shall not be many winds. One ought

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2 on the 2nd day S 3 until 3 days S within a space of eight days ? or until the eighth day ? cf. l. 19 et passim. 13 read Βηρυτός? 19 days 2 S 20 days 25 S; until the fifth day and if κοστής 21 κάμματοιnS; cf. S 27 this period belongs to Mercury the beginnings of other chapters.

δὲ σπεῖραι ἐν ἀρχῇ τοῦ Ὀκτωβρίου. ἡ ἄμπελος δὲ χρησιμεύσει, καὶ οἱ καρποὶ πεσοῦνται. καὶ τὸ καλοκαίριον εὔκρατον, διότι νυκτὸς ἄνεμοι ἔσονται καὶ ὑδάτων πλῆθος δι' ἡμερῶν τριάκοντα. ὁ χρόνος ἔσται ὑγιής, καὶ οἱ γεννηθέντες σὺν αὐτῷ τελειοῦνται, καὶ
5 ἐν τῷ καιρῷ τῷ ἑτέρῳ ἀρρωστήσουσι διὰ τοῦ στομάχου. καὶ αἱ γυναῖκες τίκτουσαι οὐ φοβηθήσονται.

Ἐὰν γεννᾶται ἐν Καρκίνῳ ὁ χρόνος. οὗτος ὁ οἶκος Σελήνης, χῶραι δὲ ὑπόκεινται αὐτῷ Χοὺς καὶ Ῥίνα ὄπισθεν καὶ Ἀκουθινὰ δεξιόθεν, καὶ παρ' αὐταῖς ταῖς χώραις γίνεται πεῖνα καὶ θανατικὸν
10 καὶ ἔρις χώρας κατὰ χώρας. ἐν Φρυγίᾳ δὲ καὶ Γαλατίᾳ καὶ Μακεδονίᾳ γίνεται χορτασία. καὶ ἐν αὐτῷ τῷ χρόνῳ γίνονται ἄνεμοι ἀρκτικοί, καὶ ὁ χειμὼν ἔσται ψυχρὸς ἀπό τε χιόνος καὶ κρυστάλλου, καὶ ὁ ἀὴρ μολυνθήσεται ἕως τοῦ καλοκαιρίου. σπορὰ δὲ ὤφειλε σπαρῆναι ἐν Δεκεμβρίῳ ἕως ἡμερῶν τριῶν. καὶ ἡ σπορὰ τοῦ
15 ὄρους καὶ βουνοῦ εἰσοδιάζεται, καὶ πλῆθος καρπῶν. ἐν πλοίῳ μηδεὶς καθίσῃ. καὶ φυτὸν μηδεὶς φυτεύσῃ, ὅτι ἔσται ἀκρὶς πολλὴ καὶ ἄνεμοι πλεῖστοι. θανατικὸν αἰφνιδίως. ὁ δὲ καιρὸς χειμέριος.

Ἐὰν γεννᾶται ἐν Λέοντι ὁ χρόνος. τὸ ζῴδιον <οἶκός> ἐστι τοῦ Ἡλίου. ὑπόκειται αὐτῷ ἡ Βατιδία καὶ Ἄλης καὶ ἀριστερᾷ
20 Φαρπόλιτος καὶ δεξιᾷ Κιλικία καὶ ὄπισθεν Φρυγία . θλίβονται δὲ οὗτοι ἀπὸ θανατικοῦ, καὶ ἐν λιμῷ θλίβεται ἡ Φρυγία, καὶ ἐν τούτῳ τῷ καιρῷ πλῆθος ἀνέμων ἔσται ἀρκτικῶν, καὶ ὁ χειμὼν ψυχρός. καὶ ὁ Ἥλιος ἐν αὐτῷ μόλις φανήσεται, καὶ μακρὸς χειμὼν ἔσται. ἡ σπορὰ κακή, καὶ ὁ χειμὼν πολὺς καὶ κακός. ἐν μὲν τῷ
25 καλοκαιρίῳ ἕκαστος ἀδυνατεῖ, καὶ οἱ καρποὶ μέσοι εἰσέρχονται, καὶ ὤφειλον προλαβεῖν καὶ συστεῖλαι τὴν σπορὰν ἐκ τοῦ ἁλωνίου. εἰς δὲ φυτείας καλὸς χρόνος. καὶ ὁ λαὸς ἔσται ὑγιής, ὁ καρπὸς δὲ χρησιμεύσει. ἀκρὶς δὲ γίνεται ἐν τόποις καὶ ἀρρωστίαι στομαχικῶν καὶ καρδιακῶν. καὶ γυναῖκες τίκτουσαι ἔσονται ἀβλαβεῖς.

30 Ἐὰν γεννᾶται ἐν Παρθένῳ ὁ χρόνος. τοῦτο τὸ ζῴδιον Δήμητρος καὶ Ἑρμοῦ. ὑπόκεινται αὐτῷ ἔθνη ἔμπροσθεν Γροῖκοι, καὶ ἐπὶ μέσην κατὰ δύσιν ἡ Ῥώμη καὶ Λυδία, καὶ ὄπισθεν Ἀρκαδία. ἐν τούτοις δεῖ γενέσθαι λιμὸν χρόνους δύο· Κιλικία δὲ καὶ Βιθυ-

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3 δι' ἡμερῶν λ' S 6 αἱ γυναῖκες τιτρώσκουσαι S, et p. 162, l. 10 10 χώραν κατὰ χώρας S 14 ἡμερῶν γ', sed et ν' forte legi potest : ἕως ἡμέρας τρίτης ?? 18 οἶκος addidi ; cf. l. 7, p. 159 l. 12 ; et huius pag. l. 30, ubi fortasse οἶκος addendum 28 στομάχων S ; an στομάχων καὶ καρδιῶν ?

One ought to sow at the beginning of October. The vine shall be productive, and the fruits shall fall. And the summer shall be temperate, because at night there shall be winds and an abundance of waters for thirty days. The period shall be healthy, and those born in it shall thrive, but in the next season they shall fall ill in the stomach. And women giving birth shall have nothing to fear.

If the time is born in Cancer. This is the house of the Moon, and the lands subject to it are Chus and Rina behind and Akouthina to the right, and in those very lands there shall be famine and pestilence and strife of land against land. But in Phrygia, Galatia, and Macedonia there shall be abundance. And in that same period north winds arise, and the winter shall be cold with snow and ice, and the air shall be polluted until summer. The sowing ought to be sown in December within three days. And the sowing of mountain and hill is gathered in, and an abundance of fruits. Let no one embark on a ship, and let no one plant a plant, because there shall be many locusts and very many winds. Sudden pestilence. The season shall be wintry.

If the year is born in Leo. The sign < is the house> of the Sun. Subject to it are Batidia and Ales, and on the left Forpolitos and on the right Cilicia and behind Phrygia. These are afflicted by pestilence, and Phrygia is afflicted by famine, and at this time there will be a multitude of northern winds, and the winter will be cold. And the Sun will barely appear in it, and the winter will be long. The sowing will be bad, and the winter great and harsh. In the summer each person is weakened, and the fruits come in moderate, and they ought to have gathered and stored the sowing from the threshing floor beforehand. For planting, however, it is a good season. And the people will be healthy, but the fruit will be of use. Locusts appear in places, and illnesses of the stomach and heart. And women who give birth will be unharmed.

30 If the year is born in Virgo. This sign belongs to Demeter and Hermes. The nations subject to it are in front the Greeks, and toward the middle in the west Rome and Lydia, and behind Arcadia. In these regions a famine of two years must occur; Cilicia and Bithy–

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3 within 30 days S 6 αἱ γυναῖκες τιτρώσκουσαι S, and p. 162, l. 10 10 χώραν κατὰ χώρας S 14 ἡμερῶν γ', but ν' can perhaps also be read: ἕως ἡμέρας τρίτης ?? 18 οἶκος added by me; cf. l. 7, p. 159 l. 12; and this page l. 30, where perhaps οἶκος should also be added 28 stomachs S; 2nd of stomachs and hearts ?

νία οὐ πεινάσωσι, καὶ ὁ λαὸς ἐν ἁμαρτίαις στρέφεται. καὶ ἐν Φρυγίᾳ καὶ Γαλατίᾳ γίνεται χορτασία, καὶ πλῆθος σίτου ἔσται ἐκεῖσε. γίνονται δὲ ἄνεμοι ἀπὸ δύσεως, καὶ ὁ χειμὼν ἀρχῆς ἔσται ἐκεῖσε καυματώδης καὶ εἰς τὴν μέσην εὔκρατος, εἰς τὰ τέλη δὲ γίνεται
5 χιὼν καὶ ἄνεμοι καὶ κρῦος, καὶ ποταμοὶ πληθυνθήσονται, καὶ καρποὶ καὶ ἄμπελοι ἀφανισθήσονται, βρέχει δὲ πλῆθος ἡμερῶν. ἐν ὀρεινοῖς δὲ ἡ σπορὰ εἰσέρχεται, καὶ ἡ ἐλαία καλῶς εἰσοδιάζει. καὶ εἰς τὸ θέρος γίνεται βροχή. διὰ τοῦτο συσταλῆναι τὰς ἅλωνας. Ὀκτωβρίῳ καὶ Νοεμβρίῳ ἔσονται ἄνεμοι καὶ ἀρρωστίαι
10 καὶ γυναῖκες τίκτουσαι ἐν θλίψει ἔσονται ἀβλαβεῖς διαμένουσαι.

Ἐὰν γεννᾶται ἐν Σκορπίῳ ὁ χρόνος. τούτῳ τῷ ἔτει ἐπικρατήσωσι πνεύματα, ἐκ δὲ βροχῆς χειμάδιον εὔκρατον. κατὰ δὲ τὸ μέσον τοῦ χειμῶνος πνεύματα ἀνατολικὰ πνεύσουσιν. ἔσται δὲ καὶ ὑδάτων ἐπιφορὰ ταραχώδης, τὸ δὲ ἔαρ νοτεινόν, ἔχον βροχὰς
15 ἡμερινὰς δέκα ἕως Πληιάδος ἀνατολῆς. σιτικὸς καρπὸς καὶ Διονυσιακὸς καὶ ξενικὸς ἔσται φόριμος, ἔργων δὲ τῶν ἄλλων προλάμβανε, ἵνα μὴ οἱ καρποὶ ἐμποδισθῶσιν εἰς οἰκοδομήν, καὶ πρὸς φυτείας ἐπιτήδειος. τὸν δὲ σπόρον ἐπιτέλει ἀπὸ μηνὸς ἑνὸς ἕως ἡμερῶν τεσσαράκοντα καὶ ἐπὶ αὐχμῇ σπείρῃς. οἱ χειμῶνες ἔσονται
20 <ὑγιεῖς>, τὸ δὲ θέρος ἐπίνοσον, τὸ δὲ φθινόπωρον ἐξαφανίσει τὸν καρπόν. ἰχθύων ἅλωσις ἔσται, φθορὰ ὀρνίθων καὶ ἀγρίων ζῴων.

Ἐὰν γεννᾶται ἐν Τοξότῃ ὁ χρόνος. τούτῳ τῷ ζῳδίῳ ὑποτέτακται ἔθνη ἐμπροσθίοις μέρεσιν Ἱσπανία, μέσον Γαλατία, ὀπισθίοις μέρεσιν Κρήτη. τὰ ἀπεσταλμένα ἕξουσι λιμόν, καὶ ἄκαιρος θάνατος
25 <ἔσται> τούτῳ τῷ ἔτει. ὁ ἀὴρ ἀκαταστατήσει, ὄμβροι καὶ χάλαζαι καὶ ἄνεμοι ἔσονται. ὁ χειμὼν χιονώδης, ὁ ἐρχόμενος μὲν ψυχρός, μέσον δ' εὔκρατος ὀλίγος, ὁ δὲ ψυχρότερος οὐκ εὐδιάλυτος. διδόναι δὲ σπόρον ἀπὸ μηνὸς τρίτης ἕως ἡμέρας τριακοστῆς. τὰ δὲ τῶν πεδίων τόπια οἴσουσι μᾶλλον, Φρυγία δὲ καὶ Γαλατία
30 κόρον ἕξουσι παντὸς καρποῦ εὐφορέσει. ἀκαταστατήσει δ' ἀὴρ ἕως φθινοπώρου ἔχων χειμασίαν διὰ χαλάζης, αὐτὸ δὲ τὸ φθινόπωρον εὔκρατον.περὶ δὲ τοῦ ἀνατεῖλαι τὸν Κύνα ἔσται ἐκ μέρους κίνησις πνευμάτων. οὔτε δὲ εἰς φυτείαν, οὔτε εἰς θεραπείαν <κα-

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11 ἐπικρατήσωσι S ; et aliae huiuscemodi coniunctiivi formae occurrunt. 16 προλαμβάνει S 18 ἀπὸ μηνὸς α' ἕως ἡμερῶν μ' S 20 ὑγιεῖς addidi 21 ἰχθύων ἀλλοίωσις S 24 Κρίτη τὰ δὲ S 25 ἔσται addidi. 28 μηνὸς γ' S ἡμέρας λ' S 30 παρὰ παντὸς S 31 ἔχον S

nia they shall not hunger, and the people are steeped in sins. And in Phrygia and Galatia there is abundance, and a multitude of grain shall be there. Winds arise from the west, and the beginning of winter shall be scorching there, the middle temperate, and toward the end there comes snow and winds and cold, and rivers shall overflow, and fruits and vines shall be destroyed, and it rains for many days. In the mountainous regions the sowing commences, and the olive yields well. And in summer there is rain. For this reason the threshing floors are gathered in. In October and November there shall be winds and illnesses, and women giving birth in distress shall remain unharmed.

If the year is born under Scorpio. In this year winds shall prevail, and from rain a temperate winter. Toward the middle of winter, easterly winds shall blow. There shall also be a turbulent influx of waters, and spring shall be damp, having ten days of rain until the rising of the Pleiades. The grain harvest and the Dionysiac and foreign produce shall be fruitful; press ahead with other tasks, lest the fruits be hindered by building work, and it is suitable for planting. Complete the sowing from one month up to forty days, and sow in dry conditions. The winters shall be <healthy>, but summer shall be sickly, and autumn shall destroy the fruit. There shall be a catch of fish, and destruction of birds and wild animals.

If the year begins in Sagittarius. The nations subject to this sign are: in the front parts, Spain; in the middle, Galatia; in the rear parts, Crete. The distant regions will experience famine, and untimely death 25 <will occur> in this year. The air will be unsettled; rains, hail, and winds will come. The winter will be snowy; the coming season cold, the middle somewhat temperate, and the colder part not easily dissolving. Sow from the third month up to the thirtieth day. The places of the plains will yield more, while Phrygia and Galatia 30 will have abundance of every fruit and good harvests. The air will be unsettled until autumn, bringing wintry weather through hail, but autumn itself will be temperate. Regarding the rising of the Dog Star, there will be in part a stirring of winds. Neither for planting nor for cultivation <xa-

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11 ἐπικρατήσωσι S; and other such forms of the subjunctive occur. 16 προλαμβάνει 18 ἀπὸ μηνὸς α' ἕως ἡμερῶν μ' S

16 προλαμβάνει 18 ἀπὸ μηνὸς α' ἕως ἡμερῶν μ' S

20 ὑγιεῖς addidi 21 ἰχθύων ἀλλοίωσις S 24 Κρίτη τὰ δὲ S

25 ἔσται addidi. 28 μὴνός γ' S ἡμέρας λ' S 30 παρὰ

ἡμέρας λ' S 30 παρὰ

παντὸς S 31 having S

λός>. οἱ δὲ καρποὶ ἔσονται τοξικοὶ καὶ ἐπιβλαβεῖς. ἔσται δὲ καὶ τῆς ψοίας ἄλγησις καὶ πλευρᾶς καὶ χειρὸς ὑγεία· παντὸς γὰρ πράγματος ἐπὶ τὸ θεμέλιον ὑπάρχει. γῇ δὲ φθίνουσα κινδυνεύσει, ὁ ἀὴρ ἀκαταστατήσει, ὁ Διονυσιακὸς καρπὸς στήσεται, ὁ δὲ Δη-
5 μητριακὸς ἐκλείψει. λείψεις δὲ καὶ ὑδάτων.

Ἐὰν γεννᾶται ἐν Αἰγοκέρωτι ὁ χρόνος. τούτῳ τῷ ζῳδίῳ ὑποτέτακται τοῖς ἐμπροσθίοις μέρεσιν Ἀσία, μέσον δὲ τὰ παράλια Πόντου. ἐν χειμῶνι σφαγαὶ καὶ θόρυβος καὶ ἀκαρπία πάντων τῶν καρπῶν. τὰ δὲ ὑπὸ τοῦ Ὑδροχόου μέρη ὑποτασσόμενα <εἰς>
10 ἄκρον ἥξουσι. καὶ εἰρήνη βοσκημάτων. τοῦτο τὸ ἔτος ἀνέμους ἔχον ἀπὸ δύσεως, καταμίξει δὲ κατὰ μέσον τοῦ χειμῶνος, εὔκρατοι δὲ ἀνατολὴ καὶ μεσημβρία. ἀνοχὴ δὲ ἔσται ὕδατος περὶ χειμῶνος. ἀπὸ ἰσημερίας ἀέρες ἔσονται, ὕδατα πολλά. ἐν δὲ τῷ ἔτει τούτῳ χρὴ ἐνάρχεσθαι τὸν σπόρον ἐπὶ ἡμέρας ἑξακοστῆς. οἱ δὲ καρποὶ
15 ἔσονται φύσει ἄμετροι, μήτε φόριμοι, μήτε ἄφοροι. τῶν δὲ τόπων τὰ τραχυνώτερα ποιήσουσι μᾶλλον, ὁ δὲ Διονυσιακὸς καρπὸς πλέων ἐστὶ τοῦ Δημητριακοῦ καὶ τῆς ἐλαίας. τὸ δὲ θέρος ἔσται ἀνατολικὸν ψυχρὸν καὶ εὔφορον. ἔσονται δὲ σεισμοί. τὸ δὲ φθινόπωρον καυματῶδες, καὶ ἀσθένειαι, κίνδυνος γυναικῶν ἐπέλθῃ. πόνοι, νόσοι
20 δὲ λαμπροὶ τετράποσι. εὔφορον τὸ ἔτος καὶ πρὸς θεραπείαν ἐπιτήδειον.

Ἐὰν γεννᾶται ἐν Ὑδροχόῳ ὁ χρόνος τούτῳ τῷ ζῳδίῳ ὑποτέτακται τοῖς ἐμπροσθίοις μέρεσι Συρία, Μεσοποταμία, <τοῖς ὀπισθίοις> μέρεσιν Αἴγυπτος καὶ Εὐρώπη. σύνοροι θλιβήσονται τῶν
25 ὑποτεταγμένων αὐτῷ. ἀπορεία καρπῶν καὶ + παλυμικῶν + ὅσα ὑποτασσόμενα <τοῖς> μέρεσι τοῖς ὑπὸ τῷ Ὑδροχόῳ. ἰχθύος καὶ πορθμείας <εἰς> κόρον ἥξουσι διὰ τὸ τῶν πολλῶν ὑδάτων πλῆθος. αὐτὸς δὲ τραχέα καὶ ὄψιμον σπόρον σίτου ποιήσει. ἔσται δὲ τὸ ἔτος τοῦτο ἔχον πνεύματα ἀπηλιωτικά, καὶ ὁ χειμὼν εὔκρατος
30 πολύ, καὶ μαλακοὶ ἔσονται οἱ σπόροι πάντες. καὶ ἐπὶ αὐχμὸν σπεί-

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1 καλός addidi 2 ἄρρησις S 3 τὸν θεμέλιον S γῆς S 7 μέση S 8 λιμῶνι S σφαγὰς καὶ θόρυβον καὶ ἀκαρπίαν S 9 εἰς addidi ; cf. l. 27 (κόρον ἕξουσι ? 14 ἡμέρας ξ' S 16 πλέον S 17 ἀνατολικοῦ S 18 ἔφαβρον S ; cf. εὔφορον l. 20 19 ἐπέλθει S 22 τοῦτο τὸ ζώδιον S 23 Συρίας Μεσοποταμίας S τοῖς ὀπισθίοις addidi 24 Αἰγύπτου καὶ Εὐρώπης S 26 τοῖς addidi ; ὑποτασσό μενα τῷ Ὑδροχόῳ ? 27 πορθμείας ego, παρθενίας S

λός>. The fruits will be poisonous and harmful. There will also be pain in the loin and the side, and health of the hand; for of every matter it forms the foundation. The earth, declining, will be in danger; the air will be unsettled; the fruit of Dionysus will cease, and the fruit of De-
5 meter will fail. There will also be a shortage of waters.

If the year is born in Capricorn. Under this sign, in its front parts, Asia is subordinated, and in its middle part, the coastal regions of Pontus. In winter there will be slaughters and tumult and unfruitfulness of all crops. But the regions subordinated to Aquarius will reach their peak. And there will be peace for the herds. This year, having winds from the west, will mix toward the middle of winter, while the east and south will be temperate. There will be a cessation of rain around winter. From the equinox there will be winds and much rain. In this year the sowing must begin on the sixtieth day. The crops will be by nature immoderate, neither fruitful nor unfruitful. The rougher parts of the regions will produce more, and the Dionysiac crop is more abundant than the Demetrian and the olive. The summer will be cold from the east and fruitful. There will be earthquakes. The autumn will be scorching, and there will be weaknesses, and danger will come upon women. Labors and notable diseases for quadrupeds. The year is fruitful and suitable for treatment.

If the year is born in Aquarius, under this sign, in its front parts, Syria and Mesopotamia are subordinated, and in its rear parts Egypt and Europe; the border regions of those subordinated to it will be oppressed. There will be a shortage of crops and + palymikon + — all things subordinated to the parts under Aquarius. Fish and ferry-crossings will reach abundance because of the multitude of the many waters. But it will make the sowing of grain rough and late. This year will have winds from the east, and winter will be very temperate, and all the sowings will be gentle. And toward drought it will sow—

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1 good adding S 2 negative S 3 the foundation of
7 waist S 8 port S Slaughter and thori
bou and acarpian S 9 in addidi ? cf. 1. 27 (the crown of the
n14 days ξ' Sncf. 16 now S eastern S 18 ἔfavron S
euphoron 1. 20 19 come S ;n22 this sign S 23 Ev-ntoῖς
rias of Mesopotamia οπιστιοις addidi 24 Egypt
and Europe 5 26 to addidi ; submit to Aquarius
27 ego ferry, virginity 5

ρεις. ὁ δὲ τῶν ξύλων καρπὸς ἐπιβλαβὴς ἔσται. ἔσται δὲ χάλαζα κατὰ τόπον. τὸ δὲ φθινόπωρον · πνεύματα λάβρα καὶ σφοδρά, βλάβη σίτου, καρπός, βοσκημάτων καὶ τετραπόδων φθορά, καὶ νόσοι, ἀλλ' οὐ φθαρήσονται. καὶ ἀκρὶς πολλή, κατάπνοια καὶ βῆχος, πνιγή
5 τε καὶ ἐπὶ μῆνας δύο. ἡ δὲ κύουσα κινδυνεύσει.

Ἐὰν γεννᾶται ἐν Ἰχθύσιν, ὁ χρόνος ἔσται βέβαιος, εὐμενής, ὁ δὲ βορρεινὸς ἐναλλαγμένως κινήσει εἰς τὰς τῶν ὑποτεταγμένων πνοάς. τοῖς ἐμπροσθίοις μέρεσιν ὑποτέτακται αὐτῷ Ἀρμενία καὶ Ἐρυθρὰ θάλασσα, δεξιοῖς Καυκάσια ὄρη καὶ ἡ τῶν Ἀμαζόνων
10 χώρα. ποταμοὶ δὲ θλίψουσιν αὐτούς <καὶ> λιμὸς σφόδρα. τὰ δὲ τεταγμένα μέρη <εἰς> τὸν κόρον ἥξουσι, Φρυγία, Γαλατία καὶ τὰ λοιπά.

F. 171. *Περὶ σημείων Σελήνης.*

Σεπτεμβρίῳ. — Ἐὰν σκοτωθῇ ἡ Σελήνη ἀπ' ἀρχῆς τοῦ
15 χρόνου ἕως τεσσάρων μηνῶν, ἡ βροχὴ ὀλιγωθήσεται, καὶ ἐν πόλεσι πεῖνα ἔσται, καὶ κακὰ ἐν ἀνθρώποις φανήσονται, καὶ στρουθία πληθυνθήσονται.

Ὀκτωβρίῳ. — Ἐὰν σκοτωθῇ ἡ Σελήνη, εἰς τὴν δύσιν θανατικὸν καὶ πεῖνα ἔσται καὶ πόνος ὀφθαλμῶν.

20 *Νοεμβρίῳ.*— Ἐὰν σκοτωθῇ ἡ Σελήνη, ὀργὴ ἔλθῃ ἐπὶ πάντας ἀνθρώπους, καὶ ἐν πόλεσι πεῖνα ἔσται καὶ πόλεμοι μεγάλοι, καὶ ἄνθρωπος μέγιστος κατὰ τοῦ βασιλέως γενήσεται, καὶ ἐρεῖ αὐτῷ · ἐγὼ βασιλεύς εἰμι · καὶ μετὰ ταῦτα εἰς χεῖρας τοῦ βασιλέως ἐμπεσεῖται.

25 *Δεκεμβρίῳ.* — Ἐὰν σκοτωθῇ ἡ Σελήνη, χειμὼν μέγας καὶ ψῦχος καὶ ἄνεμοι μεγάλοι ἔσονται, καὶ εἰς τοὺς Μαλωῖτας καὶ Πέρσας θανατικὸν καὶ λιμὸς ἔσται.

Ἰαννουαρίῳ.— Ἐὰν σκοτωθῇ ἡ Σελήνη, οἱ καρποὶ καὶ ἡ σπορὰ πληθυνθήσονται, καὶ βροχαὶ μεγάλαι ἔσονται, καὶ οἶνος καὶ
30 ἔλαιον γενήσεται, καὶ ὁ χρόνος πάνυ καλός.

Φεβρουαρίῳ. — Ἐὰν σκοτωθῇ ἡ Σελήνη, ἡ βροχὴ ὀλιγοῦται, καὶ ψῦχος καὶ χάλαζα ἔσται καὶ θανατικὸν εἰς τοὺς βόας, καὶ τὰ κτήνη γενήσονται, καὶ ὀψάρια πληθυνθήσονται, καὶ ἀκρὶς φανήσεται, καὶ φόβος ἔσται.

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11 εἰς addidi 13 ss. Cf. *Cat.* VII, 60 (26, f. 164) ; VIII, III, 34 (44, f. 328). 15 χρόνου = ἐνιαυτοῦ 26 Leg. Ἰσμαηλῖτας ? 33 γεννήσονται cod.

fruits. But the fruit of the trees will be harmful. There will be hail in certain places. As for autumn: violent and fierce winds, damage to grain, fruit, destruction of livestock and quadrupeds, and diseases, but they will not perish entirely. And many locusts, suffocation and coughing, choking as well, and for two months. And the pregnant woman will be in danger.

If it is born in Pisces, the time will be stable, favorable, but the north wind will alternately stir up the winds of those subject to it. Armenia and the Red Sea are subject to its front parts, the Caucasus Mountains and the land of the Amazons to its right parts. Rivers will afflict them and there will be severe famine. But the appointed regions will reach satiety: Phrygia, Galatia, and the rest.

F. 171. On the Signs of the Moon.

In September. ☛ If the Moon is darkened from the beginning of the season until four months, the rain will diminish, and there will be hunger in the cities, and evils will appear among men, and sparrows will multiply.

October. ☛ If the Moon is darkened, in the west there shall be death and famine and pain of the eyes.

20 November. — If the Moon is darkened, wrath shall come upon all people, and in the cities there shall be famine and great wars, and a most powerful man shall rise up against the king, and shall say to him: I am king; and after these things he shall fall into the hands of the king. he shall fall.

25 December. ☛ If the Moon is darkened, there shall be great winter and cold and great winds, and among the Malaites and Persians there shall be death and famine.

January. — If the Moon is darkened, the fruits and the harvest shall multiply, and there shall be great rains, and wine and 30 oil shall be produced, and the year shall be very good.

February. If the Moon is darkened, the rain diminishes, and there shall be cold and hail and death among the oxen, and the cattle shall perish, and fish shall multiply, and locusts shall appear, and there shall be fear.

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11 I added εἰς (44, f. 328). 13 ff. Cf. Cat. VII, 60 (26, f. 164); VIII, 111, 34n= ἄναυτοῦ 26 Leg. "Ismailite 15 years 33 are born cod.

Μαρτίῳ. — *Ἐὰν σκοτωθῇ ἡ Σελήνη, ὁ χρόνος καλὸς καὶ σπορὰ καὶ καρποὶ καλοί, καὶ οἱ ἄνθρωποι ἀγαλλιάσονται, ὅτι εἴσοδος εἰς πάντα καλή, καὶ ἐν ἀρχῇ τοῦ χρόνου βροχαὶ καλαί, καὶ εἰς τὸ τέλος τοῦ χρόνου ὀλιγωθήσονται.*

5 *Ἀπριλίῳ.* — *Ἐὰν σκοτωθῇ ἡ Σελήνη, οἱ καρποὶ ὀλιγωθήσονται καὶ τραύματα καὶ ψῶραι καὶ πόνοι ἐν ἀνθρώποις γενήσονται, καὶ ἐν χώρᾳ Περσίδος θανατικὸν ἔσται, καὶ εἰς τοὺς Ἄραβας πεῖνα καὶ πόνοι πολλοὶ ἔσονται, καὶ βασιλεὺς φεύγει, ἀλλ' ἐξελήσει.*

10 *Μαΐῳ.* — *Ἐὰν σκοτωθῇ ἡ Σελήνη, πεῖνα ἔσται καὶ ἀρρωστία ἐν Περσίδι καὶ θλῖψις, βροχαὶ πολλαὶ ἔσονται, καρποὶ δὲ γῆς καὶ θαλάσσης πληθυνθήσονται.*

Ἰουνίῳ. — *Ἐὰν σκοτωθῇ ἡ Σελήνη , ὁ βασιλεὺς βουλὴν ποιήσει κατὰ τῶν ἀρχόντων αὐτῶν, καὶ τὸν πλοῦτον αὐτῶν λήψεται,*
15 *καὶ πλούσιοι καὶ πένητες ταπεινωθήσονται, καὶ εἰς Ἀραβίαν φόνοι πολλοὶ ἔσονται, καὶ ἀκρὶς φάγῃ τοὺς καρπούς.*

Ἰουλίῳ. — *Ἐὰν σκοτωθῇ ἡ Σελήνη, <ἐν> Περσίδι κακὰ φανήσεται, καὶ μεγάλοι Περσίδος κατὰ τοῦ βασιλέως βουλὴν ποιήσουσι, καὶ ἐκ τούτων ἐξελήσει, καὶ τοὺς ἐχθροὺς αὐτοῦ φο-*
20 *νεύσει.*

Αὐγούστῳ. — *Ἐὰν σκοτωθῇ ἡ Σελήνη, πολὺς λαὸς φονευθήσεται, καὶ θανατικὸν ἐν ἀνθρώποις ἔσται.*

F. 179. *Περὶ γεωργίας.*

Τινὲς φασὶν αὐξανομένης τῆς Σελήνης χρὴ φυτεύειν, φθινούσης
25 *δὲ οὔ. ἄλλοι · ἀπὸ τετάρτης ἕως ὀκτωκαιδεκάτης. ἄλλοι παραιτοῦνται ἀπὸ πεντεκαιδεκάτης μέχρι τῆς εἰκοστῆς φυτεύειν. ἡ δὲ ἀκριβὴς καὶ διὰ πείρας διδασκαλία · ὑπὸ γῆν οὔσης τῆς Σελήνης φυτεύειν χρή.*

Κριῷ. — *Σελήνης οὔσης ἐν Κριῷ συμφέρει φυτεύειν, σπεί-*
30 *ρειν σηκούς, παρασκευάζειν γῆν ἀργήν, βωλοστροφεῖν καὶ ἐξημεροῦν · ἔσται γὰρ ταχέως κάρπιμος.*

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6 *τραυματίαι* cod. 9 cf l. 19 14 *αὐτῶν* cod. ; an *αὐτοῦ* ?
16 *φάγει* cod.
23 Cf. *Geopon.* I, cap. 6 (p. 11) ; l. 4 sqq. cf. *Geopon.* III, 11, p. 87.
— Margini duodecim Signa adpicta sunt, quae totis litteris scripsi.

March. If the Moon is darkened, the year is good and the sowing and fruits are good, and the people will rejoice, because the entrance into all things is good, and at the beginning of the year the rains are good, and toward the end of the year they will diminish.

5 April. If the Moon is darkened, the fruits will diminish, and wounds and thefts and hardships among men will occur, and in the land of Persia there will be pestilence, and among the Arabs there will be famine and great hardships, and a king flees, but he will prevail.

10 May. If the Moon is darkened, there will be famine and sickness in Persia and affliction, there will be much rain, and the fruits of the land and the sea will multiply.

June. If the Moon is darkened, the king will take counsel against his rulers, and will seize their wealth, and the rich and the poor will be humbled, and in Arabia there will be many murders, and locusts will devour the fruits.

July. If the Moon is darkened, evils will appear in Persia, and the great men of Persia will take counsel against the king, and he will prevail over them, and will slay his enemies.

August. If the Moon is darkened, a great multitude of people will be slain, and there will be pestilence among men.

F. 179. On Agriculture.

Some say that one should plant during the waxing of the Moon, but not during its waning. 25 Others say: from the fourth to the eighteenth. Others advise against planting from the fifteenth up to the twentieth. But the precise teaching based on experience is: one should plant when the Moon is below the earth.

Aries. When the Moon is in Aries, it is beneficial to plant, to sow 30 enclosures, to prepare fallow land, to turn clods, and to cultivate it; for it will quickly become fruitful.

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6 injured cod.n16 9 cf. l. 19) 14 of them cod. ; an ὑτοῦ eats cod.

23 Cf. Geopon. I, cap. 6 (p. 11); 1.4 sqq. cf. Geopon. III, 11, p. 87.

- In the margin, the twelve Signs are depicted, which I have written out in full letters.

Ταύρῳ. — *Σελήνης οὔσης ἐν Ταύρῳ συμφέρει γεωργικὰ πράγματα ἁπλῶς πράττειν πάντα, ἐργολαβίας δὲ ἢ μισθώσεως γεωργικῆς ἐπιλαβέσθαι οὐ συμφέρει.*

Διδύμῳ. — *Σελήνης οὔσης ἐν Διδύμῳ κάλλιστον πάντα*
5 *γεωργικὰ πράττειν, σπείρειν τε καὶ φυτεύειν.*

Καρκίνῳ. — *Σελήνης οὔσης ἐν Καρκίνῳ συμφέρει κήπους ἐργάζεσθαι, κατωρυγιάζειν, ἀργὴν γῆν ἡμεροῦν.*

Λέοντι. — *Σελήνης οὔσης ἐν Λέοντι συμφέρει σπείρειν σῖτον καὶ κριθὰς μόνον, ἄλλο δὲ οὐδέν.*

10 *Παρθένῳ.* — *Σελήνης οὔσης ἐν Παρθένῳ συμφέρει σπείρειν παντοῖα εἴδη καὶ φυτεύειν παντοῖα φυτὰ πλὴν ἀμπέλου.*

Ζυγῷ. — *Σελήνης οὔσης ἐν Ζυγῷ συμφέρει γεωτομεῖν, σπείρειν, φυτεύειν πᾶν φυτόν.*

Σκορπίῳ.— *Σελήνης οὔσης ἐν Σκορπίῳ συμφέρει σπείρειν·*
15 *ἔσται γὰρ πολυκαρπία συμφέρει δὲ καὶ γεωμετρεῖν.*

Τοξότῃ. — *Σελήνης οὔσης ἐν Τοξότῃ οὐ δεῖ σπείρειν τὸ οἰονοῦν σπέρμα, συμφέρει δὲ μάνδρας καὶ συκᾶς κατασκευάζειν, ἔτι δὲ καὶ ἀχυρμιὰς ποιεῖν καὶ χορτοκοπεῖν καὶ τὰ τοιαῦτα.*

Αἰγοκέρωτι. — *Σελήνης οὔσης ἐν Αἰγοκέρωτι συμφέρει*
20 *πᾶσαν ἀγέλην κτηνῶν εἰς ἕτερον τόπον μεθιστάναι, οἷα γίνεται πολλάκις διὰ χειμαδεῖα καὶ διὰ ψυχρὰ ὕδατα ἐν θέρει.*

Ὑδροχόῳ. — *Σελήνης οὔσης ἐν Ὑδροχόῳ συμφέρει ἀροτριᾶν, γεωμετρεῖν, φυτεύειν.*

Ἰχθύσι. — *Σελήνης οὔσης ἐν Ἰχθύσι συμφέρει γεωργεῖν*
25 *καὶ ἀμπελουργεῖν.*

Σελήνης οὔσης μετὰ Διὸς ἢ Ἀφροδίτης ἢ Ἑρμοῦ τὰ εἰρημένα ἀγαθὰ πάντα ἐφ' ἑκάστου τῶν ζῳδίων πολλαπλασιάζει, τὰ δὲ κακὰ μειοῖ. μετὰ δὲ Κρόνου ἢ Ἄρεως ἔμπαλιν τὰ μὲν ἀγαθὰ σμικρύνει καὶ ἀμαυροῖ, τὰ δὲ κακὰ ἐπαύξει.

30 F. 179v. *Περὶ γάμου.*

Τοξότῃ, Ὑδροχόῳ, Ἰχθύσι. — *Σελήνης οὔσης ἐν Τοξότῃ, Ὑδροχόῳ καὶ Ἰχθύσι ὁ γήμας ὠφεληθήσεται· ἔσται γὰρ ἡ γυνὴ πραεῖα καὶ φρονίμη.*

17 *συκὰς* cod. 18 *ἀχυρμιᾶς* cod. 20 *πᾶσαν εἰς* cod. *μεθιστάνειν* cod.

30 sqq. Margini duodecim signa adpicta sunt, quae totis litteris scripsi.

Taurus. When the Moon is in Taurus, it is advantageous to perform all agricultural tasks simply, but it is not advantageous to undertake contracts or leases of agricultural land.

Gemini. When the Moon is in Gemini, it is best for all things to practice agriculture, to sow and to plant.

Cancer. When the Moon is in Cancer, it is advantageous for gardens to work, to trench, to cultivate fallow land.

Leo. – When the Moon is in Leo, it is beneficial to sow wheat and barley only, and nothing else.

Virgo. When the Moon is in Virgo, it is beneficial to sow all kinds of seeds and to plant all kinds of plants except the vine. When

Libra. the Moon is in Libra, it is beneficial to till the earth, to sow, to plant every plant.

Scorpio. – When the Moon is in Scorpio, it is beneficial to sow; for there will be abundant fruit, and it is also beneficial to survey land.

Sagittarius When the Moon is in Sagittarius, one should not sow any kind of seed, but it is beneficial to build sheepfolds and fig orchards, and also to make haystacks, to cut fodder, and such like things.

Capricorn. When the Moon is in Capricorn, it is advantageous to move every herd of livestock to another place, as often happens because of winter quarters and cold waters in summer.

Aquarius. When the Moon is in Aquarius, it is advantageous to plow fields, to survey land, to plant.

Pisces. When the Moon is in Pisces, it is advantageous to farm and to tend the vineyard.

When the Moon is together with Jupiter or Venus or Mercury, it multiplies all the aforementioned good things for each of the zodiac signs, and diminishes the bad.

But when together with Saturn or Mars, on the contrary, it diminishes and obscures the good things, and increases the bad.

F. 179. Concerning of marriage.

Sagittarius, Aquarius, Pisces. When the Moon is in Sagittarius, Aquarius, and Pisces, the man who marries will benefit; for his wife will be gentle and wise.

17 fig cod. 18 Akhyrmias cod. 20 all in cod. with

30 sqq. In the margin twelve signs are depicted, which I have written out in full letters.

Κριῷ. — *Σελήνης οὔσης ἐν Κριῷ ὁ γήμας βλαβήσεται· ἔσται γὰρ ἡ γυνὴ ἀκατάστατος, παλίμβουλος, ἄστοργος, τὸν ἄνδρα καταλιποῦσα.*

Ταύρῳ. — *Σελήνης οὔσης ἐν Ταύρῳ ὁ γήμας βλαβήσεται·*
5 *ἔσται γὰρ ἡ γυνὴ μοιχαλίς, πολύκοινος, λυπηρά.*

Διδύμῳ. — *Σελήνης οὔσης ἐν Διδύμῳ ὁ γήμας ἐν τῇ δευτέρᾳ ἡμέρᾳ χαρήσεται· ἔσται γὰρ ἡ γυνὴ οἰκουρός.*

Καρκίνῳ. — *Σελήνης οὔσης ἐν Καρκίνῳ οὐ δεῖ γαμεῖν· ἡ γὰρ γυνὴ ταχέως καταλείψει τὸν ἄνδρα ὑβρίσασα.*

10 *Λέοντι.* — *Σελήνης οὔσης ἐν Λέοντι οὐ δεῖ γαμεῖν· ἔσται γὰρ ἡ γυνὴ ὑπερήφανος, ὀργίλη τῷ ἀνδρί, ἀναιδής, μήτε λόγῳ πειθομένη μήτε ἔργῳ τῷ ἀνδρί, ἀλλὰ λοιδοροῦσα καὶ ὀνειδίζουσα αὐτόν, πολλάκις δὲ τύπτουσα καὶ τῶν τριχῶν αὐτοῦ δρασσομένη.*

Παρθένῳ. — *Σελήνης οὔσης ἐν Παρθένῳ χήραν γῆμαι δεῖ,*
15 *παρθένον δὲ οὐδαμῶς.*

Ζυγῷ. — *Σελήνης οὔσης ἐν Ζυγῷ ἐλευθέραν οὐ δεῖ γῆμαι ἀλλὰ δούλην παλλακίδα κτήσασθαι· καὶ γὰρ ὁ Ζυγὸς μοιχείαν ἐπιφέρει, καὶ διὰ τοῦτο εὐαπάλλακτος μὲν γίνεται ἡ παλλακίς, δυσαπάλλακτος δὲ ἡ ἐλευθέρα.*

20 *Σκορπίῳ.* — *Σελήνης οὔσης ἐν Σκορπίῳ ἐν μὲν τῇ πρώτῃ ἡμέρᾳ παρθένον δεῖ γῆμαι· ἔσται γὰρ πραεῖα καὶ φρονίμη, ἐν δὲ τῇ δευτέρᾳ καὶ τῇ τρίτῃ οὐ δεῖ γῆμαι ὅλως· μοιχεύσεται γὰρ καὶ ὑπὸ δούλων ἡ γυνή.*

Αἰγοκέρωτι. — *Σελήνης οὔσης ἐν Αἰγοκέρωτι τὸν πρωτό-*
25 *γαμον ἄνδρα οὐ δεῖ γῆμαι, τὸν δὲ δευτερογαμοῦντα δεῖ, καὶ μάλιστα ἐὰν ᾖ καὶ ἡ γυνὴ χήρα.*

Ὑδροχόῳ. — *Σελήνης οὔσης ἐν Ὑδροχόῳ ἀνεπιτήδειον γῆμαι.*

Ἰχθύσι. — *Σελήνης οὔσης ἐν Ἰχθύσι τὰ μὲν ἄλλα καλὸς*
30 *ἔσται ὁ γάμος, ἡ μέντοι γυνὴ μαχίμη καὶ λάλος ἔσται.*

Σελήνης συνοδευούσης τῷ Ἡλίῳ οὐ δεῖ γῆμαι, ἀλλ' οὐδὲ πανσελήνου οὔσης.

Σελήνη μετὰ ἀγαθοποιῶν, Διός, Ἀφροδίτης καὶ Ἑρμοῦ, ἀγαθὸν ποιεῖ τὸν γάμον καὶ ὠφέλιμον, μετὰ δὲ τῶν κακοποιῶν, Κρόνου
35 *καὶ Ἄρεως, τοὐναντίον.*

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5 λυπαρά cod.

Aries. When the Moon is in Aries, one who marries will be harmed; for the wife will be unstable, changeable in mind, without affection, and will look down upon her husband. having left.

Taurus. When the Moon is in Taurus, the man who marries will be harmed; for the woman will be an adulteress, promiscuous, and troublesome.

Gemini. When the Moon is in Gemini, the man who marries will rejoice on the second day; for the woman will be a homekeeper.

Cancer. When the Moon is in Cancer, one must not marry; for the woman will quickly abandon her husband after having insulted him.

Leo. When the Moon is in Leo, one must not marry; for the woman will be arrogant, wrathful toward her husband, shameless, obeying him neither in word nor in deed, but rather reviling and reproaching him, and often striking him and seizing him by the hair.

Virgo. When the Moon is in Virgo, one must marry a widow, but by no means a virgin.

Libra. When the Moon is in Libra, one ought not marry a free woman, but rather acquire a slave concubine; for Libra brings adultery, and for this reason the concubine is easily dismissed, while the free woman is not easily dismissed.

20 Scorpio. When the Moon is in Scorpio, on the first day one ought to marry a virgin; for she will be gentle and prudent, but on the second and third day one ought not marry at all; for the woman will commit adultery even with slaves.

Capricorn. – When the Moon is in Capricorn, a man marrying for the first time ought not marry, but one marrying for the second time ought to, and especially if the woman is also a widow.

Aquarius. When the Moon is in Aquarius, it is unsuitable to marry. marry.

Pisces. When the Moon is in Pisces, in other respects it is good 30 the marriage will take place, but the woman will be quarrelsome and talkative.

When the Moon is in conjunction with the Sun, one must not marry, nor when it is a full moon.

The Moon with the benefics — Jupiter, Venus, and Mercury — makes the marriage good and advantageous, but with the malefics, Saturn and Mars, the opposite.

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5 sad cod.

EXCERPTA EX CODICE 10 (Scorial. I. Φ, 5).

Ex « Libro Mysteriorum » Apomasaris.

(E lib. I) F. 222. *νε'. Περὶ καταρχῆς διδασκαλίας.*

Εἰ βούλει τὴν καταρχὴν εὑρεῖν εἰς τὸ μανθάνειν γράμματα ἢ ἕτερόν τι μάθημα, ποίησον τὴν Σελήνην συσχηματιζομένην τῷ Ἑρμῇ, καὶ ἵνα ὦσιν ἀμφότεροι ἀκάκωτοι· ἔστωσαν δὲ ὡροσκο-
5 *ποῦντες οἱ Δίδυμοι ἢ ἡ Παρθένος· ἔστω δὲ ὁ Ἑρμῆς ἑῷος τε καὶ βορρᾶν ἀναβαίνων, καὶ μὴ ἔστω ἀναποδίζων, μήτε μὴν ἐν τῷ ἰδίῳ ταπεινώματι, μήτε κεκακωμένος. ποίησον δὲ καὶ τὸν οἰκοδεσπότην τοῦ Ἑρμοῦ τοιουτοτρόπως. μὴ ἔστω δὲ ἡ Σελήνη νότον καταβαίνουσα ἢ μειουμένη τοῖς φωσίν· ἀργίαν γὰρ ἐν τῇ μαθήσει,*
10 *εἰ οὕτως ἔχει, ἐμποιεῖ. εἰ δὲ μὴ δυνηθῇς ἐν καταρχῇ τὴν Σελήνην ἀγαθυνομένην ποιῆσαι, ποίησον αὐτὴν καὶ τὸν κακοῦντα ἀστέρα αὐτὴν ἀποκεκλικότας.*

F. 230, *πθ'. Περὶ τοῦ γνῶναι περὶ τίνος μέλλει σε ἐρωτᾶν.*

15 *Εἰ βούλει γνῶναι τὴν ἐρώτησιν, ἴδε ὅτε γένηται ἡ ἐρώτησις ἐν νυκτί, καὶ τύχῃ ὁ κλῆρος τῆς Τύχης ἐν τῷ δωδεκάτῳ τόπῳ, καὶ ὁ Ἥλιος καὶ ἡ Σελήνη ἐν τῷ ἕκτῳ τόπῳ, καὶ ὁ ὁριοκράτωρ αὐτῶν μήτε ἐν ἰδίῳ οἴκῳ ᾖ, μήτε ἐν ὑψώματι, μήτε ἐν τριγώνῳ, μήτε ἐν ὁρίῳ, ἔστιν ἡ ἐρώτησις περὶ δούλου ἢ δούλης. ὅτε δὲ τύχῃ ἡ Σελή-*
20 *νη μετὰ τοῦ κλήρου τῆς Τύχης ἢ ἐν τῷ ἕκτῳ τόπῳ ἢ ἐν τῷ δωδε-*

A = Angelicus 29 (C. 4, 8); a = Ambros. B. 38 sup.; S = Scorialensis I. Φ. 5.

1 sqq. Vd. *A*. f. 19v; a. f. 10v. 9 *τοῖς φωσίν* Aa, *τῶ φωτί* S 10 *οὕτω* Aa, *οὕτως* S 12 *ἀποκεκλικότας* Aa, *ἀποκεκλεικότας* S 13 sqq. A. f. 29; a. f. 18 15 *Εἰ βούλει* *ἴδε* S, om. Aa *ὅτε* SA, *ὅταν* a: et ita saepius *ἐν* om. A 16 *τῆς Τύχης* Sa, *τῆς Σελήνης* per signum A 18 *ᾖ*] in codd. *ἐστι* . *ἐν* om. A 20 *ἢ* Aa om S.

EXCERPTS FROM CODEX 10 (SCORIAL. I. Φ. 5).

Ex « "Book of Mysteries" of Apomasar.

(From Book I) F. 222. 55. On the inception of instruction.

If you wish to find the inception for learning letters or some other subject, make the Moon in aspect with Mercury, and let both of them be unafflicted; let Gemini or Virgo be rising on the horoscope; let Mercury be oriental and ascending to the north, and let it not be retrograde, nor in its own depression, nor afflicted. Make also the lord of Mercury in like manner; and let the Moon not be descending to the south or waning in light, for if it is so situated, it produces idleness in study. But if you are unable at the inception to make the Moon well-disposed, make both it and the star afflicting it cadent.

F. 230. 89. On knowing about what matter someone is about to question you.

15 If you wish to know the subject of the question, observe when a question arises at night, and the Lot of Fortune falls in the twelfth place, and the Sun and the Moon are in the sixth place, and their term-ruler is neither in its own house, nor in its exaltation, nor in its triplicity, nor in its term — then the question concerns a male or female slave. But when the Moon happens to be with the Lot of Fortune, either in the sixth place or in the twelfth

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A = Angelicus 29 (C. 4, 8); **a = Ambros. B. 38 sup.; S = Scorialensis I. Φ. 5.**

1 sqq. Vd. *A*. f. 19v ; a. f. 10v. τοῖς φωσίν Aa, τῷ φωτί S

10 thus Aa, thus S

12 ἀποκεκλικότας Aa, ἀποκεκλεικότας S

13 sqq. A. f. 29; a. f. 18 ὅταν a : et ita saepius

15 Εἰ βούλει ἴδε S, om. Aa ὅτε A. S

in om. A

16 τῆς Τύχης Sa, της Σελή νης per signum A

18 ἐ] in codd. ἐστι ἐν om. A 20 ἢ Aa

om S.

κάτῳ, καὶ ἐφορᾶται παρὰ τοῦ Κρόνου καὶ Ἄρεος, ἔστιν ἡ ἐρώτησις περὶ νοσοῦντος ἢ φαρμακωμένου. εἰ δὲ ἐφορᾶται παρὰ τοῦ Διὸς ἢ Ἀφροδίτης, ἀπαλλαγήσεται τῆς νόσου.

Ἄλλως.

Φησὶ δὲ ὁ Δωρόθεος· Ἴδε τὸν κλῆρον τῆς Τύχης, καὶ εἴπερ εὕροις τοῦτον ἐν τῷ ὡροσκόπῳ, ἐρωτᾷ περὶ ἑαυτοῦ ἢ τῆς ἰδίας πατρίδος ἢ πράγματος ἀνήκοντος αὐτῷ. εἰ δέ εὕροις τὸν κλῆρον τῆς Τύχης ἐν τῷ δευτέρῳ τόπῳ, ἐρωτᾷ περὶ πράγματος ἢ ἀγροῦ ἢ κοινωνίας ἢ διαθήκης ἢ ἀμφιβολίας. εἰ δέ ἐστιν ἐν τῷ τρίτῳ τόπῳ, ἐρωτᾷ περὶ ἀδελφῶν ἢ φίλων ἢ συγγενῶν ἢ γαμβρῶν ἢ περὶ ὀνείρων ἢ βασιλικῶν πραγμάτων ἢ ἀποδημίας. εἰ δέ ἐστιν ἐν τῷ τετάρτῳ τόπῳ, ἐρωτᾷ περὶ ἀκινήτου ὑποστάσεως, οἷον οἴκων καὶ κτημάτων. εἰ δέ ἐστιν ἐν τῷ πέμπτῳ τόπῳ, ἐρωτᾷ περὶ τέκνων ἢ πλούτου ἢ μεταβάσεως ἢ περὶ χαρισμοῦ γυναικός. εἰ δὲ ἐν τῷ ἕκτῳ, περί τινος νόσου ἐν τῷ ἰδίῳ σώματι ἢ περὶ δούλων ἢ περὶ ἀρρωστίας ἢ περὶ δαιμονιζομένου ἢ μαγευμένου ἢ ἐμπρησμοῦ ἢ καταποντισμοῦ ἢ μεταβάσεως ἀπὸ τόπου εἰς τόπον. εἰ δὲ ἐν τῷ ἑβδόμῳ τόπῳ, περὶ γάμου ἢ περὶ γυναικῶν ἢ περὶ ἀπωλείας πραγμάτων ἢ θανάτου ἢ ἀποδημίας ἢ φιλονεικίας γυναικῶν. εἰ δέ ἐστιν ἐν τῷ ὀγδόῳ, περὶ κληρονομίας ἢ ἀρρωστίας ἢ τινος παλαιοῦ πράγματος ἢ φιλονεικίας ἢ δούλων. εἰ δὲ ἐν τῷ ἐννάτῳ, περὶ ἀποδημίας ἢ γραμμάτων ἢ παλαιῶν πραγμάτων ἢ βιβλίων ἢ ὀνείρων ἢ περὶ ἀστρονομικῶν ὑποθέσεων ἢ περὶ βασιλέων. εἰ δὲ ἐν τῷ δεκάτῳ, περὶ δόξης καὶ πράξεως καὶ γνώσεως καὶ τιμίων πραγμάτων ἢ περὶ γυναικῶν καὶ τέκνων ἢ ἐξουσιαστοῦ. εἰ δὲ ἐν τῷ ἑνδεκάτῳ, ἐρωτᾷ περὶ φίλων καὶ ὁμιλίας ἀρχόντων. εἰ δὲ ἐν τῷ δωδεκάτῳ, περί τινος πράγματος, ἐν ᾧ πέπτωκεν ἔναγχος, ἢ συμφορᾶς ἢ κλοπῆς ἢ περὶ ἀποδημίας ἢ ζημίας ἢ περὶ

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2 *φαρμακωμένου* Aa (= *πεφαρ.*) *φαρμακουμένου* S — 6 *ἑαυτοῦ* Aa, *αὐτοῦ* S 13 *τόπῳ* S, om. Aa 14 *πλούτου* a, *πλούτων* S, *πλουτ* A 15 *ἕκτω* aS, *ἕκτω τόπω* A 16 *δαιμονιζομένου* SA, *δαιμονιζομένων* a *μαγευμένου* A, *μεμαγευμένου* a, *μαγευομένου* S *ἐμπρησμοῦ ἢ καταποντισμοῦ* AaS ; sed S n marg., in textu *ἐπτησμοῦ*, om. *ἢ καταπ.* 18 *γάμου* Aa, *γάμων* S 19 *πραγμάτων* S, *πράγματος* Aa

below, and it is observed by Saturn and Mars, the question is about a sick person or one who has been poisoned. But if it is observed by Jupiter or Venus, he will be relieved of the illness.

Otherwise.

5 Dorotheus says: look at the Lot of Fortune, and if you find it in the horoscope, he is asking about himself or his own homeland or a matter pertaining to him. But if you find the Lot of Fortune in the second place, he is asking about a matter or a field or a partnership or a will or a dispute. And if it is in the 10 third place, he is asking about brothers or friends or relatives or in-laws or about dreams or royal affairs or a journey abroad. And if it is in the fourth place, he is asking about immovable property, such as houses and estates. And if it is in the fifth place, he is asking about children or wealth or a change of circumstance or about a woman's gift. And 15 if in the sixth, about some illness in his own body or about slaves or about sickness or about one who is possessed by a demon or bewitched or about arson or drowning or a move from one place to another. And if in the seventh place, about marriage or about women or about the loss of affairs or death or a journey abroad or a quarrel of 20 women. And if it is in the eighth, about an inheritance or illness or some old matter or a quarrel or slaves. And if in the ninth, about a journey abroad or letters or old matters or books or dreams or about astronomical subjects or about kings.And if in the tenth, about glory and action and knowledge 25 and honorable matters or about women and children or one who holds authority. And if in the eleventh, he is asking about friends and association with rulers. And if in the twelfth, about some matter into which he has recently fallen, or misfortune or theft or about a journey abroad or loss or about

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2 medicated Aa (= app.) of medicated S
6 of himself Aa, of himself S 13 place S, om. Aa 14 wealth a, wealth 5, wealth A 15 ekto aS, ekto topo A 16 demonizedSA, demonized 2bewitched A, with bewitched 2, bewitched Sṅbrismos or devouring AaS ; sed S n marg., inn19 proc

textu éptismou, om, ἢ katap. 18 Aa marriages, S marriages
nmata S, thing Aa

δούλων ἢ περί τινος βουλευομένου ἀποστασίαν ποιῆσαι ἢ περὶ τετραπόδων ζῴων.

Καὶ εἴπερ ἐστὶν ὁ κλῆρος τῆς Τύχης ἐν ἀρρενικῷ ζῳδίῳ, περὶ ἀνδρῶν ἐστιν ἡ ἐρώτησις· εἰ δ' ἐν θηλυκῷ, περὶ γυναικῶν. εἰ δέ ἐστιν ὁ κλῆρος τῆς Τύχης ἐν τῷ τρίτῳ τόπῳ, καὶ συνυπάρχει τούτῳ κακοποιός, οἱ φίλοι τοῦ ἐρωτῶντος ἐχθροὶ αὐτοῦ γενήσονται· καὶ εἰ μὲν δίσωμόν ἐστι τὸ ζῴδιον, ἀρχῆθέν ἐστιν ἡ ἔχθρα καὶ ἐπεκτανθήσεται.

Ἄλλως.

Τινὲς εἶπον· ἴδε τὸ δωδεκατημόριον τῆς Σελήνης ἐν ποίῳ ζῳδίῳ πίπτει, καὶ εἴπερ εὕροις τοῦτο ἐν τετραπόδῳ ζῳδίῳ, ἔστιν ἡ ἐρώτησις περὶ τετραπόδων, καὶ μάλιστα εἰ καὶ ὁ ὁριοκράτωρ αὐτοῦ τύχῃ ἐν τετραπόδῳ ζῳδίῳ· ἐὰν δὲ πέσῃ ἐν ἀνθρωπομόρφῳ ζῳδίῳ, ἐρωτᾷ περί τινων ἀνθρώπων καὶ τῶν κατὰ αὐτοὺς πραγμάτων· εἰ δὲ ἐν γεώδει, ἐρωτᾷ περὶ ἐγγαίων καὶ οἴκου καὶ οἰκοδομημάτων· εἰ δὲ ἐν ὑδατώδει, ἐρωτᾷ περὶ ὑδάτων καὶ πλοίων καὶ τῶν ἐν τοῖς ὕδασιν ἀναστρεφομένων.

F. 227v. *ρια'. Περὶ ἡνιόχων τίς νικήσει.* (1)

Εἰ ἐρωτηθῇς παρά τινος περὶ ἡνιόχων ὁποῖος νικήσει, ἔχει δὲ ὁ ἐρωτῶν ἵππον ἐν τοῖς τρέχουσιν ἵπποις, εἴ γε δὴ καὶ ὑπάρχει δήμαρχος ἢ ἡνίοχος ὁ ἐρωτῶν ἢ φροντίζει ἵππου, ἴδε τὸν διέποντα, καὶ εἰ ὡροσκοπεῖ, νικήσει ὁ ἵππος αὐτοῦ· εἰ δὲ μεσουρανεῖ, δεύτερος ἔλθῃ· ὡσαύτως καὶ εἰ ἐν τῷ ἑνδεκάτῳ τόπῳ ὑπάρχει καὶ ἐν τῷ τρίτῳ. εἰ δὲ ἐν τῷ ἐννάτῳ, μέσος ἐλεύσεται. εἰ δὲ ἐν τῷ τετάρτῳ, ἔσχατος, μὴ ἔχων ἕτερον κατόπιν αὐτοῦ ἵππον. εἰ δὲ ὁ διέπων ἐστὶν ἐν τῷ ἰδίῳ ταπεινώματι, δειλιάσει ὁ ἔφιππος ἡνίοχος ἐν τῷ

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1 *τινος* Aa, *τινων* S 6 *κακοποιός* scil. *ἀστήρ* 7 *δίσσωμον* a 19 sqq. A, f. 37 ; a f. 24v. 20 *τινος* AS, *τινων* a *ὁποῖος* AS *τίς* a 21 *ἔλθῃ* aS. *ἔλθοι* A 25 *ἐν τῷ τρίτῳ* S, *τῷ τρ.* Aa

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(1) De hippodromo, cf. quae *Cat.* VIII, 1, p. 196, congessimus et quae disseruit Wuilleumier, *Mélanges Ec. française de Rome*, XLIV, 1927, p. 1 ss.

of slaves or concerning someone deliberating to make a defection, or concerning four-footed animals.

And if the Lot of Fortune is in a masculine sign, the question concerns men; but if in a feminine sign, it concerns women. And if the Lot of Fortune is in the third place, and a malefic is present together with it, the friends of the querent will become his enemies; and if the sign is bicorporeal, the enmity is from the beginning and will be extended further.

Otherwise.

10 Some have said: observe in which sign the dodecatemory of the Moon falls, and if you find it in a quadrupedal sign, the question concerns four-footed animals, and especially if the lord of its bounds also happens to be in a quadrupedal sign; but if it falls in a human-shaped sign, the question concerns certain people and the matters pertaining to them; if in an earthy sign, the question concerns landed properties, a house, and buildings; if in a watery sign, the question concerns waters, ships, and those who move about upon the waters.

F. 227. 111. On Charioteers: Which One Will Win. (1)

20 If you are asked by someone about charioteers, which one will win, and the questioner has a horse among the running horses, and indeed the questioner is a circus faction leader or charioteer or is concerned with a horse, look at the ruler, and if it is on the ascendant, his horse will win; if it is at midheaven, he will come second; likewise also if it is in the eleventh place and in the 25 third. If it is in the ninth, he will come in the middle. If it is in the fourth, he will come last, with no other horse behind him. If the ruler is in its own depression, the mounted charioteer will be fearful in that

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1 of Aa, of Sn19 sqq. A, f. 37? a f. 24v.ntis α21 ἔλθῃ as. arrivals A

6 villain scil. star20 of AS, of an25 in the third 5, in the third Aa

7 two-person 2nd person AS

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(1) On the hippodrome, cf. what we have collected at Cal. VIII, 1, p. 196, and what Wuilleumier discussed, Mélanges Ec. française de Rome, XLIV, 1927, p. 1 ff.

δρόμῳ ἐκείνῳ, καὶ πεσεῖται ἀπὸ τοῦ ἵππου. εἰ δὲ καὶ ἐπιβλέπουσι τὸν διέποντα κακοποιοὶ ὄντα ἐν τῷ ἰδίῳ ταπεινώματι, θλασθήσεται μέρος τοῦ σώματος αὐτοῦ, οὗ κυριεύει τὸ ζῴδιον ἐν ᾧ ὑπάρχει ὁ διέπων. εἰ δὲ τὸν τοιοῦτον διέποντα ἐπίδωσιν ἀπὸ τετραγώνου ἢ συνόδου ἢ διαμέτρου ὄντα ἀπὸ τοῦ ἰδίου οἴκου ἐν τῷ ὀγδόῳ τόπῳ, πεσὼν ὁ ἐλαύνων ἀπὸ τοῦ ἵππου αὐτοῦ θανεῖται. καὶ χεῖρον ἔσται τὸ τοιοῦτον, ἐὰν ὁ κύριος τοῦ ζῳδίου, ἐν ᾧ ἐστιν ὁ διέπων, καὶ ἡ Σελήνη, κεκακωμένοι ὦσιν.

ριβ'. Περὶ τοῦ μὴ ἔχοντος ἄλογον καὶ ἐρωτῶντος τίς νικήσει. [*ζήτει καὶ τὰ λοιπὰ κεφάλαια εἰς τὸ ἕτερον βιβλίον*].

Εἰ ἐρωτηθῇς περὶ τούτου, ἴδε τὸν κύριον τοῦ ὡροσκόπου, ἤγουν τὸν διέποντα, καὶ εἴ ἐστιν ἐν ὡροσκόπῳ, ἢ ὡροσκοπεῖ τις τῶν ἀστέρων ἢ μεσουρανεῖ ἢ ἀγαθοδαιμονεῖ, ἐκεῖνος νικήσει ὁ ἔχων τὸ χρῶμα τοῦ ἀστέρος ἐκείνου. καὶ εἴ ἐστιν ὁ δηλῶν ἀστὴρ τὴν νίκην ἐν τῷ ἰδίῳ ὑψώματι ἢ τῷ οἴκῳ ἢ τῷ ὁρίῳ ἢ τῷ δεκανῷ, ἔσται ὁ ἵππος ἐκεῖνος τῶν περιφήμων καὶ περιβοήτων· εἰ δὲ μὴ οὕτως ἔχει, τῶν εὐτελῶν.

(Ex lib. II). F. 261. *ξ' Ὅτι ἀκριβεστέρα ἐστὶν ἡ μέθοδος τῆς ἀκτινοβολίας τοῦ Μασάλλα τῆς ἀκτινοβολίας τοῦ Πτολεμαίου, καὶ ὅτι αἱ ἰσόμοιροι ἀκτινοβολίαι ἀνήκουσι τοῖς οἰκοῦσι τὸν ἰσημερινὸν κύκλον.*

Εἶπεν ὁ Σαδᾶν ὅτι· ἡ λεγομένη ἀκτινοβολία κατὰ ποίαν μέθοδόν ἐστιν ἀληθής; ὁ δὲ εἶπεν· κατὰ τὴν μέθοδον τοῦ Πτολεμαίου· ἀκριβεστέρα δ' ἐστὶν ἡ μέθοδος τοῦ Μασάλλα, ᾗ δὲ καὶ χρῶμαι. εἶπον δὲ τῷ Ἀπομάσαρ ὅτι τινὲς ἰσομοίρως λαμβάνουσι τὰς ἀκτινοβολίας, καὶ οὐ χρῶνται ταῖς μεθόδοις ταῖς περὶ αὐτῶν. ὁ δὲ εἶπεν· ἀληθῶς

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1 *ἐπβλέπουσι* Aa, *ἐπιβλέπει* S 2 *κακοποιοὶ* Aa, *κακοποιὸς* S
4 *ἐπίδωσιν οἱ κακοποιοὶ* A *ἐπιδίδωσι*, om. *οἱ κακ.* S *τετραγώνου* A, *τοῦ τετρ.* aS
10 *ζήτει — βιβλίον* om. A, *ζήτει τὰ λοιπὰ ἔμπροσθεν ἐν τοῖς ἄλλοις βιβλίοις* a 12 *τοῦ ὡροσκόπου* A, *τῆς ὥρας* aS 13 *ἐν* aS *ἐν τῷ* A *τις τῶν ἀστέρων* S, *τις ἀστὴρ* a, *ἕτερος ἀστὴρ* A
19 sqq. A, f. 50v ; a, f. 42v.
27 *ἰσομοίρως* Aa *ἰσομοιρικῶς* S

race, and he will fall from the horse. And if malefic planets also aspect the ruler while it is in its own depression, a part of his body will be injured, the part ruled by the sign in which the ruler is located. If such a ruler receives an aspect from a square or 5 conjunction or opposition while being from its own house in the eighth place, the driver, having fallen from his horse, will die. And the situation will be worse if the lord of the sign in which the ruler is located, and the Moon, are both afflicted.

132. On the one who does not have an irrational animal and asks who will win. [See also the remaining chapters in the other book.]

If you are asked about this, look at the lord of the horoscope, that is the one who governs it, and if it is in the horoscope, or if one of the stars is in the ascendant or at midheaven or at the Agathodaimon, the one who has the color of that star will win. And if the star indicating victory is in its own exaltation or house or term or decan, that horse will be among the celebrated and renowned; but if it is not so, among the inferior.

(From book 11). F. 261. 60. That the method of the rays of Māshāʾallāh is more precise than the method of rays of Ptolemy, and that the equidegree ray projections belong to those who inhabit the equatorial circle.

Sadān said: the so-called ray projection — according to which method is it true? And he said: according to the method of Ptolemy; but more precise is the method of Māshāʾallāh, which I also use. I said to Abū Maʿshar that some take the ray projections equidegree-wise, and do not use the methods concerning them. And he said: truly

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1 oversee Aa, oversee S 2 villains Aa, villain 5
4 the evil-doers will give themselves up, the surrender, om. the evil th ones Sntragonou A, square. as
10 asks | · book om. A, he asks for the rest in front of him in other books α 12 of the horoscope A, of the hour as 13 in as in the A one of the stars S, one star a, another star A
19 sqq. A, f. 50; a, f. 42v.
27 Equally Aa equally S

λέγεις καὶ ψευδῶς· ἐπὶ μὲν γὰρ τῶν οἰκούντων τὸν ἰσημερὸν κύκλον, ἀληθῶς λέγεις, καὶ ἰσομοίρως δεῖ λαμβάνειν τὰς ἀκτινοβολίας· ἐπὶ δὲ ταῖς ἡμετέραις χώραις ἁρμοδίως χρήσασθαι τῇ μεθόδῳ τῶν ἀκτινοβολιῶν.

5 F. 274. *ρξβ'. Περὶ ὧν σημαίνει ἕκαστος τῶν ἀστέρων ἀπὸ ἀγαθοποιοῦ ἢ κακοποιοῦ συσχηματιζόμενος ἐν ἐναλλαγῇ χρόνου.*

Σελήνη μετὰ Κρόνου. Εἰ δὲ ἐν ἐναλλαγῇ χρόνου γένηται τὸ τοιοῦτον σχῆμα, σημαίνει νόσους μελαγχολικὰς καὶ
10 *χαλασμοὺς καὶ πτῶσιν ὀρνέων καὶ χιόνας καὶ παγετούς· καὶ πολλοὶ τῶν ὁδοιποροῦντων ἐν χιόνι χωσθήσονται. εἰ δὲ διαμετρεῖ ὁ Κρόνος, ἀπὸ τοῦ δεκάτου τόπου ἐν ἔτους τινὸς ἀνθρώπου ἐναλλαγῇ, σημαίνει βλάβην παρὰ ἐξουσιαστῶν καὶ ἀποδημίας κινδυνώδεις καὶ φυλακὰς καὶ φόβους παρὰ βασιλέων. εἰ δὲ συνάπτει τῷ*
15 *Κρόνῳ ἐν ἐναλλαγῇ, σημαίνει δόλους καὶ κακουργίας καὶ ἐπιθυμίαν οἰκοδομιῶν.*

Σελήνη μετὰ Διός. Εἰ δὲ ἐν τῇ ἐναλλαγῇ τοῦ κοσμικοῦ ἔτους συνοδεύει ἡ Σελήνη τῷ Διί, σημαίνει ἀγαθόν, ἔτι δὲ καὶ ἀνορθώσεις ἐκκλησιῶν καὶ ἐπιμέλειαν τῶν γραφῶν καὶ δοξολογίας
20 *καὶ ἑορτάς. εἰ δὲ τετραγωνίζει αὐτὸν ἡ Σελήνη, σημαίνει κρύψιν μυστηρίων. εἰ δὲ διαμετρεῖ τοῦτον, σημαίνει μάχας καὶ ἀντιλογίας καὶ διαλόγους περὶ πίστεως καὶ δογμάτων καὶ ὁμοίων. εἰ δ' ἐφορᾷ τούτον ἀπὸ τοῦ δεκάτου τόπου, σημαίνει προβολὴν κριτῶν καὶ ἀρχιερέων καὶ πρόνοιαν τῶν δογμάτων καὶ ὁμοίων· εἰ δὲ ἀπὸ*
25 *τριγώνου ἢ ἑξαγώνου τούτῳ <συ>σχηματίζεται, σημαίνει ἔρευναν τῶν δογμάτων καὶ λύσιν τῶν ἠπορημένων ἐν ταῖς γραφαῖς.*

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1 *λεγ* AaS *ἐπὶ* Aa, *εἰ* S ; at in a : *ἐπὶ δὲ ταῖς ἡμετέραις χώραις ἁρμόζει χρήσασθαι τῇ μεθόδω τῶν ἀκτινοβολιῶν*
5 sqq. A, f. 60 ; a, f. 55.
6 *ἀπὸ* om. A. *συσχημ.* Aa, *σχηματ.* S 7 *ἐναλλαγῇ* Aa, *ἀλλαγῇ* S ; et l. 8 *γένηται* Aa, *γίνηται* S 12 *ἄνθρώπου*| Lege *κοσμικοῦ* 15 *κακουργίας* S, *κακουργίαν* Aa *ἐπιθυμίαν* Aa, *ἐπιθυμίας* S 17 *τῇ ἐναλλαγῇ* Aa, *ἀλλαγῇ* S 19 *ὀνορθώσεις* S, *ἀνόρθωσιν* Aa *δοξολογίας* S, *δοξολογίαν* a ; om. compendium A 21 *ἀντιλογίας* S, *ἀντιλογίαν* a, om. compendium A
25 *σχηματιζεται* codd., corr. cf. l. 6 et p. 173 l. 8 et 12 etc.

you speak both truly and falsely; for with respect to those who dwell on the equinoctial circle, you speak truly, and one must take the ray-castings in equal degrees; but in our own regions, one must employ the method of ray-castings appropriately.

5 F. 274. 162'. On what each of the stars signifies when configured with a benefic or malefic planet at a change of time.

Moon with Saturn. If such a configuration occurs at a change of time, it signifies melancholic diseases and hailstorms and the fall of birds and snows and frosts; and many of those travelling will be buried in snow. But if Saturn is in opposition from the tenth place at the change of a certain year of a person, it signifies harm from those in authority and dangerous journeys and imprisonments and fears from kings. If it is in conjunction with Saturn at the change, it signifies deceits and wickedness and a desire for building.

Moon with Jupiter. If at the change of the cosmic year the Moon travels together with Jupiter, it signifies good fortune, and furthermore the restoration of churches and the care of the scriptures and acts of glorification and festivals. If the Moon squares him, it signifies the concealment of mysteries. If it is in opposition to him, it signifies battles and disputes and dialogues concerning faith and doctrines and the like. If it regards him from the tenth place, it signifies the appointment of judges and high priests and the oversight of doctrines and the like; if it is configured with him from a trine or sextile, it signifies an inquiry into doctrines and the resolution of difficulties in the scriptures.

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1 read Aas "ἐπὶ" Aa, εἰ S; but in a: ἐπὶ δὲ ταῖς ἡμετέραις χώραις it is fitting to use the method of ray-castings

5 sqq. A, f. 60; a, f. 55.

6 ἀπό om. A; συσχημ. Aa, σχηματ. S 7 ἐναλλαγῇ Aa, ἀλλαγῇ S; and l. 8 γένηται Aa, γίνηται S 12 ἀνθρώ pou|Read κοσμικοῦ 15 κακουργίας S, κακουργίαν Aa ἐπι-θυμίαν Aa, ἐπιθυμίας S 17 τῇ ἐναλλαγῇ Aa, ἀλλαγῇ S 19 ἀνορ θώσεις S, ἀνόρθωσιν Aa δοξολογίας S, δοξολογίαν a; om. compendium A 21 ἀντιλογίας S, ἀντιλογίαν a, om. compendium A 25 σχηματίζεται codd., corr. cf. l. 6 et p. 173 l. 8 et 12 etc.

Σελήνη μετὰ Ἄρεως. Εἰ δὲ συνοδεύει ἡ Σελήνη τῷ Ἄρει κατὰ τὸν καιρὸν τῆς τοῦ κοσμικοῦ χρόνου ἐναλλαγῆς, σημαίνει πολέμους καὶ αἱματοχυσίας καὶ ψεύδη καὶ πλαστογραφίας. εἰ δὲ τύχῃ ἐπὶ γενέσεως ἀνθρώπου ἡ Σελήνη συν-
5 *οδεύουσα τῷ Ἄρει ἐν τῷ Κριῷ, σημαίνει τὸν γεννηθέντα ὀλιγοζώητον, εἰ μή γ' ἐφορᾷ τοῦτον ἀγαθοποιός. εἰ δὲ ἐφορᾷ τοῦτον ἀπὸ τοῦ δεκάτου τόπου ἡ Σελήνη, σημαίνει δυναστείας καὶ ἀδικίας καὶ βίας. εἰ δὲ τούτῳ συσχηματίζεται ἀπὸ τριγώνου ἢ ἑξαγώνου σχήματος, σημαίνει ἀγῶνα περὶ τὰς ἐπικτήσεις καὶ τοὺς γάμους.*
10 *Σελήνη μετὰ Ἀφροδίτης. Εἰ δὲ συνοδεύει ἡ Σελήνη τῇ Ἀφροδίτῃ, σημαίνει μάχην γυναικῶν καὶ γάμους βιαίους καὶ παραβάσεις καὶ ἐπιορκίας. εἰ δὲ συσχηματίζεται αὐτῇ ἀπὸ τετραγώνου σχήματος, σημαίνει λαθραίας συνουσίας πρὸς γυναῖκας. εἰ δὲ ἀπὸ τοῦ δεκάτου τόπου συσχηματίζεται, δηλοῖ τὰς λαθραίας*
15 *συνουσίας γενέσθαι φανεράς, καὶ ὡς ἐκ τούτου πομπὴν καὶ ἀχρειοσύνην. εἰ δὲ τριγωνίζει ἢ ἑξαγωνίζει ἡ Σελήνη τὴν Ἀφροδίτην, σημαίνει μουσικάς,μελῳδίας καὶ μετριάσματα καὶ ὀρχήσεις καὶ τὰ περαματικὰ καὶ συμπόσια ἐν κήποις καὶ τὰ ὅμοια.*

Σελήνη μετὰ Ἑρμοῦ. Εἰ δὲ συνοδεύει ἡ Σελήνη
20 *τῷ Ἑρμῇ, σημαίνει ζήτησιν γνώσεως καὶ ἔρευναν τῶν ἀποκρύφων τῆς ἐπιστήμης, καὶ μάλιστα ὅτε τύχῃ ἐν τῷ ἑβδόμῳ τόπῳ ἢ ἐν τῷ ὑπογείῳ. εἰ δὲ ἐν τῷ δεκάτῳ τόπῳ τύχῃ ἢ ἐν τῷ ὡροσκόπῳ, φανερὰ ἔσται ἡ γνῶσις πλὴν μετὰ κόπου καὶ δυσχερείας. εἰ δὲ ἀπὸ τριγώνου ἢ ἑξαγώνου τούτῳ <συ>σχηματίζεται, εὐχερὴς γε-*
25 *νήσεται ἡ γνῶσις,καὶ εἰ μὲν ἀγαθοποιῷ συναντᾷ, ἔσονται πάντως ἀγαθά, εἰ δὲ κακοποιῷ, εἰς τἀναντία.*

Ἥλιος μετὰ Ἑρμοῦ. Εἶπον δὲ καὶ τοῦτο, ὅτι ἡ σύνοδος τοῦ Ἡλίου καὶ τοῦ Ἑρμοῦ κρύπτει τὰ μυστήρια, καὶ ἀφανέρωτον ποιεῖ τὴν σοφίαν καὶ τὰ μαθήματα,καλύπτει δὲ καὶ τὰς
30 *γραφὰς καὶ τὰς φήμας. εἰ δὲ ἐν τῷ ὡροσκόπῳ τύχωσιν ὅ τε Ἥλιος καὶ ὁ Ἑρμῆς συνοδεύοντες ἐπὶ γενέσεώς τινος, μαγείας ἀντιποιηθήσεται ὁ ἔχων τὸ τοιοῦτον γενέθλιον. εἰ δὲ ἐν τῷ δευτέρῳ τύχωσι,*

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1 *δὲ* om. Aa 3 *ψεύδη καὶ πλ.* A, *ψευδεῖς καὶ πλ.* S, *ψευδοπλαστογραφίας* a 6 *μή γ'* A, *μὴ* S 12 *παραβάσεως* a, *παράβασιν* AS 15 *γένεσθαι* aS, *γίνεσθαι* A *πομπὴ καὶ ἀχρειοσύνη* codd. Leg. *ἀρχιεφωσύνην*? 18 *περαματικὰ* AS, *παραμ.* a : vix sanum. 21 *ὅτε* AS, *ὅταν* a ; et saepius *τύχῃ* om. A 25 *συναντᾷ*] Leg. *συνάπτει*? cf. p. 174, l. 7. 30 *τύχωσι* Aa, *τύχῃ* S

Moon with — But if But if the Moon travels together with Mars Of Mars. at the time of the change of the cosmic year, it signifies wars and bloodshed and lies and forgeries. But if it happens that the Moon, in conjunction with Mars in Aries, is present at a person's birth, it signifies that the one born will be short-lived, unless a benefic planet watches over him. But if the Moon watches over him from the tenth place, it signifies power, injustice, and violence. But if it forms an aspect with him from a trine or sextile configuration, it signifies struggle concerning acquisitions and marriages. Moon with Venus. But if the Moon travels together with Venus, it signifies conflict among women and forced marriages and transgressions and perjuries. But if it forms an aspect with her from a square configuration, it signifies secret intercourse with women. But if it forms an aspect from the tenth place, it reveals that the secret acts of intercourse become publicly known, and as a result of this, disgrace and worthlessness. But if the Moon trines or sextiles Venus, it signifies music, melodies, and moderation and dances and maritime affairs and banquets in gardens and the like.

Moon with Mercury. If the Moon travels together with Mercury, it signifies the pursuit of knowledge and the investigation of the hidden secrets of science, especially when it happens to be in the seventh house or in the subterranean house. But if it happens to be in the tenth house or in the ascendant, the knowledge will be manifest, though with toil and difficulty. But if it forms an aspect with him from a trine or sextile, the knowledge will be easily attained, and if it meets with a benefic planet, all will be well, but if with a malefic, the opposite.

Sun with Mercury. I also said this: that the conjunction of the Sun and Mercury conceals mysteries, and renders wisdom and learning obscure, and also conceals writings and reputations. But if the Sun and Mercury happen to be in the ascendant traveling together at the nativity of someone, the one who has such a nativity will lay claim to magic. But if they happen to be in the second house,

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1 but om. Aa 3 lies and pl. Ah, liars and pl. S, false πλαστογραφίας α 6 μή γ' A, μὴ S 12 transgression a, σιν AS transgression and 15 γένεσθαι as, γίνεσθαι A impiety n18 peramatic AS, param. a : vix codd. Leg. ἀρχιερωσύνην ? sanum.ntýchῃ om. A 25 met] Leg. 21 ὅτε AS, όταν a ; et saepius n30 tychosi Aa, tychῃ S συνάπτει ? cf. p. 174, l. 7.

σημαίνει ἐπιχείρησιν χρυσοποιίας. εἰ δὲ ἐν τῷ τρίτῳ τόπῳ, σημαίνει ἀσωτίαν καὶ παιδοφθορίαν. εἰ δὲ ἐν τῷ τετάρτῳ τόπῳ, σημαίνει λύπην παρὰ γονέων καὶ συγγενῶν.

Ἑ ρ μ ῆ ς μ ε τ ὰ Δ ι ό ς. Εἰ δὲ τύχῃ ἐπὶ γενέσεώς τινος ὁ Ἑρμῆς συνοδεύων τῷ Διί, σημαίνει ἔφεσιν τῆς γνώσεως καὶ τῆς σοφίας ἔτι δὲ καὶ τῆς ῥητορείας καὶ τῶν διαλεκτικῶν διαλέξεων καὶ γνῶσιν τῶν ἀπορρήτων. εἰ δὲ ὁ Ἑρμῆς συνάπτει τῷ Διὶ ἀπὸ τριγώνου ἢ ἑξαγώνου σχήματος, σημαίνει τινὰ ἐπιμελούμενον τῶν δογματικῶν καὶ φιλονεικοῦντα ἕνεκεν αὐτῶν.

Ἑ ρ μ ῆ ς μ ε τ ὰ Ἄ ρ ε ω ς. Εἰ δὲ τύχῃ ὁ Ἑρμῆς συνοδεύων τῷ Ἄρει, σημαίνει κλέπτας καὶ λῃστὰς καὶ παραχαράκτας καὶ πλαστογράφους. εἰ δὲ τριγωνίζει ἢ ἑξαγωνίζει ὁ Ἑρμῆς τὸν Ἄρη σημαίνει πολλὴν ἐπιμέλειαν τῆς χρυσοποιίας καὶ τῶν τεχνῶν τῶν διὰ πυρὸς εἰργασμένων.

Ἑ ρ μ ῆ ς μ ε τ ὰ Ἀ φ ρ ο δ ί τ η ς. Εἰ δὲ συνοδεύει ὁ Ἑρμῆς τῇ Ἀφροδίτῃ, φανεροῖ τὰς φήμας καὶ τὰς γραφὰς καὶ τὰ μυστήρια τῶν γυναικῶν καὶ τὰς παιδιὰς καὶ τὰς μελῳδίας, ποιεῖ δὲ καὶ πολλοὺς ὑετοὺς ἐν τῷ καιρῷ τῶν ὑετῶν.

Ἀ φ ρ ο δ ί τ η μ ε τ ὰ Ἡ λ ί ο υ. Ἡ δὲ σύνοδος τῆς Ἀφροδίτης μετὰ τοῦ Ἡλίου σημαίνει δυστοκίας καὶ ἐκτρωσμοὺς καὶ χολὴν γυναικῶν πρὸς τοὺς ἄνδρας καὶ πολλάκις καὶ χωρισμούς.

Ἀ φ ρ ο δ ί τ η μ ε τ ὰ Κ ρ ό ν ο υ. Ἡ δὲ σύνοδος τῆς Ἀφροδίτης πρὸς τὸν Δία σημαίνει σωφροσύνην τε γυναικῶν καὶ εὐεξίαν καὶ ἐπιθυμίαν μυριστικῶν καὶ μαργαριτῶν καὶ λίθων τιμίων.

Ἀ φ ρ ο δ ί τ η μ ε τ ὰ Ἄ ρ ε ω ς. Ἡ δὲ σύνοδος τῆς Ἀφροδίτης μετὰ τοῦ Ἄρεως σημαίνει πορνείας καὶ μοιχείας καὶ βλάβας γυναικῶν. εἰ δὲ τύχωσιν ἐν τῷ δεκάτῳ τόπῳ, τοσοῦτον ἀχρειωθήσονται αἱ γυναῖκες, ὥστε καὶ παρὰ βασιλεῦσιν θεατρίζεσθαι.

Ἥ λ ι ο ς μ ε τ ὰ Κ ρ ό ν ο υ. Ἡ δὲ σύνοδος τοῦ Ἡλίου πρὸς τὸν Κρόνον σημαίνει νόσους λοιμικοὺς καὶ εὐλοβίαν(?) καὶ τραύματα καὶ δόλους καὶ πανουργίας. εἰ δὲ τὸ τοιοῦτον σχῆμα τύχῃ ἐν τῷ δεκάτῳ τόπῳ, σημαίνει ἀνάγκας μεγάλας ὑποστήσεσθαι τὸ ὑπήκοον παρὰ τῶν ἐξουσιαστῶν. εἰ δὲ τύχῃ ἐν τῷ ἑβδόμῳ τόπῳ,

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3 λύπην aS, λυπ A 6 διαλεκτικῶν S, δογματικῶν Aa 9 φιλινικ. aS 11 κλέπτας Aa, κλέπτην S λῃστάς a, λῃσ et τ supra σ scriptum A, λῃστὴν S 17 δὲ Aa, om. S ; et l. 9 τε a, om. AS 20 τοῦ om. A. 22 Κρόνου] Leg. Δος ; cf. 32 30 πανοῦρ et Γ supra ρ scriptum A 32 τὸ Aa, τὸν S et l. 2

it signifies an attempt at gold-making. But if in the third house, it signifies profligacy and corruption of children. But if in the fourth house, it signifies grief from parents and relatives.

Mercury with Jupiter. If it happens that Mercury is traveling together with Jupiter in someone's nativity, it signifies a striving for knowledge and wisdom, and also for rhetoric and dialectical discussions, and knowledge of secret matters. But if Mercury joins Jupiter from a trine or sextile aspect, it signifies someone who is devoted to doctrinal matters and contentious on account of them.

10 Mercury with Mars. If it happens that Mercury is traveling together with Mars, it signifies thieves and brigands and counterfeiters and forgers. But if Mercury forms a trine or sextile with Mars, it signifies great devotion to the art of gold-making and to crafts worked by fire.

Mercury with Venus. If Mercury travels together with Venus, it reveals rumors and writings and the secrets of women and their amusements and melodies, and it also produces many rains in the rainy season.

Venus with the Sun. The conjunction of Venus with the Sun signifies difficult labors and miscarriages and the anger of women toward their husbands, and often separations as well.

Venus with Saturn. The conjunction of Venus with Jupiter signifies the chastity of women and good health and a desire for perfumes and pearls and precious stones. Venus with Mars. The conjunction of Venus with Mars signifies fornication and adultery and harm to women. But if they happen to be in the tenth place, the women will be so degraded as to be put on public display even before kings.

30 Sun with Saturn. The conjunction of the Sun with Saturn signifies pestilential diseases and caution(?) and wounds and deceits and villainy. But if such a configuration happens to fall in the tenth place, it signifies that the subjects will endure great hardships at the hands of those in power. But if it falls in the seventh place,

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3 lypin aS, lyp A 6 dialectical 5, dogmatic Aa9Q5nlinic. as 11 thief Aa, thief S thief a, λησ et z supra

written by A, let S 17 de Aa, om. S? et al. te a, om. A5n30 20) of om. A. 9n22 Saturn] Leg. Dos? cf. 32 pa-

νούρ el / above written A 32 τὸ Aa, τὸν S et l. 2

ἀμφιβολίαι ἔσονται περὶ τοὺς ἀνθρώπους καὶ ἔριδες καὶ φιλονεικίαι.

Ἥλιος μετὰ Διός. Ἡ δὲ σύνοδος τοῦ Ἡλίου καὶ τοῦ Διὸς σημαίνει ἀδικίαν καὶ ἀφανισμὸν δικαιοσύνης καὶ βλάβας κρι-
5 τῶν καὶ ἀπιστίαν. εἰ δὲ ἐν τῷ δεκάτῳ τόπῳ τύχωσιν, σημαίνει ἀδικίας βασιλέων πρὸς τὸ ὑπήκοον, καὶ λογίσονται τὰς ἀδικίας ὡς δικαιοσύνην. γενήσονται δὲ καὶ ἐμπρησμοί. εἰ δέ ἐστιν ἡ σύνοδος ἐν τῷ ἑβδόμῳ τόπῳ, γενήσονται παλαισμοί, σφαγαὶ καὶ ἀλλεπάλληλοι πόλεμοι.

10 Κρόνος μετὰ Διός. Ἡ δὲ σύνοδος τοῦ Κρόνου καὶ τοῦ Διὸς σημαίνει ἀγῶνας μεγάλους περὶ τοὺς ἀνθρώπους καὶ θανατικὸν πολὺ καὶ φιλονεικίας καὶ ἔριδας. καὶ εἴπερ τύχωσιν ἐν τῷ τετάρτῳ τόπῳ, φανερωθήσονταί τινες ψευδοπροφῆται προσκαλούμενοι τοὺς ἀνθρώπους ἐπὶ οἰκεῖον δόγμα ὡς ἀληθές, γενήσονται δὲ
15 καὶ διάφοροι ἀποστασίαι. εἰ δὲ τύχωσιν ἐν τῷ δεκάτῳ τόπῳ, ἀνάγκας ὑποστήσονται οἱ ἄνθρωποι παρὰ τῶν ἐξουσιαστῶν καὶ λύπας καὶ ἀποδημίας καὶ φόβους καὶ ζημίας.

(E lib. III). ρξε'. Περὶ τῶν σημασιῶν τῆς ἐπιστήμης.

20 Εἰσὶν αἱ σημασίαι τῆς ἀστρονομίας διτταί, ἡ μὲν ἐπίπονος καὶ ἀναλλοίωτος, ἡ δὲ μεταβατικὴ καὶ ἐναλλοίωτος. καὶ βεβαία μέν ἐστι σημασία ἥ τε τῆς φύσεως τῶν ζῳδίων καὶ ἡ τῆς φύσεως τῶν ἀστέρων. ἀεὶ γὰρ τὰ πυρώδη ζῴδιά εἰσι πυρώδη, καὶ τὰ γεώδη εἰσὶ γεώδη, καὶ τὰ ὑδατώδη ὑδατώδη, καὶ τὰ ἀερώδη εἰσὶν ἀερώ-
25 δη μὴ μεθιστάμενα τῆς ἰδίας φύσεως. τὸ αὐτὸ δὲ ἔστιν καὶ ἐπὶ τῶν ἀστέρων. ἀεὶ γὰρ ὁ Ἥλιος σημαίνει τοὺς βασιλεῖς καὶ τοὺς εὐγενεῖς καὶ τοὺς ἄρχοντας, ὁ δὲ Ζεὺς ἀεὶ σημαίνει τὰ τῆς πίστεως καὶ τοῦ δόγματος καὶ τῆς δικαιοσύνης καὶ τῆς εὐφροσύνης, καὶ τὴν ἀγαθοεργίαν καὶ τὴν εὐτυχίαν καὶ τὸν πλοῦτον καὶ τὰς ἐλπίδας.
30 ὁ δὲ Ἄρης ἀεὶ σημαίνει τὰ στρατιωτικὰ πρόσωπα καὶ τὰ τῶν

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4 κριτῶν (primo obtutu legi possit κοιτῶν), κοιτῶν aS 5 ἀπιστίαν S, ἀπιστίας Aa 7 δὲ a, γ· γὰρ AS 8 παλαισμοὶ S, sed lectio incertissima ; πόλεμοι καὶ Aa. 13 φανερωθήσονται AS, εὑρεθήσονται a

18 S, t. 276 ; A, f. 61 ; a, f. 56v.

21 ἐναλλαίωτος aS, ἀναλλαίωτος A 22 ἡ τῆς Aa, τῆς S 23 εἰσὶν S, om. Aa 28 τῆς εὐφρ. S, τὰ τῆς εὐφρ. Aa

there will be disputes among people and strife and contention and.

Sun with Jupiter. The conjunction of the Sun and Jupiter signifies injustice and the destruction of justice, and harm to judges and faithlessness. But if they happen to be in the tenth house, it signifies the injustice of kings toward their subjects, and they will reckon their injustices as justice. There will also be fires. But if the conjunction is in the seventh house, there will be wrestling matches, slaughters, and successive wars.

Saturn with Jupiter. The conjunction of Saturn and Jupiter signifies great struggles among men and widespread death and quarrels and strife. And if they happen to be in the fourth house, certain false prophets will appear, calling men to their own doctrine as if it were true, and various revolts will occur. But if they happen to be in the tenth house, men will suffer compulsions at the hands of those in power, and sorrows and journeys abroad and fears and losses.

(E lib. 111). 165. Oh the Significations of the Science.

20 The significations of astronomy are twofold: the one laborious and unchangeable, the other transitional and variable. The fixed signification is that of the nature of the zodiac signs and the nature of the stars. For the fiery signs are always fiery, the earthy are earthy, the watery are watery, and the airy are 25 airy, not departing from their own nature. The same holds true for the stars as well. For the Sun always signifies kings, nobles, and rulers; Jupiter always signifies matters of faith, doctrine, justice, and joy, as well as benevolence, good fortune, wealth, and hopes. 30 Mars always signifies military persons and matters of

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4 judges (primo obtutu legi possit κορτισν), κορτισν aS 5 apistiannS, apistias Aa 7 δὲ a, c. because AS8 struggles S, sed lectionincertissima ; wars and Aa.13 manifest AS, find a

18 S, t. 276; A, f. 61 ; a, f. 56v.n21 unchanged aS, unchanged A 22 of Aa, of S 23 The-wolf S, if. Ah 28 of the eufr. 5, those of the eufr. Ah

πολέμων καὶ τὰ τῶν φόνων καὶ τοὺς ἀναιδεστάτους τῶν ἀνθρώπων καὶ τοὺς θυμοὺς καὶ τὰς ἀκαταστασίας καὶ τὰς ληστείας καὶ τὰς κλεψίας. ὁ δὲ Κρόνος σημαίνει τὰ περὶ τῶν ἐγγαίων καὶ τῶν οἰκοδομημάτων καὶ τὰ τῶν δούλων καὶ τὰ τῶν ὑποζυγίων καὶ τοὺς
5 ποταμοὺς καὶ τοὺς πατέρας καὶ τοὺς πάππους. ἡ δὲ Ἀφροδίτη σημαίνει τὰς ἡδονὰς καὶ τὰς παιδιὰς καὶ τοὺς καλλωπισμοὺς καὶ τὰς μυρωδίας καὶ τὰ τῶν τέκνων καὶ γάμων. ὁ δὲ Ἑρμῆς σημαίνει τὴν παίδευσιν καὶ τὴν ἀγχίνοιαν καὶ τὴν γνῶσιν καὶ τὰς ψηφοφορίας καὶ τὰ σεκρετικὰ πράγματα καὶ τοὺς διαλόγους. ἡ δὲ Σελήνη
10 τὰς φήμας καὶ τοὺς πρέσβεις καὶ τοὺς ἀποδήμους. ἡ δὲ ἑτέρα σημασία τῆς ἀστρονομίας ἀλλοιοῦται καὶ μεταβάλλεται, οἷον ἡ τοῦ ὡροσκόπου καὶ τοῦ ὅλου θέματος. μεθίσταται γὰρ τὸ θεμάτιον, καὶ μετατίθενται οἱ ἐν αὐτῷ ἀστέρες, καὶ ὁ ἐν τῷ ὡροσκόπῳ ὢν νυνὶ ἀστὴρ μετὰ καιρόν τινα γίνεται ἐν τῷ δευτέρῳ τόπῳ, καὶ
15 μετὰ καιρὸν ἐν τῷ τρίτῳ, καὶ ἑξῆς ὁμοίως. ὁ μὲν γὰρ ὡροσκόπος σημαίνει τὰ κατὰ τὸ σῶμα καὶ τὰς καταρχάς, ὁ δὲ δεύτερος τόπος σημαίνει τὰ περὶ τοῦ πλούτου, ὁ δὲ τρίτος τὰ περὶ ἀδελφῶν, ὁ δὲ τέταρτος περὶ γονέων, ὁ δὲ πέμπτος περὶ τέκνων, ὁ δὲ ἕκτος περὶ νόσων, ὁ δὲ ἕβδομος περὶ γάμου, ὁ δὲ ὄγδοος περὶ θανάτου, ὁ δὲ
20 ἔννατος περὶ ἀποδημίας, ὁ δὲ δέκατος περὶ ἐξουσίας ,ὁ δὲ ἑνδέκατος περὶ ἐλπίδων καὶ φίλων, καὶ ὁ δωδέκατος περὶ ἐχθρῶν.

ρος'. Περὶ κακώσεως ἀστέρων.

Γίνωσκε ὅτι κακοῦνται οἱ ἀστέρες πολυμερῶς. καὶ πρώτη μὲν κάκωσις αὐτῶν, ὅταν ὑπάρχωσιν ὕπαυγοι, εἶτα ὅταν τύχωσιν ἐν
25 ταπεινώματι αὐτῶν, εἶτα ὅταν ἀναποδίζωσιν, εἶτα ὅταν συνοδεύωσιν κακοποιῷ καὶ ὑπάρχωσιν ὑπὸ τὴν αὐγὴν αὐτοῦ, εἶτα ὅταν τύχωσιν ἀποκεκλικότες, εἶτα ὅταν τύχωσιν ἐν τῷ ἐναντιώματι αὐτῶν, εἶτα ὅταν εὑρεθῶσιν ἐν τῇ κεκαυμένῃ ζώνῃ. ἔστι δὲ ἡ κεκαυμένη ζώνη ἀπὸ τῆς ἀρχῆς τοῦ Ζυγοῦ μέχρι τοῦ τέλους τοῦ

14 τόπῳ Aa, om. S 16 δὲ hic saepe om. Aa. 22 S f. 280 ; f. 63ᵛ ; a f. 60 24 ὅταν a, ὅτε AS et saepius ὑπάρχωσιν Aa ὑπάρχουσιν S 25-26 συνοδεύωσιν Aa, συνοδεύουσιν A S 26 ὑπάρχωσιν Aa, ὑπάρχουσι S 28 αὐτοῦ S, αὐτῶν a ἡ a, om. AS

wars, murders, the most shameless of men, rages, disorders, acts of brigandry, and thefts. Saturn signifies matters concerning landed property, buildings, slaves, beasts of burden, 5 rivers, fathers, and grandfathers. Venus signifies pleasures, amusements, adornments, perfumes, and matters of children and marriage. Mercury signifies education, shrewdness, knowledge, calculations, secretarial affairs, and discourses. The Moon signifies 10 rumors, ambassadors, and those who travel abroad. The other signification of astronomy is altered and changed, as for example that of the horoscope and the whole chart. For the chart shifts, the stars within it move, and the star now in the horoscope after some time comes to be in the second place, 15 and after a further time in the third, and so on likewise.For the horoscope signifies matters concerning the body and undertakings; the second place signifies matters of wealth; the third, matters concerning siblings; the fourth, concerning parents; the fifth, concerning children; the sixth, concerning illnesses; the seventh, concerning marriage; the eighth, concerning death; the 20 ninth, concerning travel abroad; the tenth, concerning authority; the eleventh, concerning hopes and friends; and the twelfth, concerning enemies.

Chapter 106. On the Affliction of Stars.

Know that the stars are afflicted in many ways. The first affliction occurs when they are under the rays of the sun; then when they happen to be in their depression; then when they are in retrogression; then when they travel together with a malefic and are under its rays; then when they happen to be in declining places; then when they happen to be in their opposition; then when they are found in the burnt zone. The burnt zone extends from the beginning of Libra to the end of the

14 place Aa, om. S
280? f. 63? a f. 60 have
Aa existing SnA S
20 exist Aa,n or a,
a om. AS
16 δὲ here often om. Aa.
n24 when a, ὅτε AS and often
25-26 accompany Aa, accompany
there are S
22 S f.
present
28 his 5,
his

Σκορπίου. γίνωσκε δ' ὅτι ὁ Ἥλιος βλάπτει τὰ μέγιστα τὴν Ἀφροδίτην καὶ τὴν Σελήνην· ἀμφότεραι γάρ εἰσιν ὑγραί, καὶ ὁ Ἥλιος διαφέρει αὐτῶν κατὰ τὴν κρᾶσιν· ξηρὸς γάρ ἐστιν καὶ θερμός. ὁ δὲ Κρόνος εἰ τάχα κατὰ τὴν ψύξιν διαφέρει τοῦ Ἡλίου, ἀλλ' οὖν
5 *συμφωνεῖ αὐτῷ κατὰ τὴν ξηρότητα. ὁ δὲ Ζεὺς συμφωνεῖ τῷ Ἡλίῳ κατὰ τὴν θερμότητα, διαφωνεῖ δὲ αὐτῷ κατὰ τὴν ὑγρότητα. καὶ γίνωσκε ὅτι ὁ Ἥλιος μάλιστα γίνεται ἐνδύναμος, ὅταν εὑρεθῇ ἐν τῷ Κριῷ, διότι ἐστὶν ὕψωμα αὐτοῦ. καὶ ὅτε ἔστιν ἐν τῷ τοιούτῳ ζῳδίῳ ὁμοιοῖ βασιλεῖ φιλοδικαίῳ καὶ φοβερῷ, ὅτε δὲ ἔστιν ἐν τῷ*
10 *Ζυγῷ, ἔστιν ἐν τῷ ταπεινώματι αὐτοῦ, καὶ ὁμοιοῖ βασιλεῖ καταπεφρονημένῳ παρὰ τῶν ὑπηκόων αὐτοῦ. καὶ κακοῦται ὁ Ἥλιος ἀπὸ τοῦ Ζυγοῦ μέχρι τοῦ Τοξότου· τὰ γὰρ μεταξὺ ζῴδια ὀνομάζονται ταπείνωμα ταπεινωμάτων, διότι ὁ Ἥλιος κατέρχεται ἐν αὐτοῖς, καὶ πλησιάζει τῇ γῇ· καὶ ὅταν κακωθῇ τις τῶν ἀστέρων*
15 *παρὰ τοῦ Ἡλίου, οὐ κακοῦται πολλὴν κάκωσιν διὰ τὸ εἶναι τὸν Ἥλιον ἐν τῷ τοιούτῳ τόπῳ ἀδύνατον. εἰ δὲ κακωθῇ τις τῶν ἀστέρων παρὰ τοῦ Ἡλίου ὄντος ἐν τῷ Κριῷ, πάνυ κακοῦται ὑπ' αὐτοῦ. ὅταν δὲ συνοδεύῃ ἀστὴρ τῷ Ἡλίῳ, καὶ ἐξέλθῃ ὁ ἀστὴρ ἀπὸ τῶν αὐγῶν τοῦ Ἡλίου, καὶ κακωθῇ παρὰ τοῦ Ἄρεως, ὁμοιοῖ*
20 *ἀνδρὶ ἀπὸ πυρὸς σωθέντι καὶ λέοντι περιπεπτωκότι. εἰ δὲ ἐξέλθῃ ἀπὸ τῶν αὐγῶν τοῦ Ἡλίου ὁ ἀστήρ, καὶ κακωθῇ παρὰ τοῦ Κρόνου, ὁμοιοῖ ἀνδρὶ ἀπὸ ἀπὸ μεγάλης ἀνάγκης σωθέντι καὶ λάκκῳ περιπεπτωκότι. εἰ δὲ συναντήσει ἀστὴρ ἔξαυγος γενόμενος τῷ Διί, ὁμοιοῖ ἀνδρὶ ὀφιοδήκτῳ, ὅστις ὑπὸ ἐπῳδῷ θεραπεύεται, ἢ ἀνδρὶ*
25 *νοσοῦντι, ὅστις ὑπὸ ἰατρῶν σωθήσεται. εἰ δὲ ὁ ἀστὴρ σωθῇ ἀπὸ τῶν αὐγῶν τοῦ Ἡλίου, καὶ σχηματισθῇ τῇ Ἀφροδίτῃ, ὁμοιός ἐστιν ταλαιπώρῳ καὶ πεινῶντι καὶ πολλὰς φροντίδας ἔχοντι, ὅστις τύχῃ μετὰ τὴν ταλαιπορίαν ἐκείνην βρωμάτων καὶ πομάτων καὶ ἱματισμῶν καὶ εὐφροσύνων πραγμάτων.*

30 (E lib. III) *μθ'. Περὶ ἀριθμῶν ἀστέρων.*

Ἔχουσιν δὲ οἱ ἀστέρες ῥητούς τινας ἀριθμούς, οἳ μὲν λέγονται

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8 τῷ Aa, om. S καὶ ὅτε AS, ἢ ὅταν a 9 ὁμοιοῖ S, ὁμοιεῖ A, ὁμοιοῦται a ; et l. 10 et 19 et 22 18 συνοδεύει codd. 19 καὶ κακωθῇ AS, κακωθεὶς a παρὰ a, περὶ AS 20 ἀπὸ Aa, ὑπὸ S ἐξέλθῃ AS ἐξέλθοι a 21 κακωθῇ S, καθὼς Aa ; sed in A correctura. 22 ὁμοιοῖ S, ὁμοιεῖ A, ὁμοιοῦται a 27 πεινῶντι aS, ταπεινῶντι A 28 ταλαιπωρίαν Aa, ταλαίπορον S 30 S, f. 305ᵛ A f. 83 ; a f. 84 31 δὲ Aa ; om. S.

of Scorpio. Know that the Sun harms Venus and the Moon most greatly; for both are moist, and the Sun differs from them in temperament; for it is dry and hot. Saturn, even if it differs from the Sun in coldness, nevertheless agrees with it in dryness. Jupiter agrees with the Sun in heat, but disagrees with it in moisture. And know that the Sun becomes especially powerful when it is found in Aries, because that is its exaltation. And when it is in such a sign it resembles a king who loves justice and is feared, but when it is in Libra, it is in its depression, and resembles a king who is despised by his subjects. And the Sun is afflicted from Libra to Sagittarius; for the signs in between are called the depression of depressions, because the Sun descends in them and draws near to the earth; and when one of the stars is afflicted by the Sun, it is not greatly harmed, because the Sun is weak in such a position. But if one of the stars is afflicted by the Sun when it is in Aries, it is very greatly harmed by it.But when a star is in conjunction with the Sun, and the star emerges from the rays of the Sun, and is afflicted by Mars, it resembles a man who has been saved from fire and has fallen in with a lion. If the star emerges from the rays of the Sun and is afflicted by Saturn, it resembles a man who has been saved from great necessity and has fallen into a pit. If a star that has emerged from the rays meets Jupiter, it resembles a man bitten by a snake who is healed by an enchanter, or a sick man who will be saved by physicians. If the star is saved from the rays of the Sun and comes into aspect with Venus, it is like one who is wretched and hungry and full of many anxieties, who after that wretchedness comes upon food and drink and clothing and joyful things.

30 (E III) (E fb. 111) 49. On the Numbers of the Stars.

The stars have certain definite numbers; some are called

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8 in Aa, om. S and when AS, or whenever a !) ὅμοιοί S, resembles A, resembles a ; et al. 10 and 1 !) and 22 18 accompanies codd.

19 and you will be harmed AS, you will be harmed a par 2, about AS

20 ἀπὸ Aa, ὑπὸ S ἐξέλθῃ AS ἐξέλθοι a 21 kacotḇ S, as Aa; but with a correction in A. 22 similar S, similar A, similar a

27 hungry as, humble A 28 suffering Aa, suffering S

30 S, f. 305v A f. 83 ; a f. 84 31 the Aa; to. S.

φαρτάριοι, περὶ ὧν ἐνταῦθα ἁπλοικῶς διέξιμεν, τὰς δὲ τούτων αἰτίας ἐν ἑτέρῳ ἐγράφομεν βιβλίῳ. ἔστιν οὖν ὁ μὲν ἀριθμὸς τοῦ φαρταρίου τοῦ Ἡλίου ἔτη δέκα, τοῦ δὲ φαρταρίου τῆς Ἀφροδίτης ἔτη ὀκτώ, τοῦ δὲ Ἑρμοῦ ἔτη τρισκαίδεκα, τῆς δὲ Σελήνης ἔτη ἐννέα, τοῦ δὲ Κρόνου ἕνδεκα, τοῦ δὲ Διὸς δώδεκα, τοῦ δὲ Ἄρεως ἑπτά, τοῦ δὲ καταβιβάζοντος τρία, καὶ τοῦ ἀναβιβάζοντος δύο· ὁμοῦ πέντε καὶ ἑβδομήκοντα. ὁ δὲ ἀριθμὸς τῶν ἐτῶν αὐτῶν τετραχῶς λαμβάνεται. ἔχουσι γὰρ ἔτη ὑπερμεγέθη καὶ ἔτη μέγιστα καὶ ἔτη μέσα καὶ ἔτη ἐλάχιστα. καὶ τοῦ μὲν Ἡλίου τὰ ὑπερμεγέθη ἔτη εἰσὶν ,αυξα', τῆς δὲ Ἀφροδίτης ,αρνα', τοῦ δὲ Ἑρμοῦ υπ', τῆς δὲ Σελήνης ,αρνβ', τοῦ δὲ Κρόνου σνς', τοῦ δὲ Διὸς υκζ', τοῦ δὲ Ἄρεως σπδ'. τὰ δὲ μέγιστα ἔτη τοῦ Ἡλίου εἰσὶν ρκ', τῆς δὲ Ἀφροδίτης πβ', τοῦ δὲ Ἑρμοῦ ος', τῆς δὲ Σελήνης. . . , τοῦ δὲ Κρόνου, τοῦ δὲ Διὸς . . . , τοῦ δὲ Ἄρεως. . . τὰ δὲ μέσα αὐτῶν ἔτη· τοῦ Ἡλίου ἔτη λθ' ς'', τῆς δὲ Ἀφροδίτης με', τοῦ Ἑρμοῦ μη', τῆς δὲ Σελήνης λθ' ς'', τοῦ δὲ Κρόνου μγ', τοῦ δὲ Διὸς με', τοῦ δὲ Ἄρεως μ'. τὰ δὲ ἐλάχιστα αὐτῶν ἔτη· τοῦ Ἡλίου ιθ', τῆς Ἀφροδίτης η', τοῦ Ἑρμοῦ κ', τῆς δὲ Σελήνης κε', τοῦ Κρόνου λ', τοῦ Διός ιβ', τοῦ δὲ Ἄρεως ιε'.

ν'. Περὶ τῶν ἰδιοτήτων τῶν ἀστέρων

Τοῦ Κρόνου ἡ κρᾶσίς ἐστιν καὶ ἡ ἰδιότης ψυχρὰ καὶ ξηρὰ καὶ μελαγχολώδης καὶ σκοτεινὴ καὶ τραχεινὴ καὶ βαρεῖα καὶ δυσώδης. ποιεῖ δὲ καὶ πολυφάγους καὶ φυλάττοντας φιλίας ἀνθρώπους. σημαίνει δὲ καὶ τὰ γεωργικὰ καὶ τὴν ἐπιμέλειαν τῶν ἀκινήτων ὑποστάσεων καὶ τὴν ἐπιμέλειαν τῶν γεωπονικῶν καὶ τῶν οἰκοδομημάτων καὶ τῶν ὑδάτων, τῶν τε πηγῶν καὶ τῶν ποταμῶν, καὶ τοῦ μερισμοῦ τῶν ἐγγαίων καὶ τοῦ πλούτου καὶ τῆς ἐπικτήσεως καὶ τῶν προαστείων. κεκακωμένος δὲ ὢν ὁ Κρόνος σημαίνει κνι-

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2 ἐγράφομεν corr. : γράφομεν codd. 3 τὸ δὲ φαρτάριον codd.
4 Ἑρμοῦ ἔτη aS, Ἑρμοῦ A 5 δὲ Ἄρεως Aa, Ἄρεως S
11 σνς' Aa, σνγ'] S 13 τῆς δὲ — Ἄρεως omm. AS ; desunt in A numeri 16 δὲ quater om. a μγ] aS, μγς' A με' AS, μή A 19 δὲ om. a
20 S. t. 305ᵛ A f. 83ᵛ, a f. 84 22 τραχεινὴ S, τρανὴ (νή supra lin. script.) A, τραχεῖα a δὲ καὶ Sa, δὲ A 23 ἀνθρώπους a, ἀνθρώπων AS 24 δὲ καὶ a, καὶ AS 25 γεωπονικῶν S, γηπονικῶν Aa

fartarioi, concerning which we here set out plainly, while we have written their causes in another book. The number of the fartarion of the Sun is ten years, that of the fartarion of Venus eight years, that of Mercury thirteen years, that of the Moon nine years, 5 that of Saturn eleven, that of Jupiter twelve, that of Mars seven, that of the descending node three, and that of the ascending node two; together seventy-five. The number of their years is taken in four ways. For they have very great years and greatest years and middle years and least years. And the very great years of the Sun are 10 1461, those of Venus 1151, those of Mercury 480, those of the Moon 1152, those of Saturn 256; those of Jupiter 427, those of Mars 284; the greatest years of the Sun are 120, those of Venus 82, those of Mercury 76, those of the Moon . . , those of Saturn, those of Jupiter . . ., those of Mars . . . And their middle years: those of 15 the Sun 39½, those of Venus 45, those of Mercury 48, those of the Moon 25½, those of Saturn 43, those of Jupiter 45, those of Mars 40. And their least years: those of the Sun 19, those of Venus 8, those of Mercury 20, those of the Moon 25, those of Saturn 30, those of Jupiter 12, those of Mars 15.

20 50. On the Properties of the Stars

The temperament and property of Saturn is cold and dry and melancholic and dark and rough and heavy and foul-smelling. It also produces people who are gluttonous and who keep their friendships. It signifies agricultural matters and the care of immovable properties and the management of farming and buildings and waters, both springs and rivers, and the division of landed estates and wealth and acquisition and suburban properties. But Saturn, when afflicted, also signifies

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2 we write corr. : write codd.n4 Ermou ἔτη as, Ermou A 3 τὸ δὲ fartarion codd. n5 δὲ "Areos Aa, "Areos 11 sns' Aa, syn'] Snsunt 13 of the day Sn"Areos onm. AS ; de- in A numeri 16 δὲ quater om. a μg] as, μgs' A me AS, not A 19 but om. a

20 S. t. 305ᵛ A f. 83ᵛ, a f. 84 script.) A, 22 tracheinὴ S, trani (νη supra lin. rough α and Sa, and A 23 people a, anthen25 of people AS 24 and also a, and AS agricultural 5, agricultural Aa

πείαν καὶ πενιτείας δεινὰς καὶ πένητας καὶ ἀποδημίας διὰ θαλάσσης καὶ ἀποδημίας μακρὰς καὶ ἀνωφελεῖς. σημαίνει δὲ καὶ φυγάδας καὶ πονηροὺς καὶ μνησικάκους καὶ δολίους καὶ ἀπατεῶνας καὶ βλάπτας καὶ τὸ φιλέρημον καὶ τὸ μισεῖν τὴν τῶν ἀνθρώπων
5 ὁμιλίαν. ἔτι δὲ ποιεῖ κενοδοξίας καὶ ἐπάρσεις. σημαίνει δὲ ἀνθρώπους, οἵτινες εἰσὶ κακὰ ὄργανα πρός τε βασιλεῖς καὶ τοὺς ἄρχοντας, καὶ τοὺς συκοφάντας. σημαίνει δὲ καὶ δεσμοὺς καὶ φυλακὰς καὶ βίας. σημαίνει δέ ποτε καὶ ἀλήθειαν ἐν τῷ λόγῳ καὶ ἐμπειρίας καὶ πολυνοίας καὶ πείσματα καὶ βάθος καὶ ἐνδομυχίαν. ποιεῖ δὲ τοὺς
10 ἀνθρώπους ἐν τῇ αὐτῶν βιοτῇ ἐμμένοντας καὶ μὴ ταχέως θυμουμένους· ὅτε δὲ θυμωθῶσιν, οὐ δύνανται κυριεῦσαι ἑαυτῶν, οἵτινες οὐδὲ θέλουσιν ἀγαθὸν εἴς τινα. σημαίνει δὲ καὶ γέροντας καὶ βαρυψύχους καὶ φόβους καὶ ἀνάγκας καὶ φροντίδας καὶ λύπας καὶ στυγνασίας καὶ ἀπορίας περὶ τοῦ τί ὀφείλει ποιῆσαι, καὶ στενοχωρίας.
15 σημαίνει δὲ καὶ τοὺς νεκροὺς καὶ τὰς κληρονομίας καὶ τοὺς θρήνους καὶ τὰς ὀρφανίας καὶ τὰ παλαιὰ τῶν πραγμάτων καὶ τοὺς προπάππους καὶ γονεῖς καὶ τοὺς μείζοντας ἀδελφούς, ἔτι δὲ καὶ τοὺς δούλους καὶ ἀνθρώπους παρὰ πάντων λοιδορουμένους καί τινας πομπευομένους καὶ λῃστὰς καὶ ὀρυκτὰς τάφων, ἔτι δὲ καὶ ἀνασκάπ-
20 τας. σημαίνει δὲ καὶ τὰ δένδρα καὶ τοὺς δημογέροντας καὶ τὸν χυδαῖον λαὸν καὶ τοὺς εὐνούχους καὶ τοὺς ὀλιγοσυντύχους καὶ τοὺς ἐρευνῶντας τὰ κρύφια καὶ τὰ μυστηριώδη τῶν μαθημάτων. σημαίνει δὲ καὶ ἀσκητὰς καὶ μοναχοὺς καὶ ἐρημίτας.

ναʹ. Περὶ τοῦ Διός. Ἡ τοῦ Διὸς κρᾶσίς ἐστι θερμὴ καὶ
25 ὑγρὰ καὶ ἀερώδης καὶ σύμμετρος. σημαίνει δὲ καὶ τὰς θρεπτικὰς δυνάμεις, ἔτι δὲ καὶ τὰς ζωτικὰς καὶ αὐτὰ τὰ σώματα καὶ τὰ τέκνα; καὶ τοὺς ἐκγόνους καὶ τὰ ἐπέκεινα τούτων ἔκγονα, ἔτι δὲ καὶ τοὺς λογίους ἄνδρας καὶ τοὺς ῥήτορας καὶ τοὺς νομικοὺς καὶ τοὺς κριτὰς καὶ πάντας τοὺς ἀντεχομένους τῆς δικαιοσύνης, ἔτι δὲ καὶ ἐχέφρο-
30 νας καὶ τοὺς νοητικοὺς καὶ τοὺς σοφοὺς καὶ τοὺς ὀνειροκρίτας καὶ τοὺς ἀληθινοὺς ἀνθρώπους καὶ τοὺς ἀντεχομένους τῆς οἰκείας

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1 κνιπείαν a, κνιπίαν A, κνίπην S 2 δὲ καὶ Aa, καὶ S 5-6 σημαίνει - ἄρχοντας om. a 8 καὶ ἀλήθειαν - πείσματα καὶ om. a 9 ἐνδομυχίαν a, ἐνδομυ et χ supra υ script. A, ἐνδόμυχον S τοὺς om. Aa 17 τοὺς Aa, om. S 19 λῃστὰς Aa, λῃστὴν S ὀρυκτὰς Aa, ὀρυκτὴν S 20 δημογέροντας a, δημιεργείας S, δημιεργέτας A 27 ἐγγόνους et ἔγγονα AS 29 τῆς a, om. AS 31 ἀληθινοὺς S, ἀλη et θ supra η script. A, ἀληθεῖς S

poverty and terrible penuries and paupers and journeys across the sea and long and fruitless journeys abroad. It also signifies fugitives and wicked men and those who bear grudges and deceivers and swindlers and those who cause harm and the love of solitude and hatred of human company. Furthermore it produces vainglory and arrogance. It signifies men who are evil instruments toward kings and rulers, and sycophants. It also signifies bonds and prisons and acts of violence. But it sometimes also signifies truth in speech and experience and great intelligence and stubbornness and depth and secretiveness. It makes men steadfast in their way of life and not quick to anger; but when they are angered, they cannot control themselves, and these men wish no good to anyone. It also signifies old men and the faint-hearted and fears and necessities and anxieties and sorrows and gloominess and perplexity about what one ought to do, and distress. It also signifies the dead and inheritances and lamentations

and orphanhoods and ancient affairs and great-grandfathers and parents and elder brothers, and furthermore also slaves and men reviled by all and certain persons subjected to public ridicule and robbers and grave-diggers, and furthermore also 20 tomb-excavators. It also signifies trees and village elders and the common people and eunuchs and those who seldom meet with others and those who investigate hidden and mysterious branches of learning. It also signifies ascetics and monks and hermits.

51. Concerning Jupiter. The temperament of Jupiter is warm and 25 moist and airy and moderate. It also signifies the nutritive faculties, and furthermore also the vital faculties and the bodies themselves and children; and descendants and the descendants beyond these, and furthermore also eloquent men and orators and jurists and judges and all those who uphold justice, and furthermore also prudent men 30 and those of keen intellect and the wise and interpreters of dreams and truthful men and those who uphold their own

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1 knipian a, knipian A, knipian S2 and Aa, and Sn2 and Aa, and Sn5-6 means - lord om. a8 and truth - stubbornness καὶn8 and truth - stubbornness καὶnom. a 9 indomychian a, indomy et a supra v script. A, in the heart of Saints om. Aa 17 the Aa, om. S19 slave Aa, slave Sn19 slave Aa, slave Snὸrykta Aa, miner S20 demogeron a, creator20 demogeron a, creator 5, creator A27 grandsons and granddaughters AS20 ofn27 grandsons and granddaughters AS20 ofna, om. AS

31 true 5, ali et o supra the script. A, true 5

θρησκείας καὶ τοὺς ἐπιεικεῖς καὶ τοὺς ὁσίους καὶ τοὺς περὶ πίστεως διαλεγομένους καὶ τοὺς δογματικούς, ἔτι δὲ καὶ τοὺς παρὰ πάντων ἐπαοινυμένους καὶ μὴ παρά τινος ψεγομένους. σημαίνει δὲ καὶ τοὺς ὑπονοητικοὺς ἄνδρας καὶ τοὺς ζηλωτὰς τοῦ δικαίου. πολλάκις
5 δὲ σημαίνει καὶ ἀνθρώπους σπουδαστικοὺς καὶ ῥιψοκινδύνους· σημαίνει δὲ καὶ προκοπὰς καὶ νίκας καὶ τρόπαια κατὰ πάντων τῶν ἀντικειμένων. σημαίνει δὲ καὶ τιμὰς καὶ ἀρχὴν ἐξουσιαστικὴν καὶ βασιλεῖς καὶ εὐγενεῖς καὶ μεγιστάνους καὶ λαμπρὰς τύχας καὶ εὐφυΐας καὶ κέρδη καὶ πλούτου συναγωγὴν καὶ καλὰ ἤθη καὶ καυ-
10 χήματα καὶ πρὸς τοὺς φίλους φιλίαν εἰλικρινῆ καὶ ἐπικράτειαν κατὰ τὴν . . . . ἐν ἰδίῳ οἴκῳ καὶ φιλίαν πρὸς ὑπερέχοντα πρόσωπα καὶ συμμαχίας καὶ συνεργείας πολλῶν. σημαίνει δὲ καὶ ὄρεξιν οἰκούντων καὶ οἰκημάτων λαμπρῶν καὶ στερεῶν καὶ κατανόησιν ἀληθῆ τῶν πραγμάτων καὶ τὸ ἀνταμείβεσθαι τοῖς φίλοις, ὑπὲρ ὧν προευ-
15 ηργέτησαν, ἔτι δὲ καὶ συγγνώμας καὶ συμπαθείας καὶ λαμπρότητας καὶ καλλωπισμοὺς καὶ εὐφροσύνας καὶ γέλωτας καὶ τὰς μικρὰς ὁμιλίας καὶ φιλαγάθους γνώμας καὶ μῖσος πρὸς τὰς κακίας. ἔτι δὲ σημαίνει καὶ γλώσσας εὐτρανεῖς καὶ εὐτυχίας τῶν ὁμιλούντων πρὸς αὐτόν. σημαίνει δὲ καὶ πολυγάμους καὶ ἀκρατεῖς πρὸς ταῦτα
20 γνώμας καὶ χαρὰς καὶ εὐφροσύνας καὶ μεσιτείας μεταξὺ τῶν ἐριζόντων πρὸς ἀλλήλους ὥστε εἰρηνεύειν αὐτούς. σημαίνει καὶ ἀνθρώπους προστρέχοντας ἐπὶ τὸ ἀγαθόν, ἀποτρέποντας δὲ ἐπὶ τὸ χεῖρον.

νβ'. Περὶ τοῦ Ἄρεως. Ὁ δὲ Ἄρης ἐστὶ τῇ κράσει
25 θερμὸς καὶ ξηρὸς καὶ πυρώδης. ἄρχει δὲ τῆς ξανθῆς χολῆς καὶ τῶν πικρῶν ἐδεσμάτων, σημαίνει δὲ τὴν νέαν ἡλικίαν καὶ τὴν δύναμιν καὶ τὴν εὐφυΐαν καὶ τὰς θερμὰς δυσκρασίας καὶ τὸ πῦρ καὶ τοὺς ἐμπρησμοὺς καὶ πάντα τὰ ἄφνω γινόμενα, ἔτι δὲ καὶ τοὺς τυραννικοὺς βασιλεῖς καὶ τοὺς στρατηγοὺς καὶ τοὺς στρατιώτας καὶ τὰς
30 βιαίας πράξεις καὶ τοὺς πολέμους καὶ τοὺς φόνους καὶ τὰς ἀνδρείας καὶ τὰς ὑπομονὰς καὶ τὰς φιλοδυξίας καὶ τὰς ἐπιθυμίας

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9 καλὰ ἤθη S, καλοήθη a, καλοή (et θ supra η script.) A 11 τὴν codd.; hiat. textus 14 ἀνταμείβεσθαι A, ἀπαμείβεσθαι aS προευεργέτησαν aS 15 λαμπρότητας, S λαμπρότητα a, λαμπρο et τ supra ο script. A 19 ἀκρατεῖς A, εὐκρατεῖς aS 20 χαρὰς καὶ εὐφροσύνας a, χαρὰν καὶ εὐφρ. A, εὐφροσύνας tantum S 22 ἐπὶ om. A 25 Ὁ δὲ — θερμὸς S, Ὁ δὲ τοῦ Ἄρεως τῇ φύσει θερμὸς Aa

of religion, and the equitable, and the holy, and those who discourse about faith
and the dogmatists, and furthermore also those who are praised by all
and censured by no one. It also signifies
the suspicious men and the zealots of justice. Often
it also signifies industrious and bold men; it
also signifies advances and victories and trophies against all
opponents. It also signifies honors and authoritative rule and
kings and nobles and magnates and brilliant fortunes and
natural gifts and gains and the accumulation of wealth and fine character and
adornments and sincere friendship toward friends and dominance according to
the . . . . in one's own house and friendship toward superior persons and
alliances and the cooperation of many. It also signifies the desire for dwellings
and for splendid and solid houses and a true understanding
of affairs and the repayment to friends for the benefactions they had previously
rendered, and furthermore also pardons and sympathies and splendors
and embellishments and joys and laughter and minor
conversations and benevolent dispositions and hatred toward vices. Furthermore
it also signifies clear tongues and the good fortunes of those who associate with
him.It also signifies the polygamous and those lacking self-restraint in these matters,
and joys and pleasures and mediations between those who quarrel
with one another so as to bring them to peace. It also signifies
men who hasten toward the good but turn away from
the worse.

52. On Mars. Mars is in its temperament
hot and dry and fiery. It governs yellow bile and
bitter foods, and signifies young age and strength
and natural talent and hot imbalances of temperament and fire and
conflagrations and all things that happen suddenly, and also tyrannical
kings and generals and soldiers and
violent actions and wars and murders and acts of
courage and endurance and love of glory and desires

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9 καλὰ ἤθη S, benign a, good (et o supra η script.) Ancodd. ; hiatus. 11 th textusn;nfavored as

14 reward A, reward asn15 splendor, 5 splendor 3, splendor19 ἀκρατεῖς A, εὐκρατεῖς asn20 joy

et 77 supra o script.

Even cheerfulness a, happy and cheerful. A, euphrosynas tantum S22n25 on om.

O δε — warm 5, δε of Mars in nature

Ardent Aa

τοῦ καταδυναστεύειν καὶ τὰς μνησικακίας καὶ τὰς ὑποστάσεις καὶ τὰς καταρχὰς καὶ τὰς συναγωγὰς καὶ τοὺς χωρισμοὺς καὶ τὰς ληστείας καὶ τὰς διωρυχίας καὶ τὰς κλεψίας καὶ τὰς στρατοκοπίας καὶ τοὺς ῥιψοκινδύνους καὶ τὰς ἀναιδείας καὶ τοὺς θυμοὺς καὶ τὰ
5 ἀθέμιστα τῶν πράξεων καὶ τοὺς βασανισμοὺς καὶ τὰ δεσμὰ καὶ τοὺς ἐτασμοὺς καὶ τὰς φυλακὰς καὶ τὰς στενοχωρίας καὶ τὰς αἰχμαλωσίας καὶ τοὺς φόρους καὶ τὰς φιλονεικίας καὶ τὰς ἀδικίας καὶ ὀξυθυμίας καὶ τὰς σκληροκαρδίας καὶ τὰς ὕβρεις καὶ τὰ πείσματα καὶ τὰς ἀφιλίας καὶ τὰ αἰσχρὰ τῶν ὕβρεων καὶ τὰς ἀκολάστους
10 γλώσσας καὶ τὰς ὑποκρίσεις καὶ τὰς περὶ τοὺς λόγους ἐπιτηδεύσεις καὶ τὰς προχείρους ἀπολογίας καὶ τὰς δυσπιστίας καὶ τὰ ψεύδη καὶ τὰς συκοφαντίας καὶ τὰς ἀσωτίας καὶ τὰς πορνείας καὶ τὰς ψευδομοσίας καὶ τὰς ἀπάτας καὶ τοὺς δόλους καὶ τὰ κακὰ ἔργα καὶ τὴν ἐρήμωσιν τῶν ἀγαθῶν ἔργων καὶ τὰς ἔχθρας καὶ
15 τὸ μεταπίπτειν ἀπὸ λογισμοῦ εἰς λογισμὸν συντόμως καὶ τὰς ἀναισχυντίας καὶ τοὺς πολλοὺς κόπους καὶ τὰς ἀποδημίας καὶ τὰς ξενιτείας καὶ τὰς κακὰς γυμνάσεις καὶ τὰς μοιχείας καὶ τὰς ταχυκινησίας καὶ τοὺς ἐκτρωσμούς. σημαίνει δὲ καὶ τοὺς μέσους ἀδελφοὺς καὶ τοὺς στράτορας καὶ τοὺς βοσκοὺς καὶ τραυ-
20 ματισμοὺς καὶ τοὺς κωμοδρομικούς, ἔτι δὲ καὶ τοὺς ἀνεσκαμμένους.

νγ'. Περὶ τοῦ Ἡλίου. Ἡ τοῦ Ἡλίου κρᾶσίς ἐστι θερμὴ καὶ ξηρά, ἄρχει δὲ τῆς ζωτικῆς δυνάμεως καὶ τοῦ φωτὸς καὶ τῶν λύχνων καὶ τῆς φρονήσεως καὶ τῆς γνώσεως καὶ τῆς διανοήσεως
25 καὶ τῶν μέσων τῆς ζωῆς ἐτῶν. σημαίνει δὲ καὶ τοὺς βασιλεῖς καὶ τὰς ἀρχὰς καὶ τοὺς ἄρχοντας καὶ τοὺς στρατηγοὺς καὶ τοὺς συνετοὺς καὶ τοὺς εὐγενεῖς καὶ τὰς δυνάμεις καὶ τὰς ἐπιθυμίας καὶ τὰς λαμπρότητας καὶ τὴν δόξαν καὶ τὸ φιλόδοξον καὶ τὸ ὑπερήφανον καὶ τὸ ἀκατάδεκτον καὶ τὸ παρὰ πολλῶν ἐπαινούμενον καὶ τὸ
30 τῆς δόξης ἐπιθυμεῖν καὶ τὸ τοῦ πλούτου καὶ τὸ φιλόχρυσον καὶ τὸ πολυσύντυχον καὶ τὸ σπαστικὸν καὶ τὸ ἀποδοῦναι κακὸν ἀντὶ κακοῦ καὶ τὸ μισεῖν μὲν τὸ ἔγγιον, τῶν δὲ πόρρωθεν ἀντέχεσθαι. καὶ ποτὲ μὲν ὠφελεῖ ὁ Ἥλιος, ποτὲ δὲ βλάπτει, καὶ ποτὲ μὲν ἀνα-

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3 τὰς ληστείας a, τοὺς ληστὰς AS 10 καὶ περὶ τοὺς λόγους ἐπιτηδεύσεις Aa, καὶ τὰς λοιπὰς ἐπιτ. 20 ἀνεσκαμμένους a, ἀνασκαμμένους AS 25 ἐτῶν Aa, αὐτῶν S τοὺς A, om. S
26 τὰς - ἄρχοντας om. a

of domination and grudge-bearing and seditions and beginnings of enterprises and gatherings and separations and acts of brigandry and acts of tunneling and thefts and acts of military desertion and reckless risk-takers and shamelessness and fits of anger and 5 unlawful actions and tortures and imprisonments and examinations and prisons and constrictions and captivities and tributes and quarrelsomeness and injustices and irascibility and hardheartedness and acts of wanton violence and stubbornness and hostility and shameful acts of wanton violence and licentious 10 tongues and hypocrisies and pursuits concerning words and ready-made defenses and distrust and lies and slanders and debaucheries and acts of fornication and false oaths and deceptions and tricks and evil deeds and the desolation of good works and enmities and 15 the swift shifting from one thought to another and shamelessness and many toils and travels abroad and sojourning in foreign lands and evil exercises and adulteries and swift movements and miscarriages.It also signifies middle brothers and grooms and shepherds and 20 wounds and village-runners, and furthermore also those who have been excavated [i.e., grave-diggers / those associated with digging].

53. On the Sun. The temperament of the Sun is hot and dry; it governs the vital faculty, light, lamps, prudence, knowledge, and understanding, and the middle years of life. It also signifies kings, offices, rulers, generals, the intelligent, the well-born, powers, desires, brilliance, glory, love of glory, pride, arrogance, being praised by many, the desire for fame, the desire for wealth, love of gold, frequent encounters with fortune, the tendency to attract, returning evil for evil, hating what is near while clinging to what is far away. And sometimes the Sun benefits, sometimes it harms, and sometimes it raises up,

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3 robberies a, robbers AS
pursuits Aa, and the other purs.
burned AS 25 years Aa, of them S
26 offices – rulers om. a

10 and concerning discourse
20 dug up α, dug
the A, om. S

βιβάζει, ποτὲ δὲ καταβιβάζει. σημαίνει δὲ καὶ τὰ τῆς πίστεως καὶ τὰ περὶ κρίσεων καὶ τὰ περὶ γονέων καὶ ἀδελφῶν καὶ μέσων. σημαίνει δὲ καὶ τὰς ξηρότητας καὶ τὰς ὠχρότητας καὶ τὰς πολυκοινίας τε, ἔχων δύναμιν κατὰ τῶν ἐχθρῶν καὶ κατὰ τῶν ἀδικητῶν.
5 νδ'. Περὶ τῆς Ἀφροδίτης. Ἡ τῆς Ἀφροδίτης κρᾶσίς ἐστι ὑγρὰ καὶ φλεγματική, πλὴν σύμμετρος κατὰ τὴν ὑγρότητα· ἔστι δὲ καὶ ἀγαθοποιός. σημαίνει δὲ καὶ τὰς γυναῖκας καὶ τὰς μητέρας καὶ τὰς μικρὰς ἀδελφὰς καὶ τὴν σπάστραν καὶ τὸν καλλωπισμὸν καὶ τὰ κόσμια τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὴν ὀρθὴν
10 πρὸς τοὺς φίλους διάθεσιν, ἔτι δὲ καὶ τὰς ὑπεροψίας καὶ τὰς ὑπερηφανίας καὶ τὰς τροφὰς καὶ τὰς ἡδονὰς καὶ τὴν τῶν μουσικῶν ὀργάνων ἐκφώνησιν καὶ τὰς παιδιὰς καὶ τοὺς γέλωτας καὶ τὰς χαρὰς καὶ τὰς εὐφροσύνας καὶ τὰς ὀρχήσεις καὶ τὰς ζαμάρας καὶ τὰς τῶν μουσικῶν ὀργάνων κινήσεις καὶ τοὺς γάμους καὶ τὰς
15 μελῳδίας καὶ τὰς ἐμμελεῖς φωνὰς τὰς θελγούσας τοὺς ἀκροατὰς καὶ τὰ διὰ τῶν ταυλίων παίγνια, ἔτι δὲ τὸ ζατρίκιον(1) καὶ τὰς ἀργίας καὶ τὰς νωχελίας καὶ τοὺς πολιτικοὺς λόγους, ἔτι δὲ καὶ τὰς πόρνας καὶ τοὺς μοιχοὺς καὶ τοὺς πόρνους καὶ τοὺς πολλοὺς ὅρκους καὶ τὸν οἶνον καὶ τὸ μέλι καὶ τὰ σίκερα καὶ τὰς πολυγα-
20 μίας καὶ τὰς παιδεραστίας καὶ τὰς τριβάδας γυναῖκας καὶ τὸ φιλόφιλον καὶ τὸ καταπιστεύεσθαι παντὶ ἀνθρώπῳ καὶ τὸ εὐμετάδοτον καὶ τὸ εὐεργετικὸν καὶ τὸ καλόηθες καὶ τὴν ὡραιότητα καὶ τὰς ἡδείας διαλέξεις καὶ τοὺς ἔρωτας καὶ τὴν τοῦ σώματος δύναμιν, ἀδυναμίαν δὲ ψυχῆς, καὶ τὸ πρὸς πάντας ὀρεκτικὸν καὶ ἐπιθυμη-
25 τικόν. σημαίνει δὲ καὶ τὰς τέχνας τὰς καθαράς, οἷον τὴν χρυσοχοικὴν καὶ τὴν ζωγραφικὴν καὶ ῥαπτικήν, ἔτι δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἐμπορευτικὴν καὶ τὴν μυρεψικήν.

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2 καὶ μέσων aS μέσων A 14 καὶ τὰς τῶν AS, καὶ τῶν a ὀργάνων S, νεύρων Aa 16 τὸ ζατρίκιον S, τῶν ζατρικίων Aa 18 πόρνας S, πορνείας Aa τ. πόρνους S, τὰς πόρνας Aa 19 σίκερα Sa, σίκυρα A 20 φιλόφιλον Aa, φιλόπολιν S 23 ἡδείας a, ἰδίας S 25 τέχνας Aa, τύχας S

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(1) Cf. Cat. IV, p. 127, Apomasaris Περὶ παιγνίων οἷον ζατρικίου ἢ ταβλίου

sometimes it brings down. It also signifies matters of faith, matters concerning judgments, parents, siblings, and intermediaries. It also signifies dryness, pallor, and widespread associations, having power over enemies and wrongdoers. 54. On Venus. The temperament of Venus is moist and phlegmatic, yet moderate in its moisture; it is also beneficent.It also signifies women, mothers, younger sisters, the wet-nurse, adornment, gold and silver ornaments, the proper disposition toward friends, as well as arrogance, pride, nourishment, pleasures, the playing of musical instruments, games, laughter, joys, merriment, dances, zambras, the playing of musical instruments, marriages, melodies, harmonious voices that enchant listeners, games played with boards, furthermore the game of chess, idleness, sloth, civic discourse, also prostitutes, adulterers, male prostitutes, many oaths, wine, honey, strong drinks, polygamy, pederasty, tribade women, love of friends, trusting every person, generosity, beneficence, good character, beauty, pleasant conversations, erotic love, bodily strength, but weakness of soul, and the desire and craving directed toward everyone.It also signifies the refined arts, such as goldsmithing, painting, and sewing, as well as justice, commerce, and the perfumer's art.

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2 and media as media Organs 14 and those of AS, and of an16 5, nerves Aa the zatrikion S, of the zatrikion Aa 18 prostitutes 5, prostitutes Aa v. prostitutes 5, the prostitutes Aa 19 sikeran23 Sa, Sikyra A 20 philophilon Aa, philopolin 5 ideas 2, Idias 5 25 art Aa, luck S

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(1) Cf. Cat. IV, p. 127, Apomasaris On the game of a zatrikiou or tableau

νε'. Περὶ τοῦ Ἑρμοῦ. Ἡ κρᾶσις τοῦ Ἑρμοῦ τοιαύτη γίνεται, οἱά ἐστιν ἡ τοῦ ἀστέρος τοῦ συνάπτοντος αὐτῷ. σημαίνει δὲ τὴν νέαν ἡλικίαν καὶ τοὺς μικροὺς ἀδελφούς. σημαίνει δὲ καὶ τὴν ἔφεσιν μαθημάτων καὶ τῆς προγνώσεως τῶν μελλόντων καὶ τὰς λογικὰς ἐπιστήμας καὶ τὴν γνῶσιν καὶ τὴν εὐφυΐαν καὶ τὴν κατάληψιν τῶν ὄντων καὶ τὴν παίδευσιν καὶ τὴν φιλοσοφίαν καὶ τὴν γεωμετρίαν καὶ τὴν ἀστρονομίαν καὶ τὴν ἱερατικὴν τέχνην, ἔτι δὲ καὶ τὴν οἰωνοσκοπικὴν καὶ τὰς κρυφίους τέχνας, τὸ ἡδὺ ἐν τοῖς λόγοις καὶ ταχέως ἀποδεικνύειν τὰ προκείμενα καὶ τὴν τῆς γυμνασίας ὄρεξιν, ἔτι δὲ καὶ τὰς στιχοπλοκίας καὶ τὰ ψεύδη καὶ τὰς πλαστογραφίας καὶ τὸ γινώσκειν τὰ μυστήρια. σημαίνει δὲ ὀλίγας τὰς εὐφροσύνας καὶ πολλὰς τὰς ἐξόδους. σημαίνει δὲ καὶ τὰ τῆς ἐμπορίας καὶ τὰ τῆς πράξεως καὶ ἀγορασίας καὶ τὰς δόσεις καὶ τὰς λήψεις καὶ τοὺς δόλους καὶ τὰς πλοκὰς καὶ τὰς πονηρίας καὶ τὰς ὑποκρίσεις. σημαίνει δὲ καὶ παλαιστὰς καὶ φόβους παρὰ ἐχθρῶν καὶ δούλων καὶ ὑπηρετῶν καὶ τὸ σπεύδειν περὶ τὰ πρακτέα καὶ τὰ ἤθη τὰ ποικίλα καὶ τὴν σπάστραν καὶ τὸ ἐν τοῖς λόγοις ἱλαρὸν καὶ ἐφελκτικὸν τῶν ἀκουόντων καὶ τὸ συνεργὸν καὶ τὸ ὑπομνηστικὸν καὶ τὸ ἐλεῆμον καὶ τὸ συγκαταβατικὸν καὶ τὸ λατρευτικόν, καὶ τὸ ὑπακούειν τῷ Θεῷ καὶ τὸ τῶν φίλων ὑπερμαχικὸν καὶ τῆς φιλίας ἀντιποιητικόν ἔτι δὲ καὶ τὴν καλλιφωνίαν καὶ τὴν ἐπιτηδειότητα καὶ τὰ μουσικὰ μέλη καὶ τὸ ἐπιτήδειον πρὸς πάσας τὰς τέχνας καὶ τὸ θαυμαστικὸν πασῶν τῶν ἀρίστων τεχνῶν. σημαίνει δὲ καὶ συκιαστὰς (?) καὶ τὰς κτενάδας (?) καὶ παιδοτρίβας καὶ λύπας διὰ τὰ ζῷα.

νς'. Περὶ τῆς Σελήνης. Ἡ δὲ Σελήνη ἐστὶ φωστὴρ τῆς νυκτός, ἔστι δὲ ἡ κρᾶσις αὐτῆς ψυχρὰ καὶ ὑγρὰ καὶ φλεγματώδης. σημαίνει δὲ ἐπικτήτους θερμασίας διὰ τὸ φῶς, ὃ δέχεται παρὰ τοῦ Ἡλίου. ἔστι δὲ κούφη καὶ εὐκίνητος. σημαίνει δὲ ἀνθρώπους φιληδόνους καὶ εὐειδεῖς καὶ φιλεπαίνους, σημαίνει δὲ καὶ τὰς καταρχὰς τῶν πραγμάτων καὶ τοὺς βασιλεῖς καὶ τοὺς εὐγενεῖς καὶ τὰς περὶ τὸν βίον τύχας καὶ εὐτυχίας καὶ τὴν ἐπιτυχίαν τῶν ἐλπιζομένων καὶ τὰς δογματικὰς διαλέξεις καὶ τὴν τῶν μετεώρων γνῶσιν καὶ τὰς θαυματοποιοὺς τέχνας καὶ τὰς μαγείας καὶ τὰς

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1 τοῦ Ἑ. aS, δὲ τοῦ Ἑ. A 8 τὸ ἡδὺ ἐν λόγοις S, ἡδύ ἐν τοῖς λ. A, ἡδύτητα ἐν τῷ λόγῳ a 20 τῷ Θεῷ Aa, Θεῷ A S 23 πάσας τὰς τέχνας Aa, τὰς τύχας S 24 συκιαστὰς As, σικιατὰς a κτενάδας Sa, τεκτονάδας A 30 εὐειδεῖς καὶ Aa, om. S

55. On Mercury. The temperament of Mercury becomes such as that of the star conjoined with it. It signifies youth and younger brothers. It also signifies the pursuit of learning and foreknowledge of future events, and the rational sciences, knowledge, natural aptitude, comprehension of existing things, education, philosophy, geometry, astronomy, and the priestly art, and furthermore augury and the secret arts, pleasantness in speech, the ability to demonstrate proposed matters quickly, and the desire for exercise, and furthermore verse-composition, falsehoods, forgeries, and knowledge of mysteries. It signifies few joys and many expenditures. It also signifies matters of trade and business and buying, giving and receiving, deceits, schemes, wickednesses, and hypocrisies.It also signifies wrestlers and fears from enemies and slaves and servants, and haste in matters to be done, and varied characters, and the sling, and in speeches — the pleasing and captivating quality for listeners, and the cooperative and the reminding and the merciful and the condescending and the wor- 20 shipful, and obedience to God and the championing of friends and the pursuit of friendship; and furthermore also beautiful voice and aptitude and musical melodies and the suitability for all arts and the admiration of all the best arts. It also signifies fig-gatherers (?) and comb-makers (?) and 25 trainers of boys and sorrows on account of animals.

56. On the Moon. The Moon is the luminary of the night; its temperament is cold, moist, and phlegmatic. It signifies acquired warmth on account of the light it receives from the Sun. It is light and swift in motion. It signifies people who are pleasure-loving, fair of form, and fond of praise; it also signifies the beginnings of affairs, kings, and nobles, the fortunes and good fortune of life, the attainment of hoped-for goals, doctrinal discussions, knowledge of celestial phenomena, the arts of wonder-working, magic, and

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1 τοῦ Ἡ. aS, δὲ τοῦ E. A 8 τὸ ἡδὲ ἐν λόγοις 5, ἡδύ ἐν τοῖς λ. A, sweetness in speech 20 τῷ Θεῷ Aa, Θεῷ A S the arts Aa, the fortunes S 23 ná- Ctenada Sa, Tectonada A 24 συκιαστὰς As, σικιστάς 30 εὐειδεῖς καὶ Aa, omn. S

πολυφροντισίας καὶ τὰς γεωμετρίας καὶ τὴν ἐπιστήμην τῶν ἐγγαίων καὶ τῶν ὑδάτων, ἔτι δὲ καὶ τὰς ψηφοφορίας. σημαίνει δὲ καὶ εὐγενεῖς γυναῖκας καὶ τὰ γαμήλια καὶ τὰς ἐγκύους γυναῖκας καὶ τὰς ἀνατροφὰς καὶ τὰς μητέρας καὶ θείας καὶ τοὺς μείζονας
5 ἀδελφοὺς καὶ τοὺς πρέσβεις καὶ τὰ κοῦντρα καὶ τὰς φήμας καὶ τοὺς φυγάδας καὶ τὰ ψεύδη καὶ τὰς συκοφαντίας. ποιεῖ δὲ ἀνθρώπους μετὰ μὲν βασιλέων βασιλεογνώμονας, μετὰ δὲ δούλων δουλογνώμονας, καὶ μετὰ παντὸς ἀνθρώπου συμφερομένους κατὰ τὴν γνώμην ἑκάστου. σημαίνει δὲ καὶ ἐπιλήσμονα καὶ δειλὸν καὶ καρδίαν
10 ἔχοντα καθαρὰν καὶ ἁπλοικῶς πρὸς πάντα φερομένους καὶ παρὰ πάντων τιμωμένους καὶ μὴ κρύπτοντας τὸ ἴδιον μυστήριον. σημαίνει δὲ καὶ πλῆθος νόσων καὶ τὴν περὶ τὰς τροφὰς ἡδυπάθειαν. ποιεῖ δὲ καὶ ὀλιγοκινήτους περὶ τὰ ἀφροδίσια.

ξε'. Τοῦ Ἀπομάσαρ περὶ τῶν κλήρων τῶν
15 ιβ' τόπων.

Πρῶτος τόπος. — Κλῆρος ζωῆς. Ὁ ὡροσκόπος ἔχει κλήρους τρεῖς, ὧν ὁ πρῶτός ἐστιν ὁ περὶ ζωῆς. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Διὸς μέχρι τοῦ Κρόνου καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ τὸ ἀνάπαλιν. καλῶς οὖν κείμενος ὁ τοιοῦτος
20 κλῆρος σημαίνει πολυζωίαν καὶ σώματος εὐεξίαν καὶ ψυχῆς εὐφροσύνην· εἰ δὲ κακύνεται, σημαίνει ὀλιγοζωίαν καὶ πολλὴν ἀρρωστίαν καὶ λύπην καὶ ἀκηδίαν.

Κλῆρος διαμονῆς. Ὁ δὲ δεύτερος κλῆρός ἐστιν ὁ τῆς διαμονῆς. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τῆς Τύχης
25 ἐπὶ τὸν κλῆρον τοῦ δαίμονος, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὅταν οὖν εὑρεθῇ ὁ τοιοῦτος κλῆρος καλῶς κείμενος, σημαίνει ὑγείαν καὶ εὐεξίαν καὶ εὐειδίαν καὶ ἐπίμονον τὴν εὐτυχίαν, καὶ ὠφεληθήσεται διὰ τῶν ἀποδημιῶν. εἰ δὲ κακύνεται, σημαίνει δυσειδίαν καὶ νόσους. εἰ δὲ βούλει γνῶναι ἆρά γε

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7 βασιλεογνώμονας a, βασιλεογνώμους S, βασιλειογνω et μ supra ω script. A 8 καὶ a, om. AS 13 ὀλιγοκινήτους a, ὀλιγοκίνητον S, ὀλιγοκινη et τ supra η script. A
14 S, f. 309ᵛ A f. 6ᵛ ; a f.92 τῶν S, om. Aa 16 Πρῶτος τόπος est τοῦ ὡροσκόπου 17 ὧν ὁ S, ὧν Aa 18 μὲν om. AS 24 δὲ om. a, qui et numeros sortibus praemittit 26 ὅταν a, ὅτε AS ; et saepius 27 εὐει et δι supra ι script. Aa, εὐδίαν S 29 δυσει et δ supra ι scrip. Aa, δυσηδίαν S νόσους A, νόσον aS

manifold concerns, geometry, and knowledge of terrestrial matters and waters, and also arithmetic. It also signifies noble women, marriage matters, pregnant women, upbringings, mothers, aunts, elder brothers, ambassadors, counters, rumors, exiles, falsehoods, and slanders. It makes people royally minded when among kings, and slavishly minded when among slaves, and disposed to conform to the opinion of every person they are with. It also signifies forgetfulness, cowardice, and a pure heart, and people who conduct themselves simply toward all and are honored by all and do not conceal their own secrets. It also signifies a multitude of diseases and indulgence in pleasures of eating. It also makes people of little activity in matters of love.

65. Of the Abū Maʿshar On of the Lots of the 15 12 the Places

First Place. ☛ Lot of Life. The horoscope has three lots, of which the first is the one concerning life. It is taken by day from Jupiter to Saturn and the same number of degrees from the horoscope, but by night the reverse. When such a lot is well positioned, it signifies longevity and good health of body and cheerfulness of soul; but if it is afflicted, it signifies short life and much illness and grief and despondency.

Lot of Continuance. The second lot is the lot of continuance. It is taken by day from the Lot of Fortune to the Lot of the Daemon, but by night the reverse, and the same number of degrees from the horoscope. When such a lot is found well positioned, it signifies health and good condition and good appearance and lasting good fortune, and the native will benefit through journeys abroad. But if it is afflicted, it signifies ugliness and illnesses. And if you wish to know whether

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7 βασιλεογνώμονας a, βασιλεογνώμους 5, βασιλειογνω et μ supra w script. A — 8 xai a, om. AS — 13 ὀλιγοκινήτους a, 8 xai a, om. AS — 13 ὀλιγοκινήτους a, ὀλιγοκίνητον 5, ὀλιγοκινη et r supra η script. A — 14 S, f. 309 A f. 6v; a f.92 — τῶν S, om. Aa — 16 Πρώτος τόπος est τοῦ ὡροσκόπου — 17 ὧν ὁ S, ὧν Aa — 18 μὲν om. AS — 24 δὲ om. a, qui et numeros sortibus praemittit et saepius — 27 εύει et δι supra : script. Aa, et & supra e scrip. Aa, 26 when 2, when AS ; δυσωδίαν fair weather S 29 at setting S diseases A, disease as

ἐπίμονόν ἐστι τὸ πρᾶγμα ἢ μή, ἴδε τὸ γενέθλιον τοῦ ἀνθρώπου ἢ τὴν ἐναλλαγὴν τοῦ χρόνου αὐτοῦ ἢ τὴν ἐρώτησιν αὐτοῦ, καὶ ἴδε τὸν τοιοῦτον κλῆρον. καὶ εἰ μέν ἐστιν ἐπίκεντρος ἢ συνοδεύων τῷ κυρίῳ τοῦ ὡροσκόπου, σημαίνει ἐπίμονον εἶναι καὶ ἀμετάθετον ἐκεῖνο τὸ πρᾶγμα, εἰ δὲ ἀποκλίνει ἢ κακύνεται, σημαίνει ταχυκατάλυτον.

Τρίτος κλῆρος φρονήσεως. Ὁ δὲ τρίτος κλῆρός ἐστι τῆς φρονήσεως. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Ἑρμοῦ μέχρι τοῦ Ἄρεως, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καὶ οὗτος ὁ κλῆρος σημαίνει τὰ περὶ τῆς φρονήσεως καὶ τῆς συνέσεως. καλῶς οὖν κείμενος σημαίνει ἄνδρα συνετὸν καὶ ἐχέφρονα, κακυνόμενος δὲ σημαίνει παράβουλον καὶ ἄλλοτε ἄλλως μετατρεπόμενον.

Δεύτερος τόπος. — Πρῶτος κλῆρος· πλούτου. Ὁ δὲ δεύτερος τόπος ἔχει κλήρους τρεῖς, ὧν ὁ πρῶτος ὁ περὶ πλούτου. λαμβάνεται δὲ [τῆς] ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ κυρίου τοῦ δευτέρου τόπου, μέχρι τῆς μοίρας τοῦ δευτέρου τόπου, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. σημαίνει οὖν ὁ τοιοῦτος κλῆρος τὰ κέρδη καὶ τὰς ὠφελείας. καλῶς οὖν κείμενος σημαίνει πλοῦτον καὶ περιουσίαν πολλήν, κακυνόμενος δὲ σημαίνει πενίαν καὶ ἐξόδους ἀνωφελεῖς.

Δεύτερος κλῆρος· δανείου. Ὁ δὲ δεύτερος κλῆρός ἐστιν ὁ τοῦ δανείου. λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ Κρόνου ἐπὶ τὸν Ἑρμῆν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου (1). *ὁ γοῦν τοιοῦτος κλῆρος ἀγαθυνόμενος σημαίνει κέρδη ἀπὸ τῶν δανείων, κακυνόμενος δὲ σημαίνει ζημίαν διὰ τοῦ δανείου.*

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9 *τοῦ Ἄ.* Aa, *Ἄρεως* S *ἀπὸ τοῦ* Aa, *ἀπὸ* S 15 *ὧν ὁ* S, *ὧν* Aa
16 *τῆς ἡμέρας - μοίρας τοῦ δ. τ.* pro his in a ; *ἀπὸ τοῦ Ἑρμοῦ μέχρι τοῦ Ἄρεως· νυκτὸς δὲ τὸ ἀνάπαλιν* 17 *μέχρι τόπου* A, om. S·
18 *σημαίνει - ὠφελείας* pro his in a : *καὶ οὗτος ὁ κλῆρος σημαίνει τὰ περὶ τῆς φρονήσεως καὶ τῆς συνέσεως* 19 *πλοῦτον κτλ.* pro his in a : *ἄνδρα συνετὸν καὶ ἐχέφρονα. κακυνόμενος δὲ σημαίνει παράβουλον καὶ ἄλλοτε ἄλλως μετατρεπόμενον. ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ κυρίου τοῦ δευτέρου τόπου μέχρι τῆς μοίρας τοῦ δευτέρου τόπου· καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. σημαίνει οὖν ὁ τοσοῦτος κλῆρος τὰ κέρδη καὶ τὰς κτλ.* Haec e praeced. capite manant
23 *ἀπὸ τοῦ* Aa, *ἀπὸ* S *ἀπὸ* S, *διὰ* Aa

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(1) Cf. Vettium Valentem, II, 23 (p. 90, 30 ed. Kroll).

whether the matter is lasting or not, look at the nativity of the person or the change of his time or his question, and look at such a lot. And if it is angular or accompanying
5 the lord of the horoscope, it signifies that the matter is lasting and immutable, but if it declines or is afflicted, it signifies a swift dissolution.

Third lot of prudence. The third lot is that of prudence. It is taken by day from Mercury
10 to Mars, and by night the reverse, and the equal degrees from the horoscope. And this lot signifies matters concerning prudence and understanding. Well placed, it signifies a man of good sense and sound mind, but when afflicted it signifies one who is ill-advised and who changes from one thing to another at different times.

15 Second place. First lot of wealth. wealth. The second place has three lots, of which the first concerns wealth. It is taken both by day and night from the lord of the second place, up to the degree of the second place, and the equal degrees from the horoscope; thus such a lot signifies 20 gains and benefits. Well placed, it signifies wealth and great abundance, but when afflicted it signifies poverty and useless expenditures.

Second lot: of debt. The second lot is that of debt. It is taken by day and night from
25 Saturn to Mercury, and the equal degrees from the horoscope. This lot, when benefited, signifies gains from loans, but when afflicted it signifies loss through debt.

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9 of A. Aa, "Ares S from Aa, from S 15 of which δ, of which Aa
16 of the day - degrees of δ. τ. pro his in a; from Hermes up to Mars; but by night the reverse 17 up to the type A, om. S.
18 signifies - of benefit pro his in a: and this lot signifies matters concerning prudence and understanding
19 wealth etc. pro his in a: a prudent and sensible man. But when afflicted it signifies one of poor judgment and one who changes in different ways at different times. By day and by night from the lord of the second place up to the degree of the second place; and the same from the Ascendant. Therefore this lot signifies gains and etc. These flow from the preceding chapter
23 from Aa, from S from S, through Aa

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(1) Cf. Vettius Valens, 11, 23 (p. 90, 30 ed. Kroll).

Τρίτος κλῆρος· εὑρέσεως. Ὁ δὲ τρίτος κλῆρός ἐστιν ὁ τῆς εὑρέσεως. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Ἑρμοῦ ἐπὶ τὴν Ἀφροδίτην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καλῶς οὖν κείμενος οὗτος ὁ κλῆρος σημαίνει εὕρεσιν ἀπολομένων πραγμάτων, κακῶς δὲ κείμενος σημαίνει δυσεύρετον τὸ ἀπολεσθέν.

Τρίτος τόπος.—<Πρῶτος> κλῆρος· ἀδελφῶν. Ὁ δὲ τρίτος τόπος ἔχει κλήρους τρεῖς, ὧν πρῶτος ὁ περὶ ἀδελφῶν. λαμβάνεται δὲ κατὰ Ἑρμῆν καὶ κατὰ πάντας τοὺς ἀρχαίους ἡμέρας μὲν καὶ νυκτὸς ἀπὸ τοῦ Κρόνου ἐπὶ τὸν Δία, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου, κατὰ δὲ Οὐάλεντα μόνον ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ Ἑρμοῦ ἐπὶ τὸν Δία, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ἡ δὲ τῶν ἀρχαίων δόξα ἀληθεστέρα ἐστί. σημαίνει οὖν καλῶς κείμενος ὁ τοιοῦτος κλῆρος σχέσιν ἔχειν πρὸς ἀλλήλους τοὺς ἀδελφοὺς καὶ φιλίαν. καὶ ἐὰν τύχῃ ὁ τοιοῦτος κλῆρος ἐν πολυσπέρμῳ ζῳδίῳ, πολλοὶ ἔσονται οἱ ἀδελφοί, εἰ δὲ ἐν στειρώδει ζῳδίῳ τύχῃ πεσών, ὀλίγοι ἔσονται. εἰ δὲ βούλει ἐκ τοῦ τοιούτου κλήρου γνῶναι τὸν ἀριθμὸν τῶν ἀδελφῶν, λάβε τὰς μεταξὺ μοίρας τοῦ τε κλήρου καὶ τοῦ οἰκοδεσπότου αὐτοῦ, ἢ τὰ ζῴδια τὰ μεταξὺ οἰκοδεσπότου καὶ τοῦ κλήρου, καὶ λόγισον ἕκαστον ζῴδιον ἀδελφὸν ἕνα. εἰ δὲ τύχῃ τὸ ζῴδιον ἐκεῖνο δίσωμον, λάβε δύο· εἰ δὲ εὑρεθῇ τις ἀστὴρ μεταξὺ τοῦ κλήρου καὶ τοῦ οἰκοδεσπότου αὐτοῦ, λάβε ἕνα.

Δεύτερος κλῆρος· ποσότητος ἀδελφῶν. Ὁ δὲ δεύτερος κλῆρος σημαίνει ποσότητα τῶν ἀδελφῶν. λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ Ἑρμοῦ ἐπὶ τὸν Κρόνον, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος τυχὼν ἐν πολυσπέρμῳ ζῳδίῳ, ἔτι δὲ καὶ ὁ κλῆρος ὃν προείπομεν, πολλοὶ ἔσονται οἱ ἀδελφοί, καὶ ἴσως ἔσονται ἰσάριθμοι τοῖς ἐλαχίστοις ἔτεσι τοῦ ἀστέρος τοῦ οἰκοδεσπότου τοῦ κλήρου. εἰ δὲ ἐν στειρώδει πέσῃ ζῳδίῳ, ὀλίγοι ἔσονται οἱ ἀδελφοί.

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4 *οὖν* Aa, *δὲ* S 5 *ἀπολομένων* S, *ἀπολωμένων* A, *ἀπολλωλοτων* (*των* supra lineam scripta) a 7 *Πρῶτος* om. AS, in marg. *ά* a 9 *κατὰ Ἑρμὴν καὶ* a, om. AS 12 *τοῦ Ἑ.* S, *Ἑρμοῦ* Aa *τοῦ ὡ.* S, *ὡροσκόπου* Aa 16 *οἱ δὲ ἀδ.* Aa, *ἀδελφοὶ* S 18 *τὸν ἀριθμὸν* S, *τὸν ἀδελφὸν* Aa 19 *τὰ ζ. τὰ μεταξὺ* S, *τὰ μεταξὺ ζῴδια* Aa *οἰκοδεσπότου τοῦ κλήρου* S, *τοῦ αὐτοῦ τ. κλ.* Aa 20 *λόγισον* S, *λόγισαι* Aa 21 *λάβε* AS, *λε* et *Γ* supra *ε* script. a 25 *τὸν* om. A *ἀπὸ τοῦ* S, *ἀπὸ* Aa 28 *τοῖς ἐλαχίστοις ἔτεσι* vd. p. 178.

Third lot: of discovery. The third lot is that of discovery. It is taken by day from Hermes to Aphrodite, but by night the reverse, and the same from the Ascendant. This lot, when well positioned, signifies the discovery of lost things, but when badly positioned it signifies that the lost thing is difficult to find.

Third place. — The ⟨First⟩ lot: of brothers. The third place has three lots, the first of which concerns brothers. It is taken according to Hermes and according to all the ancient authorities both by day and by night from Saturn to Jupiter, and the same from the Ascendant; but according to Valens alone, both by day and by night from Hermes to Jupiter, and the same from the Ascendant. The opinion of the ancients, however, is more accurate. Therefore, when well positioned, this lot signifies that the brothers have a close relationship with one another and friendship. And if this lot happens to fall in a prolific sign, the brothers will be many; but if it falls in a barren sign, they will be few. And if you wish to determine from this lot the number of brothers, take the degrees between the lot and its lord, or the signs between the lord and the lot, and count each sign as one brother; but if that sign happens to be bicorporeal, count two; and if a star is found between the lot and its lord, count one.

Second lot: the number of siblings. The second lot signifies the number of siblings. It is taken both by day and by night from Mercury to Saturn, and the same distance from the Ascendant. Therefore, when such a lot falls in a prolific sign, and likewise the lot we mentioned before, the siblings will be many, and they will perhaps equal in number the minimum years of the star that is the lord of the lot. But if it falls in a barren sign, the siblings will be few.

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4 οὖν Aa, δὲ S ς 5 ἀπολομένων S, ἀπολωμένων A, ἀπολλωλότων (των supra lineam scripta) a 7 Πρώτος om. As, in marg. d a 12 τοῦ Ο κατὰ Ἑρμήν και a, om. As Ε. S, Ερμου Λε of ώ. S, ώροσκόπου Αλ 16 οἱ δὲ ἀδ. Aa, ἀδελφοὶ S 18 τὸν ἀριθμόν S, τὸν ἀδελφὸν Aa 19 τὰ ζ. τὰ μεταξύ S, τὰ μεταξύ ζώδια Aa οἰκοδεσπότου του κλήρου S, τοῦ αὐτοῦ τ. κλ. Aa 20 λόγισον S, λόγισαι Au 21 λάβε AS, λε et l' supra e script. a25 τὸν π.υA ἀπὸ τοῦ S, ἀπὸ Aa 28 τοῖς ἐλαχίστοις ἔτεσι vd. p. 178.

Τρίτος κλῆρος· θανάτου ἀδελφῶν. Ὁ δὲ τρίτος κλῆρός ἐστι περὶ θανάτου τῶν ἀδελφῶν. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἡλίου ἐπὶ τὴν μοῖραν τοῦ μεσουρανήματος, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ γοῦν τοιοῦτος κλῆρος σημαίνει τὸν θάνατον τῶν ἀδελφῶν. κινοῦσιν δὲ τὸν τοιοῦτον κλῆρον κατὰ περίπατον, καὶ ὅταν κολληθῇ κακοποιῷ κλιμακτῆρα ἐπιφέρει τῶν ἀδελφῶν.

Τέταρτος τόπος. — Πρῶτος κλῆρος· γονέων. Ὁ δὲ τέταρτος τόπος ἔχει κλήρους ὀκτώ, ὧν πρῶτός ἐστιν ὁ περὶ γονέων. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἡλίου ἐπὶ τὸν Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ δέ ἐστιν ὁ Κρόνος ὕπαυγος, λαμβάνεται ἡμέρας μὲν ἀπὸ τοῦ Ἡλίου ἐπὶ τὸν Διά, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου τινὲς δὲ εἶπον, ὅτι ὅτε ἐστὶν ὁ Κρόνος ὕπαυγος, λαμβάνεται ὁ κλῆρος ἡμέρας μὲν ἀπὸ Ἄρεως ἐπὶ Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ἀλλ' ἐμοὶ οὐκ ἀρέσκει ἡ τοιαύτη δόξα, ἀλλ' ἡ πρώτη. μᾶλλον δὲ ὁ Ζεὺς σημαίνει τὰ τῶν γονέων ἢ ὁ Ἄρης. ὁ γοῦν τοιοῦτος κλῆρος σημαίνει τὰ περὶ τοῦ πατρὸς καὶ τὰ τῆς εὐγενείας αὐτοῦ ἢ δυσγενείας. καὶ ὁ κλῆρος αὐτοῦ σημαίνει τὴν εὐτυχίαν αὐτοῦ ἤτοι τὴν δυστυχίαν. καλῶς οὖν κείμενος ὁ τοιοῦτος κλῆρος σημαίνει εὐγενῆ τὸν πατέρα, κακῶς δὲ κείμενος σημαίνει δυσγενῆ. εἰ δὲ ὁ κύριος αὐτοῦ ἀγαθύνεται, εὐτυχὴς ἔσται ὁ πατήρ, εἰ δὲ κακύνεται, δυστυχής. καὶ καλῶς μὲν κείμενος σημαίνει πολυζωίαν τοῦ πατρός, κακῶς δὲ κείμενος ὀλιγοζωίαν.

Δεύτερος κλῆρος· θανάτου γονέων. Ὁ δὲ δεύτερος κλῆρος σημαίνει περὶ θανάτου γονέων. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Κρόνου ἐπὶ τὸν Διά, νυκτὸς δὲ τὸ ἀνάπαλιν καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. σημαίνει δὲ ὁ κλῆρος οὗτος τὰς κλιμακτῆρας τῶν γονέων. ὅταν οὖν καταντήσῃ τὸ ἔτος ἐπὶ τὸν τοιοῦτον κλῆρον, κλιμακτῆρα ἐπιφέρει καὶ ὅταν καταντήσῃ ἐπὶ τὸν κύριον τοῦ κλήρου.

Τρίτος κλῆρος· πάππων. Ὁ δὲ τρίτος κλῆρος

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2 τῶν S, om. Aa
6 κλιμακτῆρα Aa, κλιματῆρα S
14 Κρόνος aS, ἀστὴρ A
τὸν om. A
17 τῶν om. S
18 καὶ τὰ S, καὶ Aa
19 αὐτοῦ aS, τοῦ πατρὸς A
28 κλιματῆρας Aa, κλιμαντῆρας S
30 κλιμακτῆρα Aa, κλιμαντῆρα S

Third lot: the death of siblings. The third lot concerns the death of siblings. By day it is taken from the Sun to the degree of the Midheaven, by night the reverse, and the same distance from the Ascendant. This lot therefore signifies the death of siblings. This lot is set in motion according to its progression, and whenever it comes into contact with a malefic, it brings about a critical period for the siblings.

Fourth Place. First Lot: of Parents. The fourth place has eight lots, the first of which concerns parents. It is taken by day from the Sun to Saturn, and by night in the reverse direction, and the same number of degrees from the Ascendant. But if Saturn is under the rays, it is taken by day from the Sun to Jupiter, and by night in the reverse direction, and the same number of degrees from the Ascendant. Some, however, have said that when Saturn is under the rays, the lot is taken by day from Mars to Saturn, and by night in the reverse direction, and the same number of degrees from the Ascendant. But this opinion does not please me; rather the first one does. For Jupiter signifies matters of parents more than Mars does. This lot, then, signifies matters concerning the father and his noble or ignoble birth. And its lot signifies his good fortune or misfortune. Thus when this lot is well placed, it signifies that the father is of noble birth, but when it is poorly placed, it signifies ignoble birth. And if its lord is benefited, the father will be fortunate; but if it is harmed, he will be unfortunate. And when it is well placed it signifies long life of the father, but when poorly placed, short life. Second Lot: of the Death of Parents. The second lot signifies concerning the death of parents.It is taken by day from Saturn to Jupiter, and by night in the reverse direction, and the same number of degrees from the Ascendant. This lot signifies the critical periods of the parents. Whenever, therefore, the year arrives at such a lot, it brings a critical period; and likewise when it arrives at the lord of the lot.

Third lot; of grandfathers. The third lot

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2 of S, om. Ah
6 scale Aa, air conditioner
S
14 Saturn as, ἀστὴρ A
the om.
17 of om. S
18 and S, and Aa
air conditioner Aa, air conditioner Snra d
Hereafter, father A
28
30 scale Aa, scale

σημαίνει τὰ περὶ τῶν πάππων. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ οἰκοδεσπότου τοῦ Ἡλίου ἐπὶ τὸν Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ δέ ἐστιν ὁ Ἥλιος ἐν τῷ ἰδίῳ οἴκῳ, λαμβάνεται ἡμέρας μὲν ἀπὸ τῆς ἀρχῆς τοῦ Λέοντος μέχρι
5 *τοῦ Κρόνου, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ δ' ἔστιν ὁ Ἥλιος ἐν τῷ οἴκῳ τοῦ Κρόνου, λαμβάνεται ἡμέρας μὲν ἀπὸ τοῦ Ἡλίου ἐπὶ τὸν Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου, μηδέ σοι μελέτω εἴτε ὁ Κρόνος ἐστὶν ὕπαυγος εἴτε ἔξαυγος. ὁ γοῦν τοιοῦτος κλῆρος καὶ ὁ κύριος αὐτοῦ*
10 *σημαίνει τὰ περὶ τῶν πάππων, ἀγαθυνόμενοι δὲ ἀγαθύνουσι τὰ κατ' αὐτούς, κακυνόμενοι δὲ κακύνουσιν.*

Τέταρτος κλῆρος· εὐγενείας. Ὁ δὲ τέταρτος κλῆρος λαμβάνεται ἡμέρας μὲν ἀπὸ Κρόνου ἐπὶ τὸν Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ γοῦν τοιοῦτος
15 *κλῆρος καλῶς κείμενος καὶ ὑπὸ ἀγαθοποιοῦ ἐφορώμενος σημαίνει εὐγενῆ καὶ ἐλεύθερον τὸν γεννηθέντα· εἰ δὲ κακῶς κεῖται, ἢ ἐφορᾶται ὑπὸ κακοποιοῦ, σημαίνει ἀγενῆ καὶ ἀσυνείδητον καὶ κνιπόν.*

Πέμπτος κλῆρος· ἐγγαίων. Ὁ δὲ πέμπτος κλῆ-
20 *ρος τοῦ τετάρτου τόπου σημαίνει τὰ τῆς ἀκινήτου ὑποστάσεως καὶ τῶν ἐγγαίων. λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Κρόνου ἐπὶ Σελήνην, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καλῶς οὖν κείμενος καὶ ὑπ' ἀγαθοποιοῦ ἐφορώμενος σημαίνει ἐγγαίων ἐπίκτησιν καὶ εἴσοδον γεννημάτων· κακῶς δὲ κείμενος καὶ ὑπὸ κακοποιοῦ ἐφο-*
25 *ρώμενος σημαίνει λύπας καὶ φροντίδας ἕνεκεν τῆς ἀκινήτου ὑποστάσεως.*

Ἕκτος κλῆρος· οἰκοδομημάτων. Ὁ δὲ ἕκτος κλῆρος σημαίνει περὶ οἰκοδομημάτων καὶ οἴκου, λαμβάνεται δὲ <ἡμέρας> κατὰ Πέρσας ἀπὸ Ἑρμοῦ ἐπὶ τὸν Λία, νυκτὸς δὲ τὸ

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1 *περὶ τῶν* Aa, om. S 4-5 *ἀπὸ τῆς ἀρχῆς — Κρόνου* AS, *τοῦ οἰκοδεσπότου τοῦ Ἡλίου ἐπὶ τὸν Κρόνου· νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου* a 5 *ἀπὸ τοῦ* aS, *ἀπὸ* A 7 *ἀπὸ τοῦ* A, *ἀπὸ* aS ; saepius deest, saepius adest articulus ; qua de re lectores iam non monebo 8 *μηδέ σοι* AS, *ἀλλὰ μή σοι* a 9 *εἴτε ἔξ.* AS, *ἢ* a 15 *ἀγαθοποιῶν* aS, *ἀγαθοποιοῦ* A *ἐφορώμενος* aA, *ἐφορμώμενος* S 21 *λαμβάνεται* aA *λάβε δὲ αὐτὸν* S 23 *ἀγαθο* et *π* supra *θ* script. A, *ἀγαθοῦ* aS, *ἐγγαίων ἐπίκτησιν* aS, *ἐπίκτησιν ἐγγαίων* A 24 *κακοποιοῦ* SA, *ἀγαθοποιοῦ* a 29 *ἡμέρας* om. codd.

it signifies matters concerning the grandfathers. It is calculated by day from the lord of the Sun to Saturn, and by night the reverse, and the same number of degrees from the Ascendant. But if the Sun is in its own house, it is calculated by day from the beginning of Leo to Saturn, and by night the reverse, and the same number of degrees from the Ascendant. But if the Sun is in the house of Saturn, it is calculated by day from the Sun to Saturn, and by night the reverse, and the same number of degrees from the Ascendant, without concern for whether Saturn is under the beams or outside them. Such a lot, therefore, and its lord signifies matters concerning the grandfathers; when they are in good condition they make the matters regarding them good, and when they are in bad condition they make them bad.

The fourth lot: of nobility. The fourth lot is calculated by day from Saturn to Mars, and by night the reverse, and the same number of degrees from the Ascendant. Such a lot, therefore, when well placed and regarded by a benefic, signifies that the native is of noble birth and free; but if it is badly placed or regarded by a malefic, it signifies that he is of low birth, unscrupulous, and miserly.

Fifth lot: of landed property. The fifth lot of the fourth place signifies matters of immovable substance and of landed property. It is taken by day and by night from Saturn to the Moon, and the same distance from the Ascendant. When well-placed and observed by a benefic, it signifies acquisition of landed property and income from produce; but when badly placed and observed by a malefic, it signifies sorrows and anxieties on account of immovable substance.

* Sixth lot: of buildings. The sixth lot signifies matters concerning buildings and the house; it is taken <by day> according to the Persians from Mercury to Jupiter, but by night the

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1 about the Aa, um. S 4-5 from the beginning Saturn Aς, from the house-ruler of the Sun to Saturn; but by night the reverse, and the same distance from the Ascendant α 5 from as, from 7 ἀπὸ τοῦ A, ἀπό as; saepius deest, Ansaepius adest articulus; qua de re lectores iam non monebo n8 not to AS, but not9 either from. AS, ἢ15 benefactors as, benefactors Referred to to a ac, applied 1 is taken, but take it 23 good εἰ π supra o script. A, Αγαθοῦ as, νέγαιον Ιπικτησιν as, Ιπτισιν γιαγίον A24 χάχο-n24 χαχο-νποιοῦ SA, agathopoiou th 29 days m. codd.

ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. τὸ αὐτὸ δὲ σκόπει καὶ ἐπὶ τοῦ τοιούτου κλήρου, καθάπερ ἐπὶ τοῦ πρὸ αὐτοῦ.

Ἕβδομος κλῆρος· γεωργίας καὶ φυτείας. Ὁ δὲ ἕβδομος κλῆρος σημαίνει τὰ τῆς γεωργίας καὶ τῆς φυτείας. λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἀφροδίτης ἐπὶ τὸν Κρόνον καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καὶ εἰ μὲν ἀγαθύνεται ὁ τοιοῦτος κλῆρος, σημαίνει ὠφελείας ἀπὸ σπορᾶς καὶ φυτείας, εἰ δὲ κακύνεται, σημαίνει ζημίας καὶ λύπας ἕνεκεν τῶν τοιούτων.

Ὄγδοος κλῆρος· ἀποβάσεων. Ὁ δὲ ὄγδοος κλῆρος σημαίνει τὰ περὶ τῶν ἀποβάσεων, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Κρόνου ἐπὶ τὸν κύριον τῆς συνόδου τῆς πρὸ τῆς γεννήσεως, εἴπερ ἐστὶν συνοδικὴ ἡ γέννησις, εἰ δὲ μή, ἐπὶ τὸν κύριον τῆς πανσελήνου, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ μὲν οὖν τύχῃ ὁ τοιοῦτος κλῆρος καὶ ὁ κύριος αὐτοῦ ἐν ὀρθοαναφόρῳ ζῳδίῳ, καὶ ἀγαθύνωνται, ἀγαθὰς δηλοῦσι τὰς ἀποβάσεις, εἰ δ' ἐν ὀλιγοαναφόροις ὦσι ζῳδίοις, καὶ κακύνωνται, κακὰς σημαίνουσι τὰς ἀποβάσεις.

Πέμπτος τόπος. — Πρῶτος κλῆρος· τέκνων. Ὁ δὲ πέμπτος τόπος ἔχει κλήρους πέντε, ὧν πρῶτός ἐστιν ὁ τῶν τέκνων. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Διὸς ἐπὶ τὸν Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καὶ ἐὰν τύχῃ ὁ τοιοῦτος κλῆρος καὶ ὁ κύριος αὐτοῦ ἐν πολυσπέρμῳ ζῳδίῳ, πολύτεκνος ἔσται· εἰ δὲ ἐν στειρώδεσι τύχωσι ζῳδίοις, ὀλιγότεκνος ἔσται. καὶ εἰ μὲν ἀγαθύνονται ὄντες ἐν πολυσπέρμῳ ζῳδίῳ, σωθήσονται· εἰ δὲ μή, τελευτήσουσιν.

Δεύτερος κλῆρος· καιροῦ τέκνων. Ὁ δὲ δεύτερος κλῆρος λαμβάνεται ἡμέρας μὲν καὶ νυκτὸς ἀπὸ Ἄρεως ἐπὶ Δία, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὅταν οὖν ἐπεμβῇ ὁ Ζεὺς ἐν τῷ τοιούτῳ κλήρῳ ἢ συσχηματισθῇ αὐτῷ, τηνικαῦτα τεκνοποιήσει, καὶ εἰ μέν ἐστιν ἐν ἀρρενικῷ ζῳδίῳ, ἄρρεν ἀπογεννήσει, εἰ δ' ἐν θηλυκῷ, θῆλυ.

Τρίτος κλῆρος· περὶ ἀρρενογονίας. Ὁ δὲ

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8 ζημίας AS, ζημίαν a 11 τῆς - γεννήσεως a, om. AS 12 συνοδικὴ aA, πανσέληνος S πανσελήνου Aa, συνόδου S 14 ὀρθοαναφόρῳ aA, ὀρθαναφόρῳ S 15 ἀγαθύνωνται AS, ἀγαθύνονται a ὀλιγοαναφόρω AS, ὀλιγοαναφόροις a 16 κακύνωνται S, κακύνονται Aa 18 πέμπτος τόπος Aa, κλῆρος S 21 ἐὰν A, ἂν aS 26 καιροῦ τέκνων Aa, περὶ καιρίων καὶ τέκνων S 30 ἄρρεν ἀπογεννήσει Aa, ἄρρενα γενήσονται S 32 ἀρρενογονίαν Aa

the reverse, and the same distance from the Ascendant. Consider the same also for such a lot, just as for the one preceding it.

Seventh Lot: of Agriculture and Planting.

The seventh lot signifies the matters of agriculture and planting. It is taken by day and by night from Venus to Saturn, and the same number of degrees from the Ascendant. And if such a lot is benefited, it signifies gains from sowing and planting; but if it is harmed, it signifies losses and sorrows on account of such matters.

Eighth Lot: of Disembarkations. The eighth lot signifies matters concerning disembarkations; it is taken by day and by night from Saturn to the lord of the conjunction preceding the birth, if the birth is of a conjunctional kind, but if not, to the lord of the full moon, and the same number of degrees from the Ascendant. If then such a lot and its lord happen to be in a sign of long ascension, and are benefited, they indicate good disembarkations; but if they are in signs of short ascension, and are harmed, they signify bad disembarkations.

Fifth Place. — First Lot: of Children.

The fifth place contains five lots, of which the first is that of children. It is taken by day from Jupiter to Saturn, but by night the reverse, and the same number of degrees from the Ascendant. And if such a lot and its lord happen to be in a prolific sign, the native will have many children; but if they happen to be in barren signs, he will have few children. And if they are benefited while being in a prolific sign, the children will be saved; but if not, they will die.

Second Lot: the time of children. The second lot is taken by day and by night from Mars to Jupiter, and the same distance from the Ascendant. Whenever Jupiter enters such a lot or forms an aspect with it, at that time it will produce children; and if it is in a masculine sign, it will beget a male child, but if in a feminine sign, a female.

Third Lot: concerning the begetting of male children. The

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8 damage AS, damage a 11 of - birth a, om. AS 12 synodikinaA, full moon S full moon Aa, synod Sn14 ὀρθοαναφορονα A, ὀθαν αφορῳ S

15 ἐγαθύνονται AS, γαθυνονται a oli-ngoaferro AS, ὀoligo aphorói a 16 kakynontai 5, kakynontai

Aa18 fifth place Aa, lot Sn26 of time of children Aa, 21 if A, if as

about times and children Sn be born Aa, males are born S 30 male from

32 arrhenogenian Aa

τρίτος κλῆρος σημαίνει περὶ ἀρρενογονίας. λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Σελήνης ἐπὶ τὸν Δία, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. οὗτος οὖν ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ καλῶς κείμενοι καὶ ἀγαθυνόμενοι ἀρρενογονίαν ποιοῦσιν.

5 Τέταρτος κλῆρος· θηλυγονίας. Ὁ δὲ τέταρτος κλῆρος λαμβάνεται ἡμέρας καὶ νυκτὸς ἀπὸ Σελήνης ἐπὶ Ἀφροδίτην, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. οὗτος οὖν ὁ κλῆρος σημαίνει τὰ τῶν θηλέων τέκνων καὶ τοὺς γάμους αὐτῶν. καλῶς οὖν κείμενος σημαίνει εὐεξίαν τῶν θηλέων τέκνων, εὐτυχίαν καὶ γάμον 10 χρηστόν, κακῶς δὲ κείμενος τὸ ἀνάπαλιν.

Πέμπτος κλῆρος· ἆρα τὸ ἐν γαστρὶ ἄρρεν ἐστὶν ἢ θῆλυ. Ὁ δὲ πέμπτος κλῆρος σημαίνει ἐν τῇ ἐρωτήσει ἆρά γε τὸ ἐν γαστρὶ ἄρρεν ἐστὶν ἢ θῆλυ. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ οἰκοδεσπότου τῆς Σελήνης ἐπὶ τὴν Σελήνην, νυκτὸς 15 δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ μὲν οὖν ὁ τοιοῦτος κλῆρος ἐν ἀρρενικῷ ζῳδίῳ ἐστίν, ἄρρεν ἐστὶν τὸ ἐν γαστρί, εἰ δὲ ἐν θηλυκῷ, θῆλυ.

Ἕκτος τόπος. — Πρῶτος κλῆρος· ἀρρωστίας καὶ τῶν παθῶν. Ὁ δὲ ἕκτος τόπος ἔχει κλήρους 20 τέσσαρας, ὧν πρῶτός ἐστιν ὁ τῆς ἀρρωστίας καὶ τῶν παθῶν. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Κρόνου ἐπὶ τὸν Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, ὁ τοιοῦτος οὖν κλῆρος καὶ ὁ κύριος αὐτοῦ κακυνόμενος πολυάρρωστον σημαίνει τὸν γεννηθέντα, ἀγαθυνόμενος δὲ ὀλιγοάρρωστον.

25 Δεύτερος κλῆρος· παρατάσεως τῶν νοσημάτων. Ὁ δὲ δεύτερος κλῆρός ἐστι τῶν ταχέως παρερχομένων νοσημάτων, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἑρμοῦ ἐπὶ τὸν Ἄρη, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. οὗτος οὖν ὁ κλῆρος σημαίνει τὰς ταχέως παρερχομένας νόσους. ὅτε οὖν κακωθῇ αὐτός 30 τε καὶ ὁ κύριος αὐτοῦ, σημαίνει νόσους, πλὴν εὐδιαλύτους, εἰ δὲ ἀγαθύνονται, ἀπαλλαγὴν σημαίνει τῶν νόσων.

Τρίτος κλῆρος· δούλων. Ὁ δὲ τρίτος κλῆρός ἐστιν

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1 ἡμέρας Aa, ἡμέρας μὲν S 6 λαμβάνεται Aa, om. S. 8 τοὺς γάμους S, τὸν γάμον a, τοῦ γάμου A οὖν om. AS 12 ἄρρεν ἢ θῆλυ ἐστὶ a 13 ἐν γαστρὶ Aa, ἐν τῇ κοιλίᾳ ἢ ἐν τῇ γαστρὶ S 15 ὁ τοιοῦτος S, οὗτος Aa 24 ἀγαθυνόμενος Aa, ἀγαθυνόμενοι S 26 ταχέως Aa, ταχέως τι S 27 λαμβάνεται Aa, λάβε S

The third lot signifies the begetting of male children. It is taken by day and by night from the Moon to Jupiter, and the same distance from the Ascendant. This lot, then, and its ruler, when well placed and benefited, bring about the begetting of male children.

Fourth Lot: of the begetting of female children. The fourth lot is taken by day and by night from the Moon to Venus, and the same distance from the Ascendant. This lot, then, signifies female children and their marriages. When well placed, it signifies good health of the female children, good fortune, and a favorable marriage; when badly placed, the opposite.

Fifth lot: whether the child in the womb is male or female. The fifth lot signifies in the question whether the child in the womb is male or female. It is taken during the day from the lord of the Moon to the Moon, and at night in the reverse direction, and the same distance from the Ascendant. If therefore such a lot is in a masculine sign, the child in the womb is male; if in a feminine sign, female.

Sixth Place. First lot: of sickness and afflictions. The sixth place has lots four in number, of which the first is that of sickness and afflictions. It is taken during the day from Saturn to Mars, and at night in the reverse direction, and the same distance from the Ascendant; this lot therefore and its lord, when afflicted, signifies that the native will be frequently ill, but when benefited, seldom ill.

Second lot: of the duration of illnesses. The second lot is that of quickly passing diseases; it is taken by day and night from Mercury to Mars, and the same distance from the Ascendant. This lot therefore signifies quickly passing illnesses. When it is afflicted, both it and its lord, it signifies illnesses, though easily resolved; but if they are benefited, it signifies release from illnesses.

Third lot: of slaves. The third lot is

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1 day Aa, day with S 6 is taken Aa, om. S.
8 marriages 5, marriage a, marriage An12 male oun om. AS
or female is a 13 in stomach Aa, in tn̄n24
belly or in the stomach S 15 the one 5, the one Aa agathyno
men Aa, unloved S 26 fast Aa, fast ti S
27 is taken Aa, take S

ὁ τῶν δούλων, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἑρμοῦ ἐπὶ Σελήνην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος καὶ ὁ κύριος αὐτοῦ ἀγαθυνόμενοι ὠφέλειαν σημαίνουσι παρὰ τῶν δούλων, κακυνόμενοι δὲ βλάβην.

5 Τέταρτος κλῆρος· αἰχμαλωσίας. Ὁ δὲ τέταρτος κλῆρός ἐστι περὶ αἰχμαλωσίας καὶ συνοχῆς, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ οἰκοδεσπότου τοῦ Ἡλίου ἐπὶ τὸν Ἥλιον, νυκτὸς δὲ ἀπὸ τοῦ οἰκοδεσπότου τῆς Σελήνης ἐπὶ τὴν Σελήνην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος καλῶς κείμενος ση-
10 μαίνει ἐλευθερίαν ἀπὸ αἰχμαλωσίας καὶ φυλακῆς, εἰ δὲ κακῶς κεῖται, ἐπίμονα σημαίνει τὰ δεινά.

Ἕβδομος τόπος. Πρῶτος κλῆρος· γάμου ἀνδρῶν. Ὁ δὲ ἕβδομος τόπος ἔχει κλήρους ἑκκαίδεκα, ὧν πρῶτός ἐστιν ὁ κλῆρος τοῦ γάμου τῶν ἀνδρῶν, λαμβάνεται δὲ
15 ἡμέρας καὶ νυκτὸς ἀπὸ Κρόνου ἐπὶ Ἀφροδίτην, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου, σημαίνει δὲ ὁ τοιοῦτος κλῆρος τὰ περὶ τοῦ γάμου τῶν ἀνδρῶν. καλῶς οὖν οὗτος κείμενος καλὸν γάμον παρέχει τῷ ἀνδρί, καὶ συζευχθήσεται γυναικὶ ὡραιοτάτῃ, καὶ ὠφεληθήσεται δι' αὐτῆς· εἰ δὲ κακῶς κεῖται, τὸ ἀνάπαλιν.

20 Δεύτερος κλῆρος κατὰ Οὐάλεντα. Ὁ δὲ δεύτερος κλῆρός ἐστι τοῦ γάμου τῶν ἀνδρῶν κατὰ Οὐάλεντα (1), λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ Ἡλίου ἐπὶ τὴν Ἀφροδίτην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Τρίτος κλῆρος· ἀπάτης ἀνδρῶν πρὸς γυ-
25 ναῖκας. Ὁ δὲ τρίτος κλῆρος σημαίνει τὰ τῆς ἀπάτης τῶν ἀνδρῶν πρὸς τὰς γυναῖκας, λαμβάνεται δὲ ὁμοίως τῷ προρρηθέντι κατα Οὐάλεντα κλήρῳ.

Τέταρτος κλῆρος· συνουσίας ἀνδρῶν. Ὁ δὲ τέταρτος κλῆρός ἐστιν τῆς συνουσίας τῶν ἀνδρῶν πρὸς τὰς

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2 ὁ - κλῆρος AS, τοῦ οὖν τοιούτου κλήρου ὁ κύριος αὐτοῦ a
3 ἀγαθυνόμενοι AS, ἀγαθυνόμενος a 4 κακυνόμενοι AS, κακυνόμενος a 17 παρέχει A, περιέχει aS 18 καὶ συζευχθήσεται A, συζευχθήσεται γὰρ a, συζευχθήσεται S 22 ἡμέρας καὶ νυκτὸς Aa, om. S 24 ἀνδρῶν πρὸς γυναῖκας A, ἀνδρῶν καὶ γυναικῶν aS

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(1) Cf. Vett. Val. II, 38, (p. 119, 10 Kroll).

that of slaves; it is taken both by day and by night from Mercury to the Moon, and the same distance from the Ascendant. The said lot, then, and its lord, when well-dignified, signify benefit from slaves, but when ill-dignified, harm.

5 Fourth lot; of captivity. The fourth lot concerns captivity and imprisonment; it is taken during the day from the lord of the Sun to the Sun, and during the night from the lord of the Moon to the Moon, and the same number of degrees from the Ascendant. When this lot is well-placed, it signifies freedom from captivity and imprisonment; but if it is badly placed, it signifies that the dangers will persist.

Seventh place. First lot of marriage of men. The seventh type has sixteen lots, of which the first is the lot of marriage of men; it is taken both by day and by night from Saturn to Venus, and the same number of degrees from the Ascendant. This lot signifies matters concerning the marriage of men. When it is well-placed, it provides a good marriage for the man, and he will be joined to a most beautiful woman and will benefit through her; but if it is badly placed, the opposite.

20 Second lot according to Valens. The second lot is that of marriage for men according to Valens, and it is taken by day and by night from the Sun to Venus, and the same distance from the Ascendant.

Third lot: of men's deceit toward women. The third lot signifies the matters of men's deceit toward women, and it is taken in the same manner as the aforementioned lot according to Valens.

Fourth lot of men's intercourse. The fourth lot is that of men's intercourse with

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2 ὁ - κλῆρος AS, τοῦ οὖν τοιούτου κλήρου ο κύριος αὐτοῦ 2 3 ἀγαθυνόμενοι AS, ἀγαθυνόμενος α 4 κακυνόμενοι AS, κακυνόμενος α 17 παρέχει A, περιέχει as 18 καὶ συζευχθήσεται A, συζευχθήσεται γὰρ a, συζευχθήσεται S

22 ἡμέρας

καὶ νυκτὸς Aa, om. S 24 ἀνδρῶν πρὸς γυναῖκας A, ἀνδρῶν and women as

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(1) Cf. Fat. Val. II, 38, (p. 119, 10 Kroll).

γυναῖκας, λαμβάνεται δὲ καὶ οὗτος ὁ κλῆρος ὁμοίως τῷ προρρηθέντι κατὰ Οὐάλεντα κλήρῳ.

Πέμπτος κλῆρος· ἀσωτίας ἀνδρῶν. Ὁ δὲ πέμπτος κλῆρός ἐστιν ὁ τῆς τῶν ἀνδρῶν ἀσωτίας, λαμβάνεται δὲ καὶ οὗτος ὁμοίως τῷ προρρηθέντι κλήρῳ κατὰ Οὐάλεντα.

Ἕκτος κλῆρος· γάμου γυναικῶν(1). Ὁ δὲ ἕκτος κλῆρός ἐστιν ὁ περὶ γάμου γυναικῶν, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τῆς Ἀφροδίτης ἐπὶ τὸν Κρόνον, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καλῶς οὖν κείμενος ὁ τοιοῦτος κλῆρος ἀγαθὸν γάμον παρέχει ταῖς γυναιξί, κακῶς δὲ τὸ ἀνάπαλιν.

Ἕβδομος κλῆρος κατὰ Οὐάλεντα. Ὁ δὲ ἕβδομος κλῆρός ἐστιν ὁ τοῦ γάμου τῶν γυναικῶν, κατὰ Οὐάλεντα. λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τῆς Σελήνης ἐπὶ τὸν Ἄρη, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Ὄγδοος κλῆρος· ἀπάτης γυναικῶν πρὸς ἄνδρας. Ὁ δὲ ὄγδοος κλῆρός ἐστιν ὁ τῆς ἀπάτης τῶν γυναικῶν πρὸς τοὺς ἄνδρας. καὶ οὗτος ὁμοίως λαμβάνεται τῷ προρρηθέντι κλήρῳ κατὰ Οὐάλεντα.

Ἔννατος κλῆρος· συνουσίας. Ὁ δὲ ἔννατος κλῆρός ἐστιν ὁ τῆς συνουσίας τῶν γυναικῶν. ἔστι δὲ ὅμοιος τῷ προρρηθέντι κλήρῳ κατὰ Οὐάλεντα.

Δέκατος κλῆρος· μοιχείας γυναικῶν. Ὁ δὲ δέκατος κλῆρός ἐστιν ὁ τῆς μοιχείας τῶν γυναικῶν, ἔστι δὲ ὅμοιος τῷ κλήρῳ τοῦ γάμου τῶν γυναικῶν κατὰ Οὐάλεντα.

Ἑνδέκατος κλῆρος· σωφροσύνης γυναικῶν. Ὁ δὲ ἑνδέκατος κλῆρός ἐστιν ὁ τῆς σωφροσύνης τῶν γυναικῶν, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Σελήνης ἐπὶ Ἀφροδίτην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Δωδέκατος κλῆρος· γάμων ἀνδρῶν καὶ γυναικῶν. Ὁ δὲ ἑνδέκατος κλῆρός ἐστιν ὁ τοῦ γάμου τῶν ἀνδρῶν καὶ τῶν γυναικῶν,λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ

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3 ἀσωτίας ἀνδρῶν AS, ἀνδρῶν ἀσωτίας a 15 οὗτος Aa, οὕτως S 16 πρὸς ἄνδρας Aa, om. S 18 κλήρῳ om. a 22 ὁμοίως a ; et l. 23. 25 κλῆρος corr., τόπος codd.

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(1) Cf. Vett. Val. II, 38.

women, and this lot too is taken in the same manner as the aforementioned lot according to Valens.

Fifth lot of men's licentiousness. The fifth lot is that of men's licentiousness, and this one too is taken in the same manner as the aforementioned lot according to Valens.

Sixth lot: of women's marriage. The sixth lot is that concerning women's marriage, and it is taken by day and by night from Venus to Saturn, and the same distance from the Ascendant. When such a lot is well-positioned, it provides a good marriage for women, and when badly positioned, the opposite.

Seventh Lot according to Valens. The seventh lot is the lot of the marriage of women, according to Valens. It is taken by day and by night from the Moon to Mars, and the same distance from the Ascendant.

15 Eighth lot: the deceit of women toward men. The eighth lot is the lot of the deceit of women toward men. This too is taken in the same way as the aforementioned lot according to Valens.

* Ninth lot: of intercourse. The ninth lot 20 is the lot of the intercourse of women. It is similar to the aforementioned lot according to Valens.

Tenth lot: of the adultery of women. The tenth lot is the lot of the adultery of women; it is similar to the lot of the marriage of women according to Valens.

25 Eleventh lot: of the chastity of women. The eleventh lot is the lot of the chastity of women; it is taken by day and by night from the Moon to Venus, and the same distance from the Ascendant.

Twelfth lot: of the marriages of men and 30 women. The eleventh lot is the lot of the marriage of men and women; it is taken by day and by night from

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3 fornication of men AS, fornication of men 2 15 this Aa, thus Sn16 for man Aa, om. S 18 lot om. an22 similarlyna ; et 1. 23. 25 κλῆρος corr., place codd.

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(1) Cf. Wit. Choice. 11, 38.

Ἀφροδίτης μέχρι τῆς μοίρας τοῦ ἑβδόμου τόπου, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Τρισκαιδέκατος κλῆρος· καιροῦ γάμων. Ὁ τρισκαιδέκατος κλῆρός ἐστιν ὁ τὸν καιρὸν σημαίνων τοῦ γάμου, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἡλίου ἐπὶ Σελήνην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὅταν οὖν καταλάβῃ τὸν τοιοῦτον κλῆρον ὁ Ζεύς, γάμον προξενεῖ.

Τεσσαρακαιδέκατος κλῆρος· εὐχερείας καὶ δυσχερείας. Ὁ δὲ τεσσαρακαιδέκατος κλῆρός ἐστιν ὁ περὶ εὐχερείας καὶ δυσχερείας γάμου, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἡλίου ἐπὶ Σελήνην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Πεντεκαιδέκατος κλῆρος· γαμβρῶν. Ὁ δὲ πεντεκαιδέκατος κλῆρός ἐστιν ὁ τῶν γαμβρῶν, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Κρόνου ἐπὶ Ἀφροδίτην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Ἑκκαιδέκατος κλῆρος· φιλονεικιῶν. Ὁ δὲ ἑκκαιδέκατος κλῆρός ἐστιν ὁ τῶν φιλονεικιῶν καὶ τῶν ἐρίδων, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἄρεως ἐπὶ Δία, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Ὄγδοος τόπος. — Πρῶτος κλῆρος· θανάτου. Ὁ δὲ ὄγδοος τόπος ἔχει κλήρους πέντε, πρῶτον μὲν τὸν τοῦ θανάτου, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τῆς Σελήνης μέχρι τῆς μοίρας τοῦ ὀγδόου τόπου, καὶ τὰ ἴσα ἀπὸ τῆς μοίρας τοῦ Κρόνου. εἰ μὲν οὖν ἐστιν ὁ τοιοῦτος κλῆρος κεκακωμένος καὶ ὁ κύριος αὐτοῦ, καὶ μὴ ἐφορῶνται ὑπὸ ἀγαθοποιοῦ, βίαιον ὑποστήσεται θάνατον· εἰ δ' ὑπὸ ἀγαθοποιοῦ ἐφορᾶται, εἰρηνικὸν τελευτήσει θάνατον.

Δεύτερος κλῆρος· ἀναιρετικοῦ ἀστέρος. Ὁ δὲ δεύτερος κλῆρός ἐστιν περὶ ἀναιρετικοῦ ἀστέρος, λαμβάνεται δὲ ἀπὸ τῆς μοίρας τοῦ κυρίου τοῦ ὡροσκόπου μέχρι τῆς μοίρας τῆς Σελήνης, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ μὲν οὖν ἐφορᾷ τὸν κύριον τοῦ τοιούτου κλήρου ἡ Σελήνη, καὶ τύχῃ κεκακωμένος ἐν

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1 τῆς μοίρας τοῦ ἑβδόμου A, μέχρι μ. τ. ἑ. a, μέχρι τοῦ ἑβδόμου S 6 γοῦν A 9 δυσχερείας Aa, δυστυχίας S 11 ὡροσκόπου S, ἀπὸ τῆς Ἀφροδίτης Aa 20 Τόπος ὄγδοος S 23 τοῦ Aa, ἀπὸ τοῦ S 24 καὶ ὁ κύριος αὐτοῦ κεκακωμένος Aa 25 ὑφορῶνται codd. 26 θάνατον εἰ Aa, εἰ S 30 τῆς μοίρας Aa, τοῦ κυρίου τῆς μοίρας S

Venus up to the degree of the seventh place, and the same distance from the Ascendant.

Thirteenth lot: of the time of marriage. The thirteenth lot is the one signifying the time of marriage; it is taken both by day and by night from the Sun to the Moon, 5 and the same number of degrees from the Ascendant. When therefore Jupiter occupies this lot, it brings about marriage.

Fourteenth lot; of ease and difficulty. The fourteenth lot is the one 10 concerning the ease and difficulty of marriage; it is taken both by day and by night from the Sun to the Moon, and the same number of degrees from the Ascendant.

Fifteenth lot: of sons-in-law. The fifteenth lot is the one of sons-in-law; it is taken both by day and by night from Saturn to Venus, and the same number of degrees from 15 the Ascendant.

Sixteenth lot: of rivalries. The sixteenth lot is the one of rivalries and strife; it is taken by day from Mars to Jupiter, but by night in the reverse direction, and the same number of degrees from the Ascendant.

20 *Eighth place. — First lot: of death. The eighth place has five lots; first is the lot of death, which is taken both by day and by night from the Moon to the degree of the eighth place, and the same number of degrees from the degree of Saturn. If therefore such a lot is afflicted and its lord 25 as well, and they are not beheld by a benefic, the native will undergo a violent death; but if it is beheld by a benefic, he will meet a peaceful death.

Second Lot: of the Destroying Star.

The second lot concerns the destroying star; it is taken 30 from the degree of the lord of the horoscope up to the degree of the Moon, and the same distance from the horoscope. If, then, the Moon looks upon the lord of such a lot, and he happens to be afflicted in

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1 of the degree of the seventh A, up to m. t. e. a, up to the seventh S6 indeed A O difficulty Aa, misfortune 5

6 indeed A O difficulty Aa, misfortune 5

11 horoscope S, from Venus Aa 20 Eighth Place S

23 of the Aa, from the S24 and its lord afflicted

24 and its lord afflicted

nos Aa25 they suspect codd.26 death if Aa, if S 30

of the degree Aa, of the lord of the degree S

μελοκοπουμένῳ ζῳδίῳ, φονευθήσεται ὁ ἔχων τὸν τοιοῦτον κλῆρον τοιουτοτρόπως· εἰ δὲ ἀγαθύνεται, σωθήσεται.

Τρίτος κλῆρος· καιροῦ θανάτου. Ὁ δὲ τρίτος κλῆρός ἐστιν ὁ σημαίνων κατὰ ποῖον καιρὸν ὀφείλει φοβεῖσθαι τὸν θάνατον. λαμβάνεται δὲ οὗτος ἡμέρας καὶ νυκτὸς ἀπὸ τῆς μοίρας τοῦ Κρόνου ἐπὶ τὸν κύριον τῆς γενομένης συνόδου ἢ τῆς παυσελήνου, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὅτε οὖν κακοῦται ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ, ἔσται πολύνοσος ὁ γεννηθείς, καὶ ὅταν ἐπεμβῇ τούτῳ κακοποιός, φόβον θανάτου ὑποστήσεται.

Τέταρτος κλῆρος· δυσχερείας. Ὁ δὲ τέταρτος κλῆρός ἐστιν ὁ τῆς δυσχερείας, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Κρόνου ἐπὶ τὸν Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. εἰ μὲν οὖν ἐστιν ὁ τοιοῦτος κλῆρος σὺν τῷ κυρίῳ τοῦ ὡροσκόπου, καί εἰσιν ἀμφότεροι κεκακωμένοι, δυστυχὴς ἔσται ὁ γεννηθεὶς, καὶ δυσχερείας πολλὰς ὑποστήσεται. εἰ δὲ ἀγαθύνονται, πρᾳότερα τὰ δεινά.

Πέμπτος κλῆρος· ἀνάγκης. Ὁ δὲ πέμπτος κλῆρός ἐστιν ὁ τῆς ἀνάγκης, λαμβάνεται δὲ ἡμέρας ἀπὸ Κρόνου ἐπὶ Ἀφροδίτην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος κακούμενος ποιεῖ συνοχὰς καὶ θλίψεις καὶ ἀνάγκας ἐν τῷ βίῳ καὶ περιστάσεις· ἀγαθυνόμενος δὲ κουφίζει τὰ δεινά.

Ἔνατος τόπος. — Πρῶτος κλῆρος· ἀποδημίας. Ὁ δὲ ἔνατος τόπος ἔχει κλήρους ἑπτά, ὧν πρῶτος ὁ τῆς ἀποδημίας, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ κυρίου τοῦ ἐννάτου τόπου μέχρι τῆς μοίρας τοῦ ἐννάτου τόπου, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, καὶ σημαίνει τὰ περὶ ἀποδημίας.

Δεύτερος κλῆρος· πλούς. Ὁ δὲ δεύτερος κλῆρός ἐστι ὁ περὶ πλούς, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Κρόνου μέχρι τῆς μοίρας τοῦ Καρκίνου, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς κείμενος οὖν ὁ κλῆρος εὔπλοιαν σημαίνει, κακῶς δὲ δύσπλοιαν.

Τρίτος κλῆρος· σωφροσύνης. Ὁ δὲ τρίτος κλῆρός ἐστιν περὶ σωφροσύνης, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Σελήνης ἐπὶ Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

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13 *ὡροσκόπου* aS, *Ἀφροδίτης* (per signum) A *εἰσὶν* S, *ὦσιν* Aa 17-21 Hoc caput omisit S, per homoioteleuton 23 *πρῶτον* S, *πρῶτος ὁ τῆς* Aa 28 *ἡμέρας μὲν* om. S

in a mutilated sign, the one who has such a lot will be slain in such a manner; but if it is benefited, he will be saved.

Third Lot: of the Time of Death. The third lot is the one signifying at what time one ought to fear death. It is taken both by day and by night from the degree of Saturn to the lord of the conjunction that occurred or of the full moon, and the same distance from the horoscope. When, therefore, the lot and its lord are afflicted, the native will be much prone to illness, and whenever an malefic steps upon it, he will experience fear of death.

Fourth Lot: of Adversity. The fourth lot is that of adversity; it is taken by day from Saturn to Mars, by night the reverse, and the same distance from the horoscope. If, then, such a lot is together with the lord of the horoscope, and both are afflicted, the native will be unfortunate and will endure many adversities. But if they are benefited, the hardships will be milder.

Fifth lot: of necessity. The fifth lot is the lot of necessity; it is taken by day from Saturn to Venus, by night in the reverse direction, and the same number of degrees from the Ascendant. When afflicted, such a lot produces confinements, afflictions, and necessities in life and difficulties; but when benefited, it lightens hardships.

Ninth place. — First lot: of travel abroad. The ninth place has seven lots, of which the first, that of travel abroad, is taken by day and by night from the lord of the ninth place up to the degree of the ninth place, and the same number of degrees from the Ascendant, and it signifies matters concerning travel abroad.

Second lot: of voyage. The second lot is that concerning a voyage; it is taken by day from Saturn up to the degree of Cancer, by night in the reverse direction, and the same number of degrees from the Ascendant. When the lot is well-placed, it signifies a good voyage; when badly placed, a difficult voyage.

Third lot: of temperance. The third lot is that concerning temperance; it is taken by day from the Moon to Mars, by night in the reverse direction, and the same number of degrees from the Ascendant.

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13 ὡροσκόπου as, Ἀφροδίτης (per signum) A

17–21 This chapter was omitted by S, by homoioteleuton

23 εἰν S, ῶσιν before

Aa τον 5, πρῶτος ὁ τῆς Aa

28 ἡμέρας μὲν om. 5

εἰ μὲν οὖν καλῶς κεῖται καὶ ἀγαθύνεται, σωφροσύνην σημαίνει· εἰ δὲ μή, ἀσωτίαν.

Τέταρτος κλῆρος· συνέσεως. Ὁ δὲ τέταρτος κλῆρός ἐστιν ὁ τῆς συνέσεως, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Κρόνου ἐπὶ Σελήνην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ τοιοῦτος κλῆρος ἀγαθυνόμενος σημαίνει συνετοὺς καὶ ἐχέφρονας, κακυνόμενος δὲ τὸ ἐναντίον.

Πέμπτος κλῆρος· γνώσεως. Ὁ δὲ πέμπτος κλῆρός ἐστι ὁ τῆς γνώσεως, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Κρόνου ἐπὶ τὸν Δία, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ τοιοῦτος οὖν κλῆρος καλῶς κείμενος καὶ ἀγαθυνόμενος σημαίνει ἄνδρα λόγιον, κακυνόμενος δὲ ποιεῖ ἀμαθῆ.

Ἕκτος κλῆρος· ὁμιλίας. Ὁ δὲ ἕκτος κλῆρός ἐστιν ὁ περὶ ὁμιλίας, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἡλίου ἐπὶ τὸν Δία, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου, καὶ εἰ μὲν καλῶς κεῖται ὁ τοιοῦτος κλῆρος, εὐόμιλος ἔσται ὁ γεννηθεὶς καὶ χαρίεις καὶ ἀστεῖος· εἰ δ' οὔ, τὸ ἐναντίον.

Ἕβδομος κλῆρος· φήμης. Ὁ δὲ ἕβδομος κλῆρός ἐστιν ὁ περὶ τῆς φήμης, εἰ ἀληθής ἐστιν ἢ ψευδής, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἑρμοῦ ἐπὶ Σελήνην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. εἰ μὲν οὖν ἐστιν ὁ τοιοῦτος κλῆρος ἐπίνκεντρος ἢ ἐν στερεῷ ζῳδίῳ, ἔστιν ἡ φήμη ἀληθής· εἰ δὲ οὔ, ψευδής.

Δέκατος τόπος. Πρῶτος κλῆρος· εὐγενείας. Ὁ δὲ δέκατος τόπος ἔχει κλήρους δώδεκα, ὧν πρῶτος ὁ τῆς εὐγενείας· λαμβάνεται δὲ ἀπὸ τῆς μοίρας τοῦ Ἡλίου ἄχρι τῆς μοίρας τοῦ ὑψώματος αὐτοῦ, ἤγουν τῆς ἐννεακαιδεκάτης μοίρας τοῦ Κριοῦ, νυκτὸς δὲ ἀπὸ τῆς μοίρας τῆς Σελήνης ἄχρι τῆς μοίρας τοῦ ὑψώματος αὐτῆς, ἤγουν τῆς τρίτης μοίρας τοῦ Ταύρου, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος καλῶς κείμενος εὐγενῆ δηλοῖ τὸν γεννηθέντα, κακῶς δὲ δυσγενῆ.

Δεύτερος κλῆρος· ἐξουσίας. Ὁ δὲ δεύτερος κλῆρος σημαίνει περὶ ἐξουσίας, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἄρεως ἐπὶ Σελήνην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡρο-

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7 τοὐναντίον a ; et alibi 10 ὡροσκόπου aS, Ἀφροδίτης A 14 μὲν om. A 25 τοῦ Ἡλίου AS, τῆς Σελήνης a 26 αὐτοῦ AS, αὐτῆς a 27 Κριοῦ AS, Ταύρου a 27-28 νυκτὸς - Ταύρου om. a

If it is well-placed and benefited, it signifies temperance; but if not, licentiousness.

Fourth lot of intelligence. The fourth lot is that of intelligence; it is taken by day from Saturn to the Moon, by night the reverse, and the same distance from the Ascendant. When such a lot is well-disposed, it signifies intelligent and prudent people; when ill-disposed, the opposite.

Fifth lot: of knowledge. The fifth lot is that of knowledge; it is taken by day from Saturn to Jupiter, by night the reverse, and the same distance from the Ascendant. When such a lot is well-placed and well-disposed, it signifies a learned man; when ill-disposed, it produces an ignorant one.

Sixth lot: of sociability. The sixth lot is that concerning sociability; it is taken by day from the Sun to Jupiter, by night the reverse, and the same distance from the Ascendant. If such a lot is well-placed, the native will be sociable, gracious, and refined; if not, the opposite.

Seventh lot: of reputation. The seventh lot is that concerning reputation, whether it is true or false; it is taken by day and by night from Mercury to the Moon, and the same distance from the Ascendant. If such a lot is angular or in a fixed sign, the reputation is true; if not, it is false.

Tenth place. First lot: of noble birth. The tenth house has twelve lots, of which the first is that of noble birth. It is taken by day from the degree of the Sun to the degree of its exaltation, that is, the nineteenth degree of Aries; by night from the degree of the Moon to the degree of its exaltation, that is, the third degree of Taurus, and the same distance from the Ascendant. When such a lot is well-placed, it indicates that the native is of noble birth; when ill-placed, of low birth.

Second lot: of authority. The second lot signifies authority; it is taken by day from Mars to the Moon, and by night the reverse, and the same number of degrees from the Ascendant.

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7 the opposite a; and elsewhere 10 Ascendant as, Venus A
14 μὲν om. A 25 of the Sun AS, of the Moon 2 26 αὐτοῦ AS, αὐτῆς ε 27 Aries AS, Taurus a 27-28 by night - Taurus om. a

σκόπου. οὗτος οὖν ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ καλῶς κείμενοι μέγιστην ἐξουσίαν διδόασιν, κακῶς δὲ ἀπραξίαν.

Τρίτος κλῆρος· διοικήσεως κοινῶν πραγμάτων. Ὁ δὲ τρίτος κλῆρός ἐστιν τῶν διοικούντων τὰ κοινὰ πράγματα δηλωτικὸς καὶ τῶν λογοθετῶν καὶ τῶν πρωτονοταρίων. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἑρμοῦ ἐπὶ τὸν Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος οὖν καλῶς κείμενος καὶ ὁ κύριος αὐτοῦ εὐόδωσιν σημαίνει περὶ τῆς διοικήσεως τῶν κοινῶν πραγμάτων, κακῶς δὲ κείμενος τὸ ἀνάπαλιν.

Τέταρτος κλῆρος· νίκης καὶ τροπαίων. Ὁ δὲ τέταρτος κλῆρός ἐστιν ὁ περὶ νίκης καὶ τροπαίων, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἡλίου ἐπὶ Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν. εἰ δὲ ὕπαυγός ἐστιν ὁ Κρόνος, λαμβάνεται ἡμέρας μὲν ἀπὸ Ἡλίου ἐπὶ Δία, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. καλῶς οὖν κείμενος οὗτος νίκας καὶ τρόπαια σημαίνει, κακῶς δὲ τὸ ἀνάπαλιν.

Πέμπτος κλῆρος· αἰφνιδίου προκοπῆς. Ὁ δὲ πέμπτος κλῆρος σημαίνει περὶ αἰφνιδίου προκοπῆς, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Κρόνου ἐπὶ τὸν κλῆρον τῆς Τύχης, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς οὖν κείμενος οὗτος ποιεῖ προκοπὰς αἰφνιδίους, κακῶς δὲ κείμενος δυστυχίας αἰφνιδίους.

Ἕκτος κλῆρος· ἀρχόντων. Ὁ δὲ ἕκτος κλῆρος σημαίνει τοὺς φαινομένους ἐν τῷ βίῳ καὶ γνωρίμους καὶ ἄρχοντας, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Ἑρμοῦ ἐπὶ τὸν Ἥλιον, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. οὗτος οὖν ὁ κλῆρος καὶ ὁ κύριος αὐτοῦ καλῶς κείμενοι ποιοῦσιν ἄρχοντας καὶ οἰκείους βασιλεῦσιν καὶ γνωρίμους.

Ἕβδομος κλῆρος· ὑπουργῶν βασιλέων. Ὁ δὲ ἕβδομος κλῆρος σημαίνει περὶ τῶν ἑπομένων βασιλεῦσιν, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Ἄρεως ἐπὶ τὸν Κρόνον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος οὖν καὶ ὁ κύριος αὐτοῦ καλῶς κείμενοι σημαίνει εὐτυχεῖς ὑπουργοῦς βασιλέων.

Ὄγδοος κλῆρος· πράξεως καὶ ἐξουσίας. Ὁ δὲ ὄγδοος κλῆρος σημαίνει τὰ τῆς πράξεως καὶ τῆς ἐξουσίας,

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1 κείμενοι Aa, κείμενος S 2 διδόασι Aa, δίδωσιν S 5 δηλοτικὸς - προτονοταρίων Aa, om. S 8 τῆς διοικήσεως S, τὰς διοικήσεις A, τοὺς διοικητὰς a 33 κείμενοι Aa, κείμενος S cf. l. 1.

scopus. This lot, therefore, and its lord, when well placed, grant the greatest authority, but when badly placed, inactivity.

Third lot: of the administration of public affairs. The third lot is indicative of those who administer public affairs, and of the logothetai and the protonotarioi. It is taken by day from Mercury to Mars, and by night the reverse, and the same number of degrees from the Ascendant. This lot, therefore, when well placed, together with its lord, signifies success in the administration of public affairs, but when badly placed, the opposite.

10 Fourth lot: of victory and trophies. The fourth lot concerns victory and trophies; it is taken by day from the Sun to Saturn, and by night the reverse. But if Saturn is under the rays, it is taken by day from the Sun to Jupiter, and by night the reverse, and the same number of degrees from the Ascendant. When this lot is well placed, it signifies victories and trophies, but when badly placed, the opposite.

Fifth lot: of sudden advancement. The fifth lot signifies sudden advancement; it is taken by day from Saturn to the Lot of Fortune, by night in the reverse direction, and the same number of degrees from the Ascendant. When well-placed, this lot produces sudden advancements; when poorly placed, sudden misfortunes.

Sixth lot: of rulers. The sixth lot signifies those who are prominent in life, well-known, and rulers; it is taken both by day and by night from Mercury to the Sun, and the same number of degrees from the Ascendant. This lot and its ruler, when well-placed, produce rulers, intimates of kings, and persons of distinction.

Seventh lot: of servants of kings. The seventh lot signifies those who attend upon kings; it is taken by day from Mars to Saturn, by night in the reverse direction, and the same number of degrees from the Ascendant. This lot and its ruler, when well-placed, signify fortunate servants of kings.

Eighth lot: of action and authority. The eighth lot signifies matters of action and authority,

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well-placed Aa, well-placed (singular) S 2 they give Aa, he/she/it gives S 5 namely ikos – of protonotaries Aa, om. S 8 of the administration 5, the administrations keseis A, the administrators 2 33 well-placed Aa, well-placed (singular) S cf. l. 1.

λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ Κρόνου ἐπὶ τὴν Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς οὖν κείμενος σημαίνει ἐξουσίαν καὶ κέρδος ἀπὸ πράξεων, κακῶς δὲ κείμενος τὸ ἀνάπαλιν.

5 *Ἔννατος κλῆρος· τεχνῶν καὶ πραγματειῶν. Ὁ δὲ ἔννατος κλῆρος σημαίνει τὰ περὶ τῶν χειροτεχνῶν καὶ τῶν πραγματειῶν, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἑρμοῦ ἐπὶ Ἀφροδίτην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος οὖν καλῶς κείμενος σημαίνει εὐτυχίαν περὶ τὰς βαναύσους τέχνας,*
10 *ἔτι δὲ καὶ πραγματείας, κακῶς δὲ κείμενος τὸ ἀνάπαλιν.*

Δέκατος κλῆρος· πράσεως καὶ ἀγορασίας. Ὁ δὲ δέκατος κλῆρός ἐστι περὶ πράσεως καὶ ἀγορασίας, λαμβανεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τοῦ Δαίμονος ἐπὶ τὸν κλῆρον τῆς Τύχης, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου.
15 *καλῶς οὖν οὗτος κείμενος κέρδη σημαίνει περὶ τὰς ἐμπορίας, κακῶς δέ, ζημίας.*

Ἑνδέκατος κλῆρος· σπουδαίων πραγμάτων. Ὁ δὲ ἑνδέκατος κλῆρός ἐστι περὶ σπουδαίων πραγμάτων, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἡλίου ἐπὶ τὸν Δία, νυκτὸς δὲ τὸ
20 *ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς οὖν κείμενος οὗτος σημαίνει εὐτυχίαν περὶ τὰ σπουδαῖα τῶν πραγμάτων, κακῶς δέ, τὸ ἀνάπαλιν.*

Δωδέκατος κλῆρος· μητρός. Ὁ δὲ δωδέκατος κλῆρός ἐστιν ὁ τῆς μητρός, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἀφροδίτης
25 *ἐπὶ Σελήνην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος καλῶς κείμενος σημαίνει ἀγαθὰ περὶ τὴν μητέρα, κακῶς δέ, τὸ ἀνάπαλιν.*

Ἑνδέκατος τόπος.—<Πρώτος>κλῆρος· εὐτυχίας. Ὁ δὲ τόπος ὁ ἑνδέκατος ἔχει κλήρους ἕνδεκα, ὧν πρῶτος
30 *ὁ περὶ εὐτυχίας, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τῆς Τύχης ἐπὶ τὸν κλῆρον τοῦ Δαίμονος, νυκτὸς δὲ τὸ ἀνάπαλιν,καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος καλῶς κείμενος εὐτυχίαν σημαίνει, κακῶς δὲ δυστυχίαν.*

Δεύτερος κλῆρος· φιλίας καὶ μίσους τοῦ
35 *γεννηθέντος. Ὁ δὲ δεύτερος κλῆρός ἐστιν ὁ περὶ τῆς φιλίας*

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2 κειμένου A 3 κέρδη A 5 πραγματειῶν A, πραγμάτων aS 7 μὲν om. Aa 28 Πρῶτος om. codd. 29 ἑνδέκατος τόπος Aa 35 δὲ Aa, om. S

It is taken by day and by night from Saturn to the Moon, and the same distance from the Ascendant. When well placed, it signifies authority and gain from actions, but when badly placed, the opposite.

Ninth lot: of crafts and occupations. The ninth lot signifies matters concerning craftsmen and occupations; it is taken by day from Mercury to Venus, by night the reverse, and the same distance from the Ascendant. When well placed, this lot signifies good fortune in the mechanical arts and also in occupations; when badly placed, the reverse.

Tenth lot: of selling and buying. The tenth lot concerns selling and buying; it is taken by day from the Lot of the Daemon to the Lot of Fortune, by night the reverse, and the same distance from the Ascendant. When well placed, this lot signifies profits in commerce; when badly placed, losses.

Eleventh lot: of serious matters. The eleventh lot concerns serious matters; it is taken by day from the Sun to Jupiter, by night the reverse, and the same distance from the Ascendant. When well placed, this lot signifies good fortune in serious matters; when badly placed, the reverse.

Twelfth lot: of the mother. The twelfth lot is that of the mother; it is taken by day from Venus to the Moon, by night the reverse, and the same distance from the Ascendant. When well placed, this lot signifies good things concerning the mother; when badly placed, the reverse.

Eleventh Place.—<First> Lot: of Fortune. The eleventh place has eleven lots, of which the first is that concerning fortune; it is taken by day from the Lot of Fortune to the Lot of the Daimon, and by night the reverse, and the same distance from the Ascendant. Such a lot, well-positioned, signifies good fortune, and ill-positioned, misfortune.

Second Lot: of friendship and enmity of the native. The second lot is that concerning friendship

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2 text An7 with om. Aaaaah

3 profits A

The treatise A, pragmat asn29 eleventh place

28 First om. codd.

35 what Aa, om. S

καὶ τοῦ μίσους τοῦ γεννηθέντος. λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρους τῆς Τύχης ἐπὶ τὸν κλῆρον τοῦ Δαίμονος, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος ἀγαθυνόμενος φίλτατον σημαίνει τὸν γεννηθέντα πρὸς πάντας, 5 κακῶς δὲ κείμενος παρὰ πάντων μισούμενον.

Τρίτος κλῆρος· τιμῆς. Ὁ δὲ τρίτος κλῆρος σημαίνει περὶ τιμῆς, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τῆς Τύχης ἄχρι τοῦ Ἡλίου, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος ἀγαθυνόμενος διάτιμον σημαί- 10 νει τὸν γεννηθέντα παρὰ πᾶσι, κακυνόμενος δέ, τὸ ἀνάπαλιν.

Τέταρτος κλῆρος· εὐοδώσεως. Ὁ δὲ τέταρτος κλῆρός ἐστιν ὁ περὶ τῆς εὐοδώσεως, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τῆς Τύχης ἐπὶ τὸν Δία, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος ἀγαθυνόμενος 15 σημαίνει εὐόδωσιν ἐν τοῖς ἀνὰ χεῖρα πράγμασι, κακυνόμενος δὲ τὸ ἀνάπαλιν.

Πέμπτος κλῆρος· ἐπιθυμιῶν. Ὁ δὲ πέμπτος κλῆρός ἐστιν ὁ περὶ τῶν ἐπιθυμιῶν, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τῆς Τύχης ἐπὶ τὸν κλῆρον τοῦ Δαίμονος, νυκτὸς 20 δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς οὖν οὗτος κείμενος σημαίνει κυριεύειν τὸν γεννηθέντα τῶν ἐπιθυμιῶν αὐτοῦ, εἰ δ' οὔ, τοὐναντίον.

Ἕκτος κλῆρος· ἐλπίδων. Ὁ δὲ ἕκτος κλῆρός ἐστιν ὁ τῶν ἐλπίδων, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Κρόνου ἐπὶ τὴν 25 Ἀφροδίτην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος καλῶς κείμενος ἐπιτυχίαν τῶν ἐλπίδων σημαίνει, κακῶς δὲ ἀποτυχίαν.

Ἕβδομος κλῆρος· φίλων. Ὁ δὲ ἕβδομος κλῆρός ἐστιν ὁ περὶ τῶν φίλων, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ 30 Σελήνης μέχρι τοῦ Ἑρμοῦ, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, ὁ οὖν τοιοῦτος κλῆρος καλῶς κείμενος πολυφιλίαν καὶ ὠφέλειαν ποιεῖ παρὰ τῶν φίλων, κακῶς δὲ τοὐναντίον.

Ὄγδοος κλῆρος· συμφιλιώσεως. Ὁ δὲ ὄγδοος

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5 κακῶς κείμενος S, εἰ δὲ κακῶς κεῖται Aa 9 διάτιμον S, διὰ τιμῆς Aa 10 παρὰ S, εἶναι παρὰ Aa ἀνάπαλιν AS, ἐναντίον a 14 γοῦν Aa 15 ἀνὰ Aa, ἐπὶ S 30 τὰ ἴσα om. A γοῦν A 32 παρὰ τῶν φίλων ποιεῖ Aa

and of the enmity of the native. It is taken by day from the Lot of Fortune to the Lot of the Daimon, and by night the reverse, and the same distance from the Ascendant. Such a lot, when made favorable, signifies that the native is most beloved by all, and when ill-positioned, that he is hated by all.

Third Lot: of honor. The third lot signifies matters of honor; it is taken by day from the Lot of Fortune to the Sun, and by night the reverse, and the same distance from the Ascendant. Such a lot, when made favorable, signifies that the native is held in high honor by all, and when made unfavorable, the opposite.

Fourth Lot: of success. The fourth lot is that concerning success; it is taken by day from the Lot of Fortune to Jupiter, and by night the reverse, and the same distance from the Ascendant. Such a lot, when made favorable, signifies success in the matters at hand, and when made unfavorable, the opposite.

Fifth lot; of desires. The fifth lot is the one concerning desires; it is taken by day from the Lot of Fortune to the Lot of the Daemon, and by night 20 in the reverse direction, and the same distance from the Ascendant. When this lot is well placed, it signifies that the native is master of his desires; if not, the opposite.

Sixth lot: of hopes. The sixth lot is the lot of hopes; it is taken by day from Saturn to 25 Venus, and by night in the reverse direction, and the same distance from the Ascendant. When such a lot is well placed, it signifies the attainment of hopes; when badly placed, failure.

Seventh lot: of friends. The seventh lot is the one concerning friends; it is taken by day and by night from 30 the Moon to Mercury, and the same distance from the Ascendant. When such a lot is well placed, it produces many friendships and benefit from friends; when badly placed, the opposite.

Eighth lot: of reconciliation. The eighth

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5 badly placed 5, but if it is badly placed Aa 9 διάτιμον 5, διὰ
of honor Aa 10 by 5, to be by Aa reverse AS, in the reverse
opposite α 14 indeed Aa 15 for Aa, on Sn32 30 the same distance
If. A indeed A for friends who says Aa

κλῆρός ἐστιν ὁ περὶ συμφιλιώσεως, λαμβάνεται δὲ καὶ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ κλήρου τοῦ Δαίμονος ἐπὶ τὴν Ἀφροδίτην, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος εὑρισκόμενος ἐπὶ γενέσεως ἀνδρὸς καὶ γυναικὸς ἐν τῷ αὐτοῦ τόπῳ συμφιλιώσεις
5 ποιεῖ, διαμετρούμενος δὲ ἢ τετραγωνιζόμενος ἔχθρας.

Ἔννατος κλῆρος· ἀγαθῶν οἴκου. Ὁ δὲ ἔννατος κλῆρός ἐστιν ὁ περὶ τῶν τοῦ οἴκου ἀγαθῶν, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τῆς Σελήνης μέχρι τοῦ Ἑρμοῦ, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος οὖν καλῶς κείμενος εὐθηνίαν ποιεῖ
10 τῶν ἀγαθῶν, κακῶς δὲ τοὐναντίον.

Δέκατος κλῆρος· ἐλευθεριότητος ψυχῆς. Ὁ δὲ δέκατος κλῆρος σημαίνει τὴν τῆς ψυχῆς ἐλευθεριότητα, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἑρμοῦ ἐπὶ Ἥλιον, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. οὗτος οὖν καλῶς κείμενος
15 σημαίνει ἐλευθερίαν ψυχῆς καὶ μεγαλοδωρεότητα, κακῶς δέ, σμικρολογίαν καὶ φειδωλίαν.

Ἑνδέκατος κλῆρος· ἐπαίνων. Ὁ ἑνδέκατος κλῆρος σημαίνει περὶ ἐπαινετῶν ἀνθρώπων, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Διὸς ἐπὶ τὴν Ἀφροδίτην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα
20 ἀπὸ ὡροσκόπου. καλῶς οὖν κείμενος οὗτος ἐπαινούμενον σημαίνει τὸν γεννηθέντα παρὰ πάντων, κακῶς δέ, τοὐναντίον.

Δωδέκατος τόπος. — Πρῶτος κλῆρος· ἐχθρῶν. Ὁ δὲ δωδέκατος τόπος ἔχει κλήρους τρεῖς, ὧν πρῶτος ὁ περὶ τῶν ἐχθρῶν, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Κρόνου
25 ἐπὶ Ἄρη, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς οὖν οὗτος κείμενος ὀλίγους σημαίνει τοὺς ἐχθροὺς καὶ ὀλίγην τὴν ἐξ αὐτῶν βλάβην, κακῶς δέ, τὸ ἀνάπαλιν.

Δεύτερος κλῆρος· ἐχθρῶν κατὰ Ἑρμῆν. Ὁ δὲ δεύτερος κλῆρός ἐστιν καὶ αὐτὸς τῶν ἐχθρῶν κατὰ Ἑρμῆν,
30 λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ οἰκοδεσπότου τοῦ δωδεκάτου τόπου ἄχρι τῆς <α'?> μοίρας τοῦ δωδεκάτου τόπου, καὶ ἴσα τὰ ἀπὸ ὡροσκόπου.

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1 καὶ ἡμέρας S, ἡμέρας Aa 7 λαμβάνεται Aa, λάβε S 9 ποιεῖται Aa 17 κλῆρος corr.) τόπος codd. 18 περὶ ἐπαίνων AS, ἐπαινετῶν ἀνθρώπων a 20 κείμενος οὗτος S, οὗτος κείμενος a, κείμενος οὗτος A 25 οὗτος om. A 28 κατὰ Ἑρμῆν Aa, om. S. Intellege « secundum Hermetem Trismegistum » 20. Suppl. ἄχρι τῆς <πρώτης> μοίρας ?

The lot is the one concerning mutual affection; it is taken both by day and by night from the Lot of the Daemon to Venus, and the same distance from the Ascendant. This lot, when found in the nativity of a man and a woman in the same position, produces bonds of affection
5 produces friendship, but when in opposition or square aspect, enmity.

Ninth lot: of the goods of the house. The ninth lot concerns the goods of the house, and is taken by day and by night from the Moon to Mercury, and the same distance from the Ascendant. This lot, then, when well placed, produces an abundance of goods, but when poorly placed, the opposite.

Tenth lot; of generosity of the soul. The tenth lot signifies the generosity of the soul; it is taken by day from Mercury to the Sun, but by night the reverse, and the same distance from the Ascendant. This lot, then, when well placed, 15 signifies freedom of the soul and magnanimity, but when poorly placed, pettiness and miserliness.

Eleventh lot: of praise. The eleventh lot signifies praiseworthy people; it is taken by day from Jupiter to Venus, but by night the reverse, and the same distance
20 from the Ascendant. When well placed, this lot signifies that the native is praised by all, but when poorly placed, the opposite.

Twelfth place. First lot: of enemies. The twelfth place has three lots, of which the first concerns enemies; it is taken by day and by night from Saturn
25 to Mars, and the same distance from the Ascendant. When well placed, this lot signifies few enemies and little harm from them, but when poorly placed, the opposite.

Second lot; of enemies according to Hermes. The second lot is also that of enemies according to Hermes,
30 and it is taken by day and by night from the ruler of the twelfth place up to the ⟨first?⟩ degree of the twelfth place, and equal distances from the horoscope.

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1 καὶ ἡμέρας S, ἡμέρας Aa 7 is obtained Aa, take S ὁ ποιεῖται Aa 17 κλήρος corr.) τόπος codd. 18 about praise AS, ἐπαινετῶν ἀνθρώπων a 20 text. οὗτος S, οὗτος text a, n28 according κείμενος οὗτος A 25 οὗτος om. A to Hermen Aa, om. S. Understand a as according to Hermes Trismegistus » 20. Suppl. color ⟨of the first⟩ degree?

Τρίτος κλῆρος· ταλαιπωρίας. Ὁ δὲ τρίτος κλῆρός ἐστιν ὁ περὶ ταλαιπωρίας, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ κλήρου τοῦ Δαίμονος ἐπὶ τὸν κλῆρον τῆς Τύχης, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος κλῆρος κακῶς κείμενος σημαίνει δυστυχίας καὶ ταλαιπωρίας, καλῶς δὲ τὸ ἀνάπαλιν.

[F. 315] *Γ ξζ'. Περὶ κλήρων τῶν μὴ ἀναφερομένων μήτε εἰς τοὺς ἑπτὰ πλάνητας μήτε εἰς τοὺς δώδεκα τόπους*

Πρῶτος κλῆρος· ἀφέτου. Πρῶτος κλῆρός ἐστι τοῦ ἀφέτου, λαμβάνεται δέ, εἴπερ συνοδική ἐστιν ἡ γέννησις, ἀπὸ τῆς μοίρας τῆς προγενομένης συνόδου ἐπὶ τὴν Σελήνην· εἰ δέ ἐστιν ἡ γέννησις πανσεληνιακή, ἀπὸ τῆς μοίρας τῆς πανσελήνου ἄχρι τῆς Σελήνης, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ δὲ τοιοῦτος τόπος μεγάλας δυνάμεις ἔχει, καὶ διὰ τοῦτο ποιοῦσι τὸν περίπατον αὐτοῦ. καὶ ὅταν καταντήσῃ εἰς ἀγαθοποιόν, ἀγαθὸν δηλοῖ, ὅταν δὲ εἰς κακοποιόν, κλιμακτῆρα ἐπιφέρει. πρὸ γὰρ τοῦ εὑρεθῆναι τὸν τοιοῦτον κλῆρον, ἐγίνοντο μεγάλοι κλιμακτῆρες, ὧν τὰς αἰτίας οὐκ εὕρισκον οἱ ἀρχαῖοι· ἀφ' οὗ δὲ εὑρέθη, ἔγνωσαν οἱ ἄνθρωποι τὰς αἰτίας τῶν κλιμακτήρων πάντων.

Δεύτερος κλῆρος· παχυσώμων ἀνθρώπων καὶ ἰσχνῶν. Ὁ δὲ δεύτερος κλῆρος σημαίνει περὶ παχυσώμων ἀνθρώπων καὶ ἰσχνῶν, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κλήρου τῆς Τύχης ἐπὶ τὸν Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος ὁ κλῆρος συνὼν τῷ κυρίῳ τοῦ ὡροσκόπου ἐν ὑγρῷ ζῳδίῳ παχυσώμους ποιεῖ, κεκακωμένος δὲ ἐν ξηρῷ ζῳδίῳ ἰσχνοὺς ποιεῖ.

Τρίτος κλῆρος· ἱππασίας. Ὁ δὲ τρίτος κλῆρός ἐστιν ὁ τῆς ἱππασίας, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Κρόνου ἐπὶ Σελήνην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. καλῶς οὖν κείμενος οὗτος καὶ τριγωνιζόμενος ἢ ἑξαγωνιζόμενος παρὰ

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4 κακῶς S, καλῶς Aa. 6 A f. 90ᵛ; a f.92ᵛ 14 καὶ διὰ Aa, διὰ S. 15 ἀγαθὸν codd. κακο et π supra o script. A, κακὸν aS 17 ἐγίνοντο Aa, ἐπιγίνονται S μεγάλοι a, με et Γλ suprascripta A, μεγάλαι S 18 εὑρέθησαν codd. corr. 19 πάντων Aa, om. S 21 περὶ Aa om. S 27 κλῆρος A, τόπος aS

Third lot: of hardship. The third lot is the one concerning hardship; it is taken both by day and by night from the lot of the Daemon to the lot of Fortune, and the same distance from the horoscope. When such a lot is badly placed, it signifies misfortunes and hardships, but when well placed, the opposite.

[F. 315] Ch. 66. On the lots that are referred neither to the seven planets nor to the twelve places

First lot: of the releaser. The first lot is that of the releaser; it is taken, if the nativity is a conjunction nativity, from the degree of the preceding conjunction to the Moon; but if the nativity is a full moon nativity, from the degree of the full moon up to the Moon, and the same distance from the horoscope. This configuration has great powers, and for this reason people trace its course. And whenever it arrives at a benefic, it signifies good; but whenever it arrives at a malefic, it brings a critical period. For before this lot was discovered, great critical periods used to occur whose causes the ancients could not find; but once it was discovered, people came to know the causes of all critical periods.

20The Second Lot: of fat and thin men. The second lot signifies matters concerning fat and thin men; it is taken by day from the Lot of Fortune to Mars, and by night the reverse, and the same number of degrees from the Ascendant. This lot, when in conjunction with the lord of the Ascendant in a moist sign, makes men fat; but when afflicted in a dry sign, it makes them thin.

The Third Lot: of horsemanship. The third lot is that of horsemanship; it is taken by day from Saturn to the Moon, and by night the reverse, and the same number of degrees from the Ascendant. When well 30 placed and in trine or sextile aspect with

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4 bad 5, good Aa. 6 A f. 90? a▾f.92 14 xal bid Aa, did S.n15 good codd. naxo et π supra o script. A, κακόν asaSn17 ἐγινονοτο Aa, ἐπιγινονταινscripta A, large S **S** large a, with et Gl supra-n19 18 found codd. corr. nom. S of all Aa,

21 about Aa om. S 27 lot A, place 25

τοῦ Ἄρεως ἢ τοῦ Διὸς ἀνδρείους καὶ γενναίους καὶ ἱππότας δηλοῖ, κακυνόμενος δέ, τούναντίον.

Τέταρτος κλῆρος· τόλμης καὶ πολέμου. Ὁ δὲ τέταρτος κλῆρός ἐστι τῆς τόλμης καὶ τοῦ πολέμου, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ κυρίου τοῦ ὡροσκόπου ἐπὶ τὴν Σελήνην, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ὁ οὖν τοιοῦτος ὑπ' ἀγαθοποιοῦ ἐφορώμενος τροπαιούχους σημαίνει, ὑπὸ δὲ κακοποιοῦ τούναντίον.

Πέμπτος κλῆρος· πανουργίας καὶ ἀπάτης καὶ δόλου. Ὁ δὲ πέμπτος κλῆρός ἐστιν περὶ πανουργίας καὶ ἀπάτης καὶ δόλου, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ Ἑρμοῦ ἐπὶ τὸν κλῆρον τοῦ δαίμονος, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος συσχηματιζόμενος τῷ κυρίῳ τοῦ ὡροσκόπου ἀπατεῶνας καὶ δολίους ποιεῖ, καί, εἰ ἀγαθοποιῷ συσχηματίζεται, ὠφεληθήσεται διὰ τῶν τοιούτων· εἰ δὲ κακοποιῷ, βλαβήσεται.

Ἕκτος κλῆρος· εὐοδώσεως τῶν ἀνὰ χεῖρα πραγμάτων. Ὁ δὲ ἕκτος κλῆρός ἐστι περὶ εὐοδώσεως τῶν ἀνὰ χεῖρα πραγμάτων, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ Κρόνου ἐπὶ Ἄρη, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. οὗτος καλῶς κείμενος εὐόδωσιν σημαίνει ἐν τοῖς ἀνὰ χεῖρα πράγμασι, εἰ δὲ κακῶς, τούναντίον.

Ἕβδομος κλῆρος· βίας. Ὁ δὲ ἕβδομος κλῆρός <ἐστι περὶ βίας>, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ Ἄρεως ἐπὶ τὴν μοῖραν τοῦ τρίτου τόπου, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου.

Ὄγδοος κλῆρος· κακώσεως. Ὁ δὲ ὄγδοος κλῆρος κατὰ Πέρσας <ἐστι περὶ κακώσεως>, λαμβάνεται δὲ ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ κλήρου τῆς φιλίας ἄχρι Ἑρμοῦ, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, κακυνόμενος δὲ ὁ τοιοῦτος κλῆρος κακύνει τοὺς γεννηθέντας, ἀγαθυνόμενος δὲ ἀγαθύνει.

Ἔνατος κλῆρος· ἀνταποδόσεως. Ὁ δὲ ἔνατος κλῆρός ἐστιν ὁ τῆς ἀνταποδόσεως, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Ἄρεως ἐπὶ τὸν Ἥλιον, νυκτὸς δὲ τὸ ἀνάπαλιν. οὗτος ἀγα-

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7 *ἀγαθοποιῷ* a, *ἀγαθο* ι t *π* supra *ο* scriptum A, *ὑπὸ ἀγαθοποιοῦ* S *κακοποιῷ* a, *κακοποιοῦ* S, *κακοπ* A 18 *νυκτὸς καὶ ἡμέρας* S 22-23 *ἐστι περὶ βίας* om.codd. 23 *δὲ* S, im. Aa 26 *ἔστι περὶ κακώσεως* om. codd. 28-29 *κακυνόμενοι δὲ οἱ τοιοῦτοι κλῆροι τ. γ. ἀγαθυνόμενοι δὲ κακύνουσι ἀγαθύνουσιν* Aa

Mars or Jupiter, it indicates brave, noble, and skilled horsemen; but when afflicted, the contrary.

The Fourth Lot: of boldness and war. The fourth lot is that of boldness and war; it is taken 5 by day from the lord of the Ascendant to the Moon, and by night the reverse, and the same number of degrees from the Ascendant. When this lot is watched over by a benefic planet, it signifies those who bear trophies of victory; but when under a malefic, the contrary.

Fifth lot: of villainy and deceit
10 and treachery. The fifth lot concerns villainy and deceit and treachery; by day it is taken from Mercury to the lot of the daemon, by night the reverse, and the same distance from the horoscope. When this lot is configured with the lord of the horoscope, it produces deceivers and schemers, and if it is configured with a benefic,
15 one will benefit through such means; but if with a malefic, one will be harmed.

Sixth lot: of the success of matters at hand. The sixth lot concerns the success of matters at hand; it is taken by day and by night from Saturn to Mars, and the same distance from the horoscope. When this lot is well placed 20 it signifies success in matters at hand, but if badly placed, the opposite.

Seventh lot: of violence. The seventh lot <is concerning violence>; it is taken by day and by night from Mars to the degree of the third place, and the same distance from the horoscope. 25 Eighth lot: of affliction. The eighth lot according to the Persians <is concerning affliction>; it is taken by day and by night from the lot of friendship to Mercury, and the same distance from the horoscope; when such a lot is afflicted it afflicts those born under it, but when it is benefited it benefits them.

30 Ninth lot: of retribution. The ninth lot is the lot of retribution; by day it is taken from Mars to the Sun, by night the reverse. When this lot is bene

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7 benefactor a, good ct π supra o scriptum A, by benefactor Snkakopoiῷ a, evildoer S, evildoer A 18 night and day Sn22-23 is about violence om.codd. 23 δὲ S, im. Aan26 ἔστι πε-νοι κακόσεως om. codd. 28-0) but those who are bitter c. but when they are angry, they are angry, they are angry Aa

θυνόμενος σημαίνει τὸν γεννηθέντα εὐχάριστον εἶναι καὶ ἀνταποδοτικόν, κακῶς δὲ κεμείνος ἀχάριστον καὶ ἀγνώμονα.

Δέκατος κλῆρος· ἀληθείας. Ὁ δὲ δέκατος κλῆρός ἐστιν ὁ τῆς ἀληθείας, λαμβάνεται δὲ ἡμέρας μὲν ἀπὸ τοῦ Ἑρμοῦ ἐπὶ τὸν Ἄρη, νυκτὸς δὲ τὸ ἀνάπαλιν, καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. οὗτος οὖν καλῶς κείμενος ἀληθεῖς ἀνθρώπους σημαίνει, κακῶς δέ, ψευδεῖς.

[F. 322] *ζ'. Περὶ τοῦ γνῶναι ἀπὸ τοῦ κλήρου τῆς Τύχης τὸν πυνθανόμενον περὶ τίνος θέλει ἐρωτᾶν.*

Ἐπὶ ἑκάστῃ καταρχῇ λάμβανε τὸν κλῆρον τῆς Τύχης, καὶ σκόπει ἐν πόστῳ τόπῳ ἐστὶ τοῦ ὡροσκόπου, καὶ ἐὰν εὕρῃς τὸν κλῆρον τῆς Τύχης ἐπὶ τοῦ ὡροσκόπου, λέγε αὐτὸν ἐθέλειν ἐρωτᾶν περὶ ζωῆς καὶ ὑποστάσεως χρόνου καὶ ψυχικοῦ πνεύματος καὶ πατρίδος. ἐὰν δὲ ἐν τῷ δευτέρῳ, περὶ βίου διαλήψεως καὶ γυναικὸς ἐπιπλοκῆς ἢ καὶ πραγμάτων νεκρικῶν καὶ δωροληψίας καὶ κοινωνίας καὶ διαθήκας· ἐὰν δὲ ἐν τῷ τρίτῳ, περὶ ἀδελφῶν ἢ φίλων ἢ ξένης ἢ γένους ἢ θηλειῶν θεῶν ἢ ὀνείρων ἢ θρησκείας, ἐσθ' ὅτε καὶ ἐξουσίας καὶ φυγῆς τινος· ὁ δὲ κύριος αὐτοῦ εἰ ἐναντιωθῇ, πρὸς φίλον ἔχθραν ἔχει, εἰ δὲ ἐν δισώμῳ ἐστίν, ἤδη γεγενημένην καὶ αὖθις ἐσομένην. ἐν δὲ τῷ τετάρτῳ, περὶ γῆς καὶ προυπαρχόντων τινῶν μυστικῶν καὶ θησαυρῶν, μάλιστα ἐὰν ᾖ βασιλικὸν τὸ ζῴδιον, ἢ κτήματος ἢ οἰκίας, καὶ περὶ γονέων καὶ θεμελίων καὶ τάφων καὶ ἀφανῶν τινῶν καὶ μεταβολῆς τόπου καὶ πόλεως καὶ πρεσβευτικῶν προσώπων καὶ οἰκείων. ἐν δὲ τῷ πέμπτῳ περὶ τέκνων καὶ χρημάτων καὶ ἀπελευθέρων ἢ γυναικὸς ἢ πόλεως ἢ εἰσποιήσεως ἀγαθοῦ τινος. ἐν δὲ τῷ ἕκτῳ, περὶ σίνους ἢ πάθους ἢ ξένου τινὸς ἢ δούλων, ἔσθ' ὅτε θηλειῶν, ἢ ζημίας ἢ ἀκροτηριασμοῦ τινος ἢ ἀδικίας ἢ τετραπόδων, καὶ διὰ θηλυκὰ πρόσωπα ἔχθρας καὶ ἐπιβουλὰς καὶ ἐπαναστάσεις. ἐν δὲ τῷ ἑβδόμῳ, περὶ γάμου ἢ θηλυκοῦ τινος προσώπου ἢ ἀφανοῦς τινος γινομένης βλάβης ἢ ἀσθενείας ἢ ἐκ-

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8 A f. 97 ; a f. 99v 12 πόστω aS, ἐν τῶ πο(στω] supra lin. script.) et in marg. γρ. ποίω τόπω A τοῦ ὦ ὡροσκόπου. leg. τοῦ κύκλου ? εὕρῃς a, ευρ AS 14 χρόνων A 16 in mg. A ; βασιλικῶν προσώπων 17 διαθήκας codd. cf. l. 23, 29 φίλον Aa, φίλων S 23 κτήματα codd. 25 καὶ πρ. - οἰκείων in marg. A, om. aS 26 ἢ πόλεως A, καὶ π. aS

when favorably disposed, signifies that the native is grateful and reciprocating; when adversely placed, ungrateful and inconsiderate.

The Tenth Lot: of Truth. The tenth lot is that of Truth; it is taken by day from Mercury to Mars, by night the reverse, and the same distance from the Ascendant. This lot, when well placed, signifies truthful people; when adversely placed, deceitful ones.

[F. 322] 7. On knowing from the Lot of Fortune what the inquirer is asking about

100 wishes to ask.

At each inception, take the Lot of Fortune and observe in which house it falls from the Ascendant. If you find the Lot of Fortune on the Ascendant, say that he wishes to ask about life and the substance of time, and of the vital spirit and homeland. If in the second, about the acquisition of livelihood and involvement with a woman, or also about matters of the dead, receipt of gifts, partnerships, and wills. If in the third, about siblings or friends, or a foreign land, or family, or female deities, or dreams, or religious observance, and sometimes also about authority and a certain exile; and if its lord is in opposition, he has enmity toward a friend; if it is in a bicorporeal sign, an enmity already formed and one yet to come. In the fourth, about land and certain pre-existing secrets and treasures — especially where the sign is a royal one — or about property or a house, and about parents, foundations, tombs, certain hidden matters, change of place and city, ambassadorial figures, and household members. In the fifth, about children and money

of freedmen and freedwomen, or of a woman, or of a city, or of the adoption of some good thing. But in the sixth, concerning injury or suffering or some foreigner or slaves, sometimes women, or loss or some mutilation or injustice or quadrupeds, and on account of female persons, enmity and plots and 30 uprisings. In the seventh, concerning marriage or some female person or some unseen harm occurring or illness or de-

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8 A f. 97; a f. 99 12 posto aS, ἐν τῷ πο (στο] supra lin. script.)ντοῦ et in marg. γρ. ποίω τόπω A ὦ oroskopou. leg. of cyclen16 in ? ευρης a, ευρ AS 14 years An17 mg. What? basilisknphilou προσώπων will codd. cf. 1. 23, 24 Aa, fin25 and lon S 23 codd estates. pr. - properties in marg. A, about. as 26 or of city A, and p. as

τοπισμοῦ ἢ θανάτου ἢ ξενιτείας ἢ γυναικὸς ἐπιπλοκῆς. ἐν δὲ τῷ ὀγδόῳ περὶ θανάτου ἢ κληρονομίας ἢ νόσου ἢ ἀπραξίας ἢ μέμψεως ἀκαίρου ἢ ἀρχαίων ἢ νεκρικῶν πραγμάτων ἢ δηλητηρίου. ἐν δὲ τῷ ἐννάτῳ περὶ ξένης ἢ τελετῆς ἢ μυστικῶν ἢ
5 *ὀνείρων ἢ νόμων ἢ θεῶν ἢ ἐγκλήματος ἢ ἀστρονομίας, ἐσθ' ὅτε δὲ ἀρρένων. ἐν δὲ τῷ δεκάτῳ περὶ πράξεως ἢ ἀρχῆς ἢ δόξης ἢ ἀξίας καὶ φανερῶν πραγμάτων καὶ καινισμοῦ τινος ἢ τέκνων ἢ προκοπῆς ἢ γυναικός. ἐν δὲ τῷ ἑνδεκάτῳ περὶ φίλων ὑπαρχόντων καὶ συστάσεως καὶ δόξης, καὶ ἐν μὲν ἀρρενικῷ ζῳδίῳ*
10 *πρὸς ἄνδρας, ἐν δὲ θηλυκῷ πρὸς γυναῖκας · σημαίνει δὲ καὶ περὶ τέκνων ἢ χρημάτων ἢ ἀπελευθέρων καὶ δωρεᾶς · ἐν δὲ τῷ δωδεκάτῳ περὶ φόβου ἢ κινδύνου καὶ ἀφῃρημένων πραγμάτων καὶ κλοπῆς καὶ ζημίας καὶ ἐχθρῶν καὶ δίκης καὶ δούλου καὶ ὑπηκόου καὶ ξένης καὶ ἀσθενείας ἢ τετραπόδων. ἐὰν δὲ ὁ κλῆρος τῆς Τύχης εἰς*
15 *τὸ τρίτον ζῴδιον ἐμπέσῃ, ὁ δὲ κύριος αὐτοῦ ἐναντιωθῇ, πρὸς φίλον ἔχθραν ἕξει, ὁ δὲ κύριος τοῦ κλήρου τῆς Τύχης δηλώσει τὰ πρόσωπα · ὁ μὲν τοῦ Κρόνου σημαίνει πρεσβυτικούς, ὁ δὲ τοῦ Διὸς ἀξιωματικούς, ἀγαθούς, ὁ δὲ τοῦ Ἄρεως θρασεῖς, στρατιωτικούς ὁ δὲ τῆς Ἀφροδίτης χαρίεντας, μουσικοὺς ἢ θηλυκὰ πρόσωπα, ὁ*
20 *δὲ τοῦ Ἑρμοῦ εὐπαιδεύτους ἢ πολυτρόπους ἢ ἐμπορικούς, ἡ δὲ Σελήνη προβεβηκότας ἢ θηλυκὰ <πρόσωπα>, ὁ δὲ Ἥλιος βασιλικούς, ἡγεμονικούς. συμπεριλαμβάνεται δὲ καὶ τὰ περὶ προσώπων Δωροθέου.*

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3 εὐκαίρου codd., sed in marg. γρ. ἀκαίρου A 4 δὲ Aa, om. S. 10 δὲ om. a 13 ξένης S, ξένου a, ξεν A 15 φιλ A, φιλίαν aS 17 πρεσβυτικούς a, πρεσβυτικὰ A, πρεσβοτικ S 19 χαρίεντας a, χαρίεντα AS μουσικοὺς ἢ a, μυσικὰ AS πρόσωπα a, om. AS 20 εὐπαιδεύτους a, εὐπαΐδευτα AS πολυτρόπους ἢ a, πολύτροπα AS ἐμπορικοὺς a, ἐμπορικὰ AS 21 προβεβηκότας ἢ a, προβεβηκότα AS πρόσωπα deest in codd. 22 βασιλικοὺς, ἡγεμονικούς a, βασιλικά, ἡγεμονικά AS συμπεριλαμβάνεται a, συμπαραλαμβάνεται AS

parture or death or sojourning abroad or entanglement with a woman. In the eighth, concerning death or inheritance or illness or inactivity or untimely blame or ancient or funerary matters or poison. In the ninth, concerning a foreign land or a rite or mysteries or 5 dreams or laws or gods or an accusation or astronomy, and sometimes concerning men. In the tenth, concerning occupation or office or glory or dignity and public matters and some innovation or children or advancement or a woman. In the eleventh, concerning existing friends and introduction and glory, and in a masculine sign 10 regarding men, and in a feminine sign regarding women; it also signifies concerning children or money or freedmen and a gift; in the twelfth, concerning fear or danger and hidden matters and theft and loss and enemies and judgment and a slave and a subject and a foreign land and illness or quadrupeds.But if the Lot of Fortune falls into 15 the third sign, and its lord is in opposition, he will have enmity toward a friend, and the lord of the Lot of Fortune will indicate the persons: he who belongs to Saturn signifies elderly people, he who belongs to Jupiter signifies people of dignity and virtue, he who belongs to Mars signifies bold, military people, he who belongs to Venus signifies graceful, musical people or female persons, he 20 who belongs to Mercury signifies the well-educated, or the versatile, or merchants, and the Moon signifies the elderly or female <persons>, and the Sun signifies people of royal or commanding rank. The matters concerning persons according to Dorotheus are also included together.

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3 opportune codd., sed in marg. gr. Akairou An10 de om. an13

4 but Aa, om. S. n15fil A, fi-

xenes 5, xenoun a, xen Anlian

asn17

presbytics a, presbytics A, presbytics Sn10 gifted a, gifted AS musicians ἢ a, musical ASnpa a, om. AS 20 uneducated a, uneducated ASnpous ἢ a, multimodal AS commercial a, Commercial AS

personompolytron before

vevicotas ἢ a, provevicotas AS

πρόσωπα is absent in the codices.

22 royal, hegemonic a, royal, hegemonic ASnincluded a, included AS

Excerpta e Theophilo aliisque astrologis de rebus praesertim bellicis.

Quae hic e codd. *Scorialensibus* duobus, *Angelico*, *Ambrosiano* in lucem prodeunt, ipse descripsi ; quae *Parisini* exhibent duo, chartis debeo Petri Boudreaux, qui aliquot capita Fr. Cumontii in usum descripsit et contulit : Cumontius haec omnia, summa cum humanitate, mecum communicavit.

Codicis *Parisini* suppl. gr. 1241 (1) is ordo est, qui in Theophilo (2) edendo summam habeat auctoritatem ; at in astrologorum Graecorum, qui in Hispaniae bibliothecis asservantur, catalogo potius duxi *Scorialensis* I. R. 14 ordinem sequi capitibusque, quae hoc in codice leguntur, ea addere quae in *Parisinis* exhibentur, et alia praeterea quae in Apomasaris libro suum obtinent locum. Non omnia dedi, quae his in libris de bello et de *catarchis* sunt, neque quae in lucem protuli, omnia Theophili esse patet. Sed cum alia nonnulla his de rebus in *Catalogo codd. astrol. graecorum* iam edita sint, hinc quid Theophili proprium sit, quae cum aliis auctoribus intercedant differentiae, iam adprime poterit patere ; et haec fortasse eum iuvabunt, qui Theophili editor futurus sit.

[F. 183] 1. *Πολὺς ὁ στρατὸς ἢ ὀλίγος.*

Λαβὼν ἀπὸ τῆς μοίρας τῆς Σελήνης ἕως τῆς τοῦ Ἑρμοῦ σκέψαι πόσα ζῴδια καὶ μοίρας συνάγουσι. κἂν μὲν ἄρτια ᾖ τὰ συνηγμένα, διπλασίασον ἅπερ ἤκουσας· εἰ δὲ περισσά, καθῶς ἤκουσας, ᾖ,
5 *αὐτοὺς λέγε. πρὸς δὲ τῇ ποσότητι τῶν ζῳδίων λέγε ἂν ὀλιγότερον τὸ πλῆθος ἢ πλείους.*

A Angel. 29. P Paris. gr. 2056. S = Scorial. 1. R 14
p = Paris. suppl. 1241. a = Ambr. B. 38 sup. Φ = Scorial. 1. Φ. 5.

Cap. 1. S f. 183. — 4 ἤκουσας] fort. εὕρηκας 6 αὐτοὺς (et l. πλείους) sc. στρατιώτας ad synesin ; cf. στρατός in capitis titulo.

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(1) Cf. *Cat.* VIII, 1, p. 117, cod. 13.
(2) De Theophilo, cf. *Cat.* V, p. 1, p. 129 ss., VIII, p. 1, p. 266 sqq.

Excerpts from Theophilus and other astrologers
concerning matters especially of war.

Those passages which appear here from the two Scorialense codices, the Angelicus, and the Ambrosianus I myself transcribed; those which the two Parisini manuscripts contain I owe to the papers of Petrus Boudreaux, who transcribed and collated several chapters for the use of Fr. Cumont: Cumont communicated all of these to me with the greatest generosity.

The order of Codex Parisinus suppl. gr. 1241 ([1]) is such that it holds supreme authority in editing Theophilus (*); yet in the catalogue of Greek astrologers preserved in the libraries of Spain, I thought it preferable to follow the order of Scorialensis I. R. 14, and to the chapters read in this codex to add those which are found in the Parisini, and also others which occupy their own place in the book of Apomasar. I have not given everything found in these books concerning war and astrological elections, nor is it evident that everything I have brought to light belongs to Theophilus. But since various other material on these subjects has already been published in the Catalogue of Greek astrological codices, it will now be possible to determine quite clearly what is peculiar to Theophilus and what differences exist between him and other authors; and this will perhaps be of assistance to whoever is destined to be the editor of Theophilus.

[F. 183] 1. Whether the army is large or small.

Taking from the degree of the Moon up to that of Mercury, consider how many signs and degrees they amount to. And if the number collected is even, double what you have heard; but if odd, state it just as you have heard it. In addition to the number of signs, state whether the multitude is fewer or more.

A Angel. 29. p = Paris. suppl. 1241. Paris. gr. 2056. C = on Amber. V. 38 soup. Scorial. 1. R 14 Φ =Scorial. 1. . 5.

Cap. 1. S 1. 183. [illegible]4 heard] fort. eureka 6 αὐτοὺς (et

1. πλείους) sc. στρατιώτας ad synesin; cf. στρατός in the heading of the chapter.

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(1) Cf. Cat. VIII, 1, p. 117, code. 13.

(2) On Theophilus, cf. Cat. V, p. 1, p. 129 ff., VIII, p. 1, p. 266 sqq.

2. *Περὶ δόλου καὶ ἐνέδρας.*

Κρόνου καὶ Σελήνης μαρτυρούντων τῷ ὡροσκόπῳ δόλον λέγε γεγενῆσθαι, ἢ ἐνέδραν λέγε τῷ στρατῷ. Διὸς μαρτυροῦντος Σελήνῃ καὶ τῷ ὡροσκόπῳ μὴ εἶναι δόλον μηδὲ ἐνέδραν λέγε. Ἄρεως μαρτυροῦντος τῇ Σελήνῃ ἐν τῇ πολεμικῇ καταρχῇ ἀνατροπὴν καὶ στάσιν γενήσεσθαι λέγε. Ἀφροδίτη μαρτυροῦσα τῇ Σελήνῃ καὶ τῷ ὡροσκόπῳ, μὴ εἶναι δόλον λέγε. Ἑρμῆς ἐπιβλέπων τὸν ὡροσκόπον καὶ τὴν Σελήνην· δόλον καὶ πανουργίαν λέγε. ἡ Σελήνη ἀσύνδετος οὖσα τῷ Ἄρει ἐν ταῖς πολεμικαῖς καταρχαῖς ποιεῖ τοὺς στρατιώτας δειλούς, ἀτόλμους, ἀδρανεῖς καὶ πρὸς τοὺς στρατηγοὺς ἀνυπηκόους. Ἄρης δορυφορῶν τὸν Ἥλιον ἐπανδροτέρους καὶ φοβερωτέρους τοὺς στρατηγοὺς καθίστησι, τοὺς δὲ στρατιώτας παραβολωτέρους καὶ ἐπιτευκτικωτέρους. Ἄρης ὡροσκοπῶν θερμούς, παραβόλους καὶ τολμηροὺς ποιεῖ τοὺς ἐπιστρατευομένους.

3. *Περὶ πολέμου.*

Ὅταν πυνθάνηταί τίς σου περὶ δύο στρατοπέδων ἐὰν ἐκίνησαν ἐκ τοῦ τόπου, οὗ ἦσαν, σκέψαι οὕτως. ἐὰν ὁ κύριος τοῦ ὡροσκόπου καὶ τῆς Σελήνης ἀποκεκλίκασι πάντας ἢ πλείους, λέγε τοὺς ἐπιστρατευομένους μετακεκινηκέναι ἐκ τόπου εἰς τόπον. εἰ δὲ καὶ τοὺς ἀνθωροσκοποῦντας οἱ κύριοι ἅμα τῆς Σελήνης ἀποκεκλίκασι, τοὺς ἐπιστρατευομένους λέγε κεκινηκέναι ἐκ τόπου εἰς τόπον [κινοῦσιν].

Βλέπε τοὺς κυρίους τοῦ ὡροσκόπου καὶ τοὺς ἀνθωροσκοποῦντας,

Cap 2. S. f. 183, p. f. 18. — 3 fort. *γενήσεσθαι* ut l. 6. 4 *τῆς Σελήνης* p *μὴ εἶναι*]*μὴ ἢ* S *μηδὲ* S, *οὐδὲ* p 5 *τῆς Σελήνης* Sp 6 *στάσιν*] *τάσιν* p, *ταις* (*αις* supra lin. scrip.) S, ubi litterae *αις* non perspicuae sunt *γεγενῆσθαι* p 8 *μὴ εἶναι*] *μὴ ἢ* S (fort. *πανουργίαν εἶναι λέγε*) *λέγε δόλον καὶ πανουργίαν* p, unde Boud. *λέγε δ. κ. π.* <*εἶναι*> 11 *δηλοῦς* S Cum hoc capite cf. cap. 7

Cap. 3. S f. 183. — 18 *Ὅταν πυνθάνοντός σου* S 20 *ἀποκεκλήκασι* S, et l. 22 20 *παν*(*τ* supra *γ* script.) *ἢ οἱ πλείους* S 21 *ἐκ τοῦ τόπου* S, et l. 23 23 *κινοῦσιν* seclusi, cum antecedat *κεκινηκέναι*

2. On Deceit and Ambush.

When Saturn and the Moon bear witness to the horoscope, say that deceit has occurred, or say that an ambush has befallen the army. When Jupiter bears witness to the Moon and the horoscope, say that there is no deceit 5 nor ambush. When Mars bears witness to the Moon in a military inception, say that an overturn and a revolt will occur. When Venus bears witness to the Moon and the horoscope, say that there is no deceit. Mercury looking upon the horoscope and the Moon: say there is deceit and trickery. The Moon, being unconnected 10 with Mars in military inceptions, makes the soldiers cowardly, reckless, feeble, and disobedient toward their generals. Mars serving as bodyguard to the Sun makes the generals more manly and more formidable, and the soldiers more reckless and more successful. Mars ascending 15 makes those who go to war hot-headed, reckless, and bold.

3. On war.

When someone asks you about two armies, whether they have moved from the position where they were, examine it thus. If the lord of the horoscope and the Moon have both declined from all or most positions, say that the campaigning forces have moved from place to place. But if also the lords of the opposing horoscope together with the Moon have declined, say that the campaigning forces have moved from place to place [they are moving].

Look at the lords of the horoscope and those of the opposing horoscope,

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Cap 2. S. f. 183, p. f. 18. — 3 perhaps. γενήσεσθαι as in l.6. 4 of the Moon p It is not S μηδὲ S, οὐδὲ p 5 of the Moon Sp 6 στάσιν τάσιν p, ταις (αις written above the line) S, where the letters αις are not clearly legible γεγενήσθαι p 8 is] not the S don't (fort. cunningly say) say trickery and everything ουργίαν p, whence Boud! λέγε δ. κ. π. < εἶναι > 11 namely S Compare with this chapter cf. **cap. 7**

Cap. 3. S f. 183. — 18 "Οταν πυνθάνοντός σου S 20 off κασι S, and l. 22 20 παν(r written above γ) ή οι πλείους S 21 from the place S, et l. 23 23 I have bracketed κινοῦσιν, since it is preceded by in motion

ὅταν ὦσιν ἐπὶ τοῖς κέντροις ἢ ἐπὶ τῶν ἐπαναφορῶν, καὶ πῶς ἔχωσι θέσεως πρὸς τὸν κοσμικόν. ἑῷοι γὰρ ὄντες <πάντες> ἢ οἱ πλείους αὐτῶν· ταχεῖαν τὴν κίνησιν λέγε αὐτοὺς ποιεῖσθαι. διὰ πόσου δὲ χρόνου, ἴδε αὐτῶν τὰς ἀπὸ τόπου εἰς τόπον μεταβάσεις μετὰ τῆς
5 τῶν φώτων συσχηματίσεως, καὶ διὰ πόσου χρόνου· τοῦτο ποιοῦσιν, καὶ διὰ τοσούτων ἡμερῶν λέγε αὐτοὺς ποιῆσαι τὴν κίνησιν. εἰ δὲ καὶ ἑσπέριοι ὄντες ἢ στηριγμὸν ποιοῦντες, βραδεῖαν τὴν κίνησιν λέγε καὶ τὴν αὐτῶν μετακίνησιν καὶ σχηματογραφίαν.

4. Περὶ τῶν πολιορκουμένων πόλεων.

10 Περὶ δὲ τῶν πολιορκουμένων πόλεων ἐπιτηρητέον τὴν Σελήνην ἐν ποίῳ ζῳδίῳ τυγχάνει ἐν τῇ τῆς πολιορκίας ὥρᾳ, κἂν μὲν ἐν Κριῷ τύχῃ, τῶν καλοποιῶν αὐτῇ μαρτυρούντων· ταχεῖαν ἀναχώρησιν καὶ τῶν πολιορκούντων λέγε καὶ λύσιν ἀβλαβεστάτην τῶν πολιορκουμένων. ἐν δὲ Ταύρῳ ἐπὶ πολὺν χρόνον
15 ἔσται ἡ πολιορκία. ἐν Διδύμοις μετὰ τῆς τῶν καλοποιῶν μαρτυρίας ἄπρακτον ἀναχώρησιν τῶν πολιορκούντων σημαίνει. ἐν Καρκίνῳ μετὰ τρεῖς ἡμέρας ἀναχώρησιν τῶν ἐχθρῶν σημαίνει. Ἐν Λέοντι ἐπίμονον τὴν πολιορκίαν καὶ πόλεμον. ἐν Παρθένῳ, τῶν κακοποιῶν μαρτυρούντων, δόλον ἔσεσθαι ση-
20 μαίνει τοῖς πολιορκουμένοις. ἐν Ζυγῷ ἀναχώρησιν ταχεῖαν τῶν πολιορκούντων. ἐν Σκορπίῳ ἐπιμονὴν καὶ πόλεμον καὶ αἰχμαλωσίαν. ἐν Τοξότῃ ὑποσπόνδους ἐξέρχεσθαι τοὺς πολιορκουμένους. ἐν Αἰγοκέρῳ λιμὸν καὶ θάνατον σημαίνει τῇ πόλει· τοῦ δὲ Ἄρεως συσχηματιζομένου, καὶ πολλὴν αἱμάτων
25 χύσιν προστίθησιν. ἐν Ὑδροχόῳ ἐπίμονον τὴν πολιορκίαν καὶ μοχθηρὰν καὶ ἐπώδυνον σημαίνει. ἐν Ἰχθῦσι ἀτέλεστον τὴν πολιορκίαν καὶ τὸν πόλεμον ἔσεσθαι σημαίνει.

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1 ἔχουσι S 2 πάντες addidi. 5 συσχηματήσεως S
Cap. 4. P f. 109; S f. 183ᵛ Ἄλλως τοῦ αὐτοῦ <scil. Θεοφίλου> περὶ τῶν πολιορκουμένων πόλεων P 10 δὲ om. P 12 αὐτοῦ P 13 ἀβλαβῆ P 14 ἐν δὲ Ταύρῳ P, ἐν δὲ p, ἐάν τε S 20 τοῖς π. σημαῖνει P ἀναχ. τ. πολ. ταχεῖαν P 22 αἰχμάλωτον P 24 σχηματιζομένου p 25 καὶ τίθησιν S
26 μοχθηρίαν codd., corr. Ἰχθύω p 27 ἔσεσθαι om. p

when they are at the angles or in the succedent houses, and what positional relationship they have to the cosmos. For when all or most of them are oriental, say that they make their motion swift. As for how much time, look at their transitions from place to place along with the configuration of the luminaries, and in how much time they do this; and say that they make their motion in that many days. But if they are occidental or making a station, say that their motion is slow, and describe their change of position and their configuration.

4. Concerning of the of cities under siege.

10 Regarding cities under siege, one must observe in which zodiac sign the Moon happens to be at the hour the siege begins. If it happens to be in Aries, with the benefics bearing witness to it, declare a swift withdrawal of the besiegers and the safest possible resolution for the besieged. In Taurus, the siege will last a long time. 15 In Gemini, with the testimony of the benefics, it signifies a successful withdrawal of the besiegers. In Cancer it signifies a withdrawal of the enemies after three days. In Leo, a prolonged siege and war. In Virgo, with the malefics bearing witness, it signifies 20 that there will be treachery against the besieged. In Libra, a swift withdrawal of the besiegers. In Scorpio, persistence, war, and captivity. In Sagittarius, that the besieged will come out under a truce. In Capricorn, it signifies famine and death for the 25 city; and if Mars is in aspect, it adds great bloodshed as well. In Aquarius it signifies that the siege will be prolonged, grievous, and painful. In Pisces it signifies that the siege and the war will come to nothing.

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1 ἔχουσι Ssυσχηματίσεις S 2 added by me. 5
Cap. 4. P 1. 109; S 1. 1835 Otherwise, of the same <scil. Theophilus» concerning besieged cities P 10 δὲ om. P12 αὐτοῦ
12 αὐτοῦ
P 13 innocuous 14 ἐν δὲ Ταύρῳ P, ἐν δὲ ρ, ἐάν τε S20
Πτοῖς π. means Π P ἀναχ. τ. πολ. ταχείαν P 22
24 forming 26 maliciously codd., corr. p aἰχμα-n25 and tithisin S
Pisces R 27 ἔsesthai om. p

5. *Πρὸς τὸ πολιορκεῖσθαι πόλιν.*

Ἔστω ἡ Σελήνη λειψιφωτοῦσα, καταβαίνουσα νότον, ὑπὸ τῶν καλοποιῶν θεωρουμένη καθ' οἷον δήποτε σχῆμα ἢ μετ' αὐτῆς ὄντων. ὡσαύτως δὲ Ἄρης αὐτὴν <τρι>γωνιζέτω ἐπὶ θηλυκῶν ζῳδίων ἑστώς, οἱ δ' αὐτοὶ ἀστέρες καὶ τὸν ὡροσκόπον ἐπιβλεπέτωσαν. καὶ ὡροσκοπείτω τὰ ὀρθὰ ζῴδια καὶ μὴ τὰ πλάγια. οὕτως γὰρ ἄνευ πολλοῦ μόγου ληφθήσεται ἡ πολιορκουμένη πόλις.

Ἄλλως. Σκέπτου τὴν Σελήνην καταβαίνουσαν τὰ νότια καὶ ὑπὸ Ἄρεως θεωρουμένη<ν> καὶ μὴ ὑπὸ Κρόνου, καὶ μᾶλλον τῷ Ἄρει συνάπτουσα<ν>· εἰ γὰρ τῷ Κρόνῳ, δι' ἡμέρας. Ἄρης ὀξυπραγίαν σημαίνει, ὁ δὲ Κρόνος βραδύτητα.

6. *Περὶ πολιορκουμένων πόλεων.*

Βλέπε τὸν ὡροσκόπον καὶ τὸν δεύτερον τόπον ἀπὸ τοῦ ὡροσκόπου καὶ τοὺς τούτων κυρίους, πῶς ἔχωσι θέσεως, καὶ τοὺς ἐπιμαρτυροῦντας ἀστέρας. καλοποιῶν μὲν γὰρ μαρτυρούντων τούτοις τοῖς τόποις ἢ τοῖς κυρίοις αὐτῶν, ἤτοι καλῶς κειμένων, ταχεῖαν ἅλωσιν τῆς πόλεως λέγομεν. Σελήνη μειουμένη τῷ φωτὶ ταχεῖαν λύσιν τῆς πολιορκίας ποιεῖ, [καὶ] αὐξουμένη δὲ ἐπιτείνει τὸν πόλεμον. Σελήνη σύνδεσμον λύουσα δυσάλωτον σημαίνει τὴν πόλιν. Σελήνη ὕπαυγος τῇ Ἀφροδίτῃ συνάπτουσα, δυτικῇ ἢ καὶ ἑσπερίᾳ· ταχεῖαν σῶσιν τῆς πόλεως λέγε. Σελήνη ἐν τοῖς ἀπὸ μεσουρανήματος ζῳδίοις ἐπὶ τοῦ δύνοντος ἑστῶσα, καὶ τῇ Ἀφροδίτῃ σὺν τῷ Ἑρμῇ συνάπτουσα, λύσιν τῆς πολιορκίας σημαίνει. Σελήνη ὑπὸ Διὸς καὶ Κρόνου τριγωνιζομένη· ὑπὸ σπονδίλων διαλύεσθαι τινὰ πολιορκίαν λέγε, οὐ ταχέως δέ. Σελήνη ἐν τοῖς ἀπὸ μεσουρανήματος ἐπὶ τὸ δυτικὸν ζῴδιον ἰοῦσα, ἃ δὴ κατάγοντα καλοῦσιν, καὶ ἐφορῶν αὐτῆς Ἄρης, ἅλωσιν τῆς πόλεως ταχεῖαν εἶναι σημαίνει. κατάγοντα μὲν [ἄν] εἰσὶ ζῴδια τὰ ἀπὸ μεσουρανήματος ἐπὶ τὸ δῦνον καὶ τὸ ὑπόγειον, ἀνάγοντα δὲ τὰ ἀπὸ μεσουρανήματος

Cap. 5. S f. 184. 5 *γωνιζέτω* codd. 8 *λειφθήσεσθαι* S
10 *θεωρουμένη* S 11 *συνάπτουσα ἢ γὰρ* S.
Cap. 6. S f. 184. — 17 *κείμενοι* S 21 *δυττικὴ ἢ καὶ ἑσπερία* S)
24 *σὺν τοῦ* S 27 *δυττικὸν* S *οὖσα* S 29 *ὁ σημαίνει* S *ἄν* seclusi

5. Regarding the besieging of a city.

Let the Moon be waning in light, descending to the south, beheld by the benefic planets in whatever aspect, or with them being in conjunction with her. Likewise, let Mars aspect her while stationed in feminine signs, and let the same stars also behold the horoscope. And let the straight signs be on the horoscope and not the oblique ones. For in this way the besieged city will be taken without great effort.

Another method. Observe the Moon descending to the southern regions and being beheld by Mars and not by Saturn, and especially applying to Mars; for if applying to Saturn, it will take days. Mars signifies swift action, while Saturn signifies slowness.

6. Concerning besieged cities.

Look at the horoscope and the second place from the horoscope and their lords, how they are positioned, and the stars bearing witness to them. For when the benefic planets bear witness to these places or to their lords, or when they are well positioned, we declare a swift capture of the city. The Moon diminishing in light brings about a swift end to the siege, while waxing it intensifies the war. The Moon dissolving a conjunction signifies that the city is hard to capture. The Moon under the rays applying to Venus, which is western or evening: declare a swift salvation of the city. The Moon in the signs descending from midheaven, standing at the setting sign and applying to Venus together with Mercury, signifies the end of the siege. The Moon trined by Jupiter and Saturn: declare that a certain siege is dissolved through treaties, but not swiftly. The Moon moving through the signs descending from midheaven toward the western sign — which they call the descending signs — and Mars looking upon her, signifies that there will be a swift capture of the city. The descending signs are those from midheaven toward the setting and the subterranean point, while the ascending signs are those from midheaven

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Cap. 5. S f. 184.n10 5 corner codd. 8 will be omitted Sn11 considered S synaptousa ἡ γὰρ 5.

Cap. 6. S f. 184. — 17 texts Sn24 with 21 west or evening 5)noῦsa Sn29 S27 west Sn27 west Sn means Sdv seclusi

ἐπὶ τὸν ὡροσκόπον καὶ τὸ ὑπόγειον. ἐν τοῖς κατάγουσι ζῳδίοις οὖσα ἡ Σελήνη καὶ ὑπὸ Ἄρεως διαμηκιζομένη ἢ τετραγωνιζομένη · ταχεῖαν ἅλωσιν τῆς πόλεως λέγε. ἐν τοῖς κατάγουσι ζῳδίοις οὖσαν τὴν Σελήνην Ζεὺς ἐπιβλέπων ἀναχώρησιν τῶν πολιορκουμένων σημαίνει. Κρόνου μετὰ τῆς Σελήνης ὄντος ἐν τοῖς κατάγουσι ζῳδίοις, καὶ τοῦ Διὸς τούτου ἐπιδεκατεύοντος · τὰ αὐτὰ σημαίνει. Ἄρης τὴν Σελήνην τετραγωνίζων, τοῦ Κρόνου δύνοντος, ἐπὶ πολὺν χρόνον ἐπιτείνουσι τὴν πολιορκίαν. Ἄρης τὴν Σελήνην τριγωνίζων, τοῦ Κρόνου τετραγωνίζοντος, τὰ αὐτὰ ποιεῖ, πλὴν σημαίνει <ὅτι οἱ> ἐντὸς τῆς πόλεως φυγῇ χρώμενοι τῆς πολιορκίας ἀπαλλάσσονται. δεῖ οὖν ἡμᾶς καὶ τὸ ὑπόγειον ζῴδιον σκέπτεσθαι · δι' ἡμέρας ἡ ἀπόβασις τούτου αἴρεται. καὶ καλοποιοὶ μὲν ἐφορῶντες αὐτοῦ, ἀναχώρησιν τῶν πολιορκουμένων λέγουσι, κακοποιοὶ δέ, ἅλωσιν.

7. *Περὶ λόχου καὶ δόλου καὶ ἐνέδρας*

Ἐάν τις λόχον ἢ ἐνέδραν ἢ δόλον ἐθέλει τρακταίνεσθαι κατὰ τῶν πολεμίων, ἔστω ἡ Σελήνη Ὑδροχόῳ ἢ Ταύρῳ ἢ Λέοντι ἢ Ἰχθύσι ἢ Τοξότῃ λειψιφωτοῦσα ἢ ὕπαυγος οὖσα καὶ τοῖς ἀριθμοῖς ἀφαιροῦσα, καὶ Ζεὺς Ἀφροδίτη Ἑρμῆς μαρτυροῦντες αὐτῇ ἢ συνόντες, ἢ τούτοις συνάπτουσα, ἢ καὶ τῷ ὡροσκόπῳ μαρτυροῦντες · οὕτως ἐπιτεύξεται δόλου καὶ μηχανῆς ὁ ἐνεχόμενος.

Ἄλλως. Ἔστω ὁ Ἑρμῆς σὺν τῇ Σελήνῃ, φησὶν ὁ Θεόφιλος, ἀνατολικὸς καὶ ἀκίκωτος καὶ εὐθυπορῶν. ὡσαύτως καὶ ὁ κύριος τοῦ ὡροσκόπου φάσιν ἑῷαν ποιείτω, ἢ ἐν ἰδίᾳ λαμπήνῃ ὑπαρχέτω, τῶν κακοποιῶν ἀποστρόφων ὄντων, τοῦ τε ὡροσκόπου καὶ τῆς Σελήνης προσνευόντων τε καὶ ἀκτινοβολούντων ἐπὶ τοὺς τοῦ ζῳδίου κυρίους.

Ἄλλως. Ἔστω ἡ Σελήνη ἐπὶ τοῦ ὡροσκόπου ἢ ἐν τοῖς τριγώνοις αὐτοῦ, καὶ ὁ οἰκοδεσπότης αὐτῆς σὺν αὐτῷ [ἢ], τοῦ ὡροσκό-

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1 *κατάγωσι* S 2 *διαμηκιζομένη*] *διαμυκιζομένη* codd. 5 *μετὰ τὴν Σελήνην ὄντως* S 9 *ὅτι οἱ* addidi 12 *ἤρεται* S 13 *λέγει* S (fortasse *λέγουσι* si in antigrapho erat *λέ* cum *γ* supra *έ* script).

Cap. 7 S. f. 184, P f. 110v (ll. 7-10 tantum). 16 *πολέμων* S, 17 *λειψηφωτοῦσα* S 20 *οὕτος* S 21 *ιφησὶν ὁ Θεόφιλος* in p tantum 23 *ποιεῖτο* S *λαμπεδόν* p 24 *δὲ καὶ* S, *δὲ ἢ* p 25 *ἀκτινοβολούντων* in p tantum 28 *ἢ* seclusi ; fort. *ἢ τῷ ὡροσκόπῃῳ εὐθυποροῦντι ἢ τῷ ὡ. κ.*

toward the horoscope and the subterranean point. When the Moon is in the descending signs and is opposed or squared by Mars, declare a swift capture of the city. When Jupiter looks upon the Moon being in the descending signs, it signifies the withdrawal of the besieged. When Saturn is together with the Moon in the descending signs, and Jupiter applies its tenth-sign aspect to it, the same things are signified. Mars squaring the Moon, while Saturn is setting, prolongs the siege for a long time. Mars trining the Moon, while Saturn squares, produces the same effects, except it signifies that those within the city, resorting to flight, are freed from the siege. We must therefore also examine the sign of the subterranean point; during the day its influence is taken into account. And when the benefics look upon it, they indicate the withdrawal of the besieged, while the malefics indicate capture.

7. Concerning Ambush, Treachery, and Ambuscade

If someone wishes to arrange an ambush, a trap, or a stratagem against the enemy, let the Moon be in Aquarius, Taurus, Leo, Pisces, or Sagittarius, waning in light or under the rays and decreasing in number, and with Jupiter, Venus, and Mercury bearing witness to her or being in conjunction, or with her applying to these, or also bearing witness to the horoscope; in this way the one engaged in it will succeed in his stratagem and contrivance.

Otherwise. Let Mercury be together with the Moon, says Theophilus, oriental and unafflicted and moving direct. Likewise also let the lord of the horoscope make a sextile aspect, or be in its own chariot, with the malefics being averse, and with the horoscope and the Moon inclining toward and casting rays upon the lords of the sign.

Otherwise. Let the Moon be on the horoscope or in its triangles, and let her lord be together with it, of the horosco

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1 origin S 2 elongated] elongated codd. 5 after τὴν Σελήνην ὄντως SO ὅτι of addidi12 ἡρεται S 13 sayγει S (perhaps λέγουσι if in the antigraph there was λέ with γ written above é script.

Cap. 7 S. f. 184, P f. 110v (II. 7-10 only). 16 wars 5, 17 lack of photo S 20 οὗτος S 21 Theophilus says in p only 23 ποιεῖτο Sλαμπεδόν **p** 24 but also S, but the **p** 25 ἀκτινοβολούντων in p only 28 ἢ seclusi; perhaps or with the horoscope in direct motion, or with the h. l.

που εὐθυποροῦντος, ἢ τῷ ὡροσκόπου κυρίῳ συναπτέτω ἡ Σελήνη ἐπὶ τὸ ἑαυτῆς ὕψωμα ἐρχομένη ἢ τὸν οἶκον αὐτῆς, ἢ ὁ Ἑρμῆς σὺν τῇ Διὶ ἔστω. τοῦτο οὖν συμβάλλεται καὶ νυκτομαχίαν καὶ αἰφνίδιον ἐπιρριφήν.

5 8. *Περὶ στρατείας.*

Ὅταν τις πυνθάνεταί σου περὶ στρατείας, ἐπιστρατεύειν ἢ οὔ, σκέπτου οὕτως. ὁ τῆς ἐπιστρατείας κλῆρος ἔστω σοι ἀπὸ Κρόνου ἐπὶ τὴν Σελήνην, καὶ τὰ ἴσα ἀπὸ ὡροσκόπου. ἐὰν ὁ κλῆρος εἰς Σκόρπιον ἢ Κρίον, εἰς Αἰγόκερων ἢ Ὑδροχόον πέσῃ, ἐπιστρατεύεται.
10 *Ἄρης δι' ὡροσκόπου ἀνατολικὸς καὶ ἐφορῶν τοὺς φωστῆρας ἐπιστρατείαν σημαίνει. ὁ κλῆρος τῆς ἐπιστρατείας ἢ ὁ Ἄρης ἐν Κριῷ ἢ Ταύρῳ, ἐν Λέοντι ἢ Τοξότῃ πεσὼν ἐν ἱππεῦσιν ἔσεσθαι σημαίνει τὴν ἐπιστρατείαν. ὁ κλῆρος τῆς ἐπιστρατείας ἢ ὁ Ἄρης ἐν Καρκίνῳ ἢ Τοξότῃ, ἐν Σκορπίῳ ἢ Ὑδροχόῳ ὑπάρχων διὰ θαλάσσης ἢ μεγά-*
15 *λων ποταμῶν† ἐωκ ἄφεσις † ποιεῖ τὴν ἐπιστρατείαν. ὁ κλῆρος τῆς ἐπιστρατείας, καὶ ὁ Ἄρης ἢ <οἱ> τούτων οἰκοδεσπόται μαρτυρούμενοι ὑπὸ καλοποιῶν, καλὰς τὰς ἐπιστρατείας σημαίνει, ὑπὸ δὲ κακοποιῶν κακάς. ἔνδοξοι δὲ ἐπιστρατεῖαι γίνονται, ὅταν Ζεὺς καὶ Ἄρης ἀλλήλοις συσχηματισθῶσι, καὶ μάλιστα ἐπίκεντροι ὄντες.*

20 9. *Καταρχὴ πολέμου.*

Ὅταν τις εἰς πόλεμον ἐξέλθῃ, ὡροσκοπείτωσαν οἱ τοῦ Ἄρεως οἶκοι, καὶ ἐχέτωσαν τὸν Δία καὶ τὸν Ἄρεα μεσουρανοῦντας ἢ ἀλλήλων τοὺς τόπους ἀλλάσσοντας καὶ συσχηματιζομένους πρὸς ἀλλήλους καὶ πρὸς τὸν κλῆρον τῆς Τύχης. καλῶς δὲ χρηματιζόν-
25 *των αὐτῶν καὶ τὰ ζῴδια ἐφ' οἷς βεβήκασι, τὰ περὶ τῆς στρατείας καὶ τοῦ πολέμου καλὰ καὶ ἐπίδοξα καὶ νίκης ἀποτελεστικὰ τυγχάνουσιν. οὕτως ποιοῦ καὶ πραγματεύων ἐπὶ τῶν ἐφόδων τῶν στρατηγῶν καὶ τῶν στρατοπέδων, καὶ οὐ πταίσεις τότε.*

Cap. 8. S f. 185. 16 *οἱ* addidi
Cap. 9, S f. 185. 24 *ἀλλήλοις* S 26 *ἐκ τοῦ πολέμου* S

of the horoscope in direct motion, or let the Moon apply to the lord of the horoscope as she moves toward her own exaltation or her house, or let Mercury be together with Jupiter. This therefore contributes both to nocturnal combat and sudden attack.

5

8. Concerning of military expedition.

When someone asks you about a military expedition, whether to go to war or not, consider it thus. Let the lot of the military expedition be for you from Saturn to the Moon, and the equal distance from the horoscope. If the lot falls in Scorpio or Aries, in Capricorn or Aquarius, there will be a military expedition. 10 Mars rising through the horoscope in the east and looking upon the luminaries signifies a military expedition. The lot of the military expedition or Mars falling in Aries or Taurus, in Leo or Sagittarius, signifies that the military expedition will be among cavalry. The lot of the military expedition or Mars being in Cancer or Sagittarius, in Scorpio or Aquarius, brings about the military expedition through the sea or great 15 rivers† ἐωκ ἄφεσις †. The lot of the military expedition, and Mars or the lords of these, when witnessed by benefics, signifies favorable military expeditions, but when witnessed by malefics, unfavorable ones. Glorious military expeditions occur when Jupiter and Mars are configured with each other, and especially when they are at angles.

20

9. Inception war.

When someone goes out to war, let the houses of Ares be on the ascendant, and let them have Jupiter and Mars culminating or exchanging their positions with one another and forming aspects with each other and with the Lot of Fortune. When these are well-configured and the signs upon which they stand are favorable, the matters concerning the campaign and the war turn out fine, glorious, and productive of victory. Do the same when dealing with the expeditions of generals and armies, and you will not err at that time.

Cap. 8. S f. 185. 16 of I added

Cap. 9, S f. 185. 24 to one another S 26 from the wars

10. *Περὶ πόλεως ἠρημωμένης.*

Ἐὰν ἐρωτηθῇς περὶ πόλεως ἠρημωμένης ἢ τόπου, ἀνακτίζεται ἢ οὔ, κατοικεῖται ἢ οὐ κατοικεῖται, καὶ ὑπό τινος οἰκοδομεῖται· ἐκ τοῦ ὡροσκόπου ληπτέον καὶ τὴν πόλιν καὶ τὸ διάθεμα αὐτῆς ἢ τὸν τόπον, ἐκ δὲ τοῦ δύνοντος κέντρου τὸν οἰκοδόμον, καὶ ἐκ τοῦ μεσουρανοῦντος αὐτὴν τὴν οἰκοδομήν, ἤτοι οἰκοδομεῖται ἢ οὐκ οἰκοδομεῖται, ἐκ τοῦ ὑπὸ γῆν τὴν ἔκβασιν τῶν πραγμάτων καὶ τὸ συμπέρασμα τῆς διορθώσεως αὐτῆς. κακοποιὸς ἐπὼν τῷ ὡροσκόπῳ ἢ διαμετρῶν αὐτὸν ἢ τετραγωνίζων ἔρημον τὸν τόπον σημαίνει. ὁ καταβιβάζων ὡροσκοπῶν τὸ αὐτὸ σημαίνει. οἱ τριγωνοδεσπόται τοῦ ὡροσκόπου ὕπαυγοι ὄντες ἢ κακὴν θέσιν ἔχοντες, ἀοίκητον σημαίνουσι τὸν τόπον. ἡ Σελήνη κενοδρομοῦσα ἢ κακοτυχοῦσα καὶ ὑπὸ τῶν κακοποιῶν καθυπερτερουμένη τὸν τόπον ἠρημωμένον σημαίνει. κακοποιὸς ἐπὼν τῷ μεσουρανήματι οὐ δηλοῖ τὴν τῆς πόλεως δόμησιν. οἱ τριγωνοδεσπόται τοῦ μεσουρανήματος κακὴν ἔχοντες θέσιν ἢ ὑπὸ τῶν κακοποιῶν βλαπτόμενοι τὸ αὐτὸ δηλοῦσι. καλοποιὸς ἐπὼν τῷ μεσουρανήματι, καὶ τῶν τριγωνοδεσποτῶν καλὴν θέσιν ἐχόντων, οἰκοδομὴν σημαίνουσι. εἰ δὲ καὶ ἀνατολικὴν φάσιν ποιοῦνται, ταχεῖαν τὴν οἰκοδομὴν ἔσεσθαι δηλοῦσιν. τὰ φῶτα καλὴν ἔχοντα θέσιν καὶ συσχηματιζόμενα τοῖς ἀγαθοποιοῖς καὶ τῷ

Cap. 10 S. f. 185 et 205ᵛ ; *Φ*, f. 380. Titulus deest in S, f. 185. 2-3 *Ἐὰν ἐρωτηθῇς* usque ad *ὑπό τινος οἰκοδομεῖται* in *Φ* tituli vice funguntur ; *ἐρωτηθεὶς* S 3 *κατοικεῖται* om. S f.185. 4 *Ἐκ μὲν Φ. μὲν γὰρ ληπτέον* S f. 205ᵛ, *ληπτεύων* S f. 185ᵛ *καὶ*] alterum *καὶ* om. S *δίθεμα* S f. 205ᵛ 5 *καὶ ἐκ τοῦ* S *κέντρου* om. S a *οἰκοδομοῦντα* S 7 *ἐκ τοῦ ὑπὸ γῆν Φ, τὸ ὑπόγειον* S f. 205ᵛ, *τὸ ὑπὸ* S f. 195ᵛ 8 *ἐπὼν* om. S f. 2905ᵛ 9 *διαμετρῶν* et *τετραγωνίζων* per symbola *αὐτὸν* S f. 165ᵛ, *αὐτῷ* S f. 205ᵛ, *αὐτῶν Φ τὸν* om. S f. 185ᵛ 10 *ὁ* om. S f. 185ᵛ *τριγωνικοὶ Φ, τρίγωνοι* S f. 205ᵛ ; symbola exhibet S, f. 165ᵛ ; cf. l. 15 et 17. 11 *ἀοίκητον* S. 205ᵛ 12 *τὸν* om. *Φ κακοδρομοῦσα Φ, κακοδαιμονοῦσα* S *τὸν* addit a 14 *ἐπὼν* Saf. 205ᵛ 15 *τρίγωνοι δεσπόται* S f. 205ᵛ, symbola et *δεσπόται* S. f. 185ᵛ 16 *ἔχοντες μέσην* S f. 205ᵛ *βλαπτομένη* Sa f. 185ᵛ, *Φ* 17 *κακοποιός Φ ἐπὼν* S. f. 205ᵛ, *Φ ἔπων* S. f. 185ᵛ, *τῷ μάρτυρι Φ τριγωνικῶν δεσποτῶν Φ, τριγώνων δεσποτῶν* S f. 205ᵛ et f. 185ᵛ, per symbola S, f. 185ᵛ, *Φ* 18 *σημαίνουσινσημαίνει Φ* 22 *ποιοῦντες* S. f. 185ᵛ *ἔσεσθαι ποιοῦσιν* S f. 205ᵛ S 20 *ἔχουσι* S f. 205ᵛ *συσχηματιζόμενοι Φ*

10. On a Deserted City.

If you are asked about a deserted city or place, whether it will be rebuilt or not, whether it will be inhabited or not, and by whom it will be built: the city itself and its condition, or the place, must be taken from the Ascendant; the builder from the Descendant; the building itself — that is, whether it will be built or not — from the Midheaven; and the outcome of affairs and the conclusion of its restoration from the Subterranean angle. A malefic planet present at the Ascendant, or in opposition to it, or in square, signifies the place as desolate. The Descending Node ascending signifies the same. The triplicity lords of the Ascendant being under the rays or in a bad position signify the place as uninhabited. The Moon traveling through a void course, or being unfortunate and overcome by the malefics, signifies the place as desolate. A malefic present at the Midheaven does not indicate the building of the city. The triplicity lords of the Midheaven being in a bad position or harmed by the malefics indicate the same. A benefic planet present at the Midheaven, with the triplicity lords in a good position, signifies construction. And if they also make an eastern phase, they indicate that the construction will be swift. The luminaries in a good position and configured with the benefics and with the

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Cap. 10 S. f. 185 and 205; Ø, f. 380. Title is absent in S, f. 185. 2-3 Ἐὰν ἐρωτηθῇς up to ὑπό τινος οἰκοδομεῖται serve in place of a title; ἐρωτηθείς S 3 xatoixeitat om. S f.185. 4 Ex μὲν Φ. μὲν γὰρ ληπτέον S f.205v, ληπτεύων S f. 185° καὶ] the second xai om. S δίθεμα S f. 205 ᾧ καὶ ἐκ τοῦ S κέντρου om. S a οἰκοδομούντα S ἐκ τοῦ ὑπὸ γῆν Φ, τὸ ὑπόγειον S f. 205°, τὸ ύnd S f. 195° 8 ἐπών om. S f. 2005 Ʊ δια αὐτὸν S f. 165v, αὐτῷ

μετρών and τετραγωνίζων by symbols S f. 205°, avtāv Ø τὸν om. S f. 185 10 6 om. S f. 185 τρι γωνικοί Φ, τρίγωνοι S f. 205; symbols exhibited S, f. 165; cf. 1. 15 and 17. 11 ἀρίκητον S. 205 12 τόν om. Φ bad road μούσα Φ, κακοδαιμονούσα S τον adds a 14 ἐπών Saf. 205 15 τρίγωνοι δεσπόται S f. 205, symbols and δεσπόται S. f. 185 16 ἔχοντες μέσην S f. 205 βλαπτομένη Sa f. 185, Φ 17 evil ποιός Φ ἐπών S. f. 205v, Φ ἔπων S. f. 185, by the witnes what F τριγωνικών δεσποτῶν Φ lords of the trigons S 1. 205 and f. 185v, by symbols S, f. 185, 0 18 they signify signifies Φ 22 making S. f. 185 to be S f. 205 S 20 they have S f. 205 being configured together Φ

μεσουρανήματι οἰκοδομὴν δηλοῦσι. καλοποιοὶ ἐπόντες ἢ ἐπιθεωροῦντες τῷ δυτικῷ κέντρῳ μετ' εἰρήνης καὶ ἀδείας οἰκοδομεῖν τὸν οἰκοδομοῦντα σημαίνει. κακοποιοὶ δὲ τοὐναντίον, ἤγουν μετὰ πολέμου καὶ κακοπαθείας καὶ φόβου. τὸ δῦνον ζῴδιον λόγον
5 *ἔχον πρὸς τὸν ὡροσκόπον οὐκ ἀλλόφυλον τὸν κτίστην σημαίνει, μὴ ἔχον δὲ λόγον, ἀλλόφυλον καὶ ἀλλότριον. τὸ ὑπόγειον κακούμενον κακὴν τὴν ἔκβασιν τῆς οἰκοδομῆς σημαίνει, ὑπὸ καλοποιῶν δὲ σεμνυνόμενον καλὴν καὶ εὔθετον τὴν ἔκβασιν σημαίνει. χρὴ δ' ἡμᾶς σκοπεῖν καὶ τὸν κλῆρον τῆς Τύχης καὶ τῆς οἰκοδομῆς· καὶ*
10 *ἂν καλὴν θέσιν ἔχωσιν οὗτοι οἱ κλῆροι καὶ οἱ κύριοι αὐτῶν, εὐτυχῆ καὶ ἐπωφελῆ λέγομεν εἶναι τὴν οἰκοδομήν. εἰ δὲ κακῶς κεῖνται αὐτοὶ καὶ οἱ κλῆροι, καὶ ὑπὸ κακοποιῶν μαρτυροῦνται, ἐπὶ κακῷ τὴν οἰκοδομὴν λέγομεν, ἢ καὶ ὅλως μὴ οἰκοδομεῖσθαι. τούτων οὖν τὴν ἐπίσκεψιν ποιούμενοι καὶ τὴν σύγκρασιν, ἀποφαινό-*
15 *μεθα τὸ ἐνδεχόμενον. κλῆρος δὲ οἰκοδομῆς λαμβάνεται ἀπὸ τοῦ οἰκοδεσπότου τοῦ ὑπογείου ἐπὶ τὸν τοῦ μεσουρανήματος οἰκοδεσπότην καὶ τὰ ἴσα ἀπὸ τοῦ ὡροσκόπου. τὸν χρόνον δὲ τῆς οἰκοδομῆς, ἤτοι πότε οἰκοδομεῖται, λαμβάνομεν ἐκ τῶν κυριωτέρων τόπων τῆς καταρχῆς καὶ τῶν ἐπόντων αὐτοῖν ἀστέρων, ἤγουν ἐκ τῆς*
20 *τῶν σχημάτων αὐτῶν ἐναλλαγῆς ἢ τοῦ περιπάτου αὐτῶν πρός τε τὰς φάσεις αὐτῶν καὶ τὰς κολλήσεις καὶ τὰς συναφάς.*

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1 *ἐπόντες* S f. 215ᵛ, *Φ* *θεωροῦντες* S. f. 185ᵛ 2 *τῷ δυτικῷ κέντρῳ Φ*, *τὸ δῦνον* per symbolum S. f. 185ᵛ, om. S. f. 205ᵛ, *τὸ δυτικόν* a 3 *δηλοῖ* S f. 206ᵛ. 4 *δύνον Φ*, *Ἑρμοῦ* per symbolum S. f. 185ᵛ, om. S. f. 206. 5 *ἔχων* S. f. 185ᵛ; *μηδὲν δὲ ἔχον λόγον* S. f. 206 7 *τὴν* om. S. f. 206 *κακοποιῶν Φ* *τ. ἔκβασιν ποιεῖ Φ* a 9 *ἡμῖν* S. f. 206 *ἔχουσιν* S. f. 186 *οὗτοι* om S. f. 186 7 *καὶ οἱ κλῆροι* om. S. f. 186 14 *τούτου οὖν* S, f. 206 9 *σύγκρισιν* S. f. 206 15 *ἀποφαινούμεθα* a *κλῆρος δὲ* S. f. 206, *Φ*: *καὶ δι'* S *λαμβάνεται* S. f. 186, *Φ* *λέγομεν* S. f. 206 16 *ὑπογείου* S. f. 206 et *Φ*, *περιπάτου* S. f. 186 *τὸν* om. S. f. 206 17 *τοῦ* om. S. f. 186 *οἰκοδεσπότου* S. f. 206 18 *ἤτοι* om. S. f. 206 *τὸ πότε* S. f. 186 19 *αὐτῶ Φ* *αὐτῶν* cett. 20 *χρημάτων* S. f. 186 *ἢ τοῦ* S; *ἤτοι Φ* 21 *κωλύσεις* S *συμφοράς* S. f. 186.

they indicate construction at the midheaven. Benefics present at or looking upon the western angle signify that the builder will build in peace and security. Malefics, on the contrary, signify building amid war, hardship, and fear. The setting sign, when it has a relationship to the ascendant, signifies that the founder is not a foreigner; but when it has no relationship, it signifies a foreigner and a stranger. The subterranean angle, when afflicted, signifies a bad outcome of the construction; but when dignified by benefics, it signifies a good and favorable outcome. We must also examine the Lot of Fortune and the Lot of Construction; and if these lots and their rulers are in a good position, we declare the construction to be fortunate and beneficial. But if they themselves and the lots are in a bad condition and are testified by malefics, we declare the construction to be for ill, or that it should not be built at all. Having therefore made this examination and synthesis, we pronounce what is possible. The lot of construction is taken from the ruler of the subterranean angle to the ruler of the midheaven, and the same distance from the ascendant.As for the time of the construction, that is, when it will be built, we take it from the most important places of the inception chart and the stars upon them, namely from the change of their configurations or their course in relation to their phases, their conjunctions, and their applications.

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1 epontes S 1. 215, F observing 5. 1. 185 v 2 the western center Φ, the setting per symbolum S. f. 185, om. S. f. 205, the weste rn α 3 signifies S 1. 206. v 4 setting Φ, of Hermes per symbolum S. f. 185, om. S. f. 206. 5 having S. f. 185v; but having nothing having a relation S. 1. 206 7 th om. S.f. 206n9uiv malefic Φ t. makes the outcome Φ a S. f. 206 e- have S. f. 186 those om S. f. 186n14 7 and the lots If. S. f. 186 toútov ovv S, f. 206 9 comparison S. f. 206 15 we agree a but the lot S. f. 206, Φ : and by S is taken S. 1. 186, Φ we say S. f. 206n walk S. f. 186 16 úloyelov S. f. 206 and Ø,n1. 206 the om. S.noikodespotou S. f. 206 17 or com. S.f. 186 18 ie om. S. 1. 206n20 when S. 1. 186 19 αὐτῷ ὁ αὐτῶν cett.n21 money S. 1. 186ndisaster or S? namely F contractions S S. 1. 186.

11. Ἐὰν ἐρωτηθῇς περὶ πόλεως, πολιορκεῖται ἢ οὔ, καί, ἐὰν πολιορκεῖται, σώζεται ἢ παραλαμβάνεται.

Ἔστω ὁ ὡροσκόπος ἡ πόλις, φησὶν ὁ Θεόφιλος· κακοποιὸς ἐπὼν τῷ ὡροσκόπῳ πεπολιορκημένην λέγει τὴν πόλιν, ἐπὼν δὲ τῇ προαναφορᾷ τοῦ ὡροσκόπου ἀπαλλάττεσθαι αὐτὴν τῆς ποιλιορκίας λέγει. ἐπαναφερόμενος δὲ τῷ ὡροσκόπῳ οὔποτε πεπολιορκῆσθαι αὐτὴν σημαίνει, ἀλλὰ μέλλειν πολιορκηθῆναι. καλοποιὸς ἐπὼν τῷ μεσουρανήματι μὴ ἁλῶναι τὴν πόλιν σημαίνει, ἀλλὰ σώζεσθαι αὐτήν. κακοποιὸς δὲ ἐπὼν τῷ μεσουρανήματι, ἁλῶναι τὴν πόλιν σημαίνει. καλοποιοῦ δ' ἐπαναφερομένου τῷ μεσουρανήματι, κακοποιοῦ μεσουρανοῦντος, λέγε τὴν πόλιν ἐπὶ συνθήκαις καὶ σπονδὰς ἐξεληλυθέναι, κακοποιοῦ δὲ ἐπαναφερομένου καλοποιῷ μεσουρανοῦντι λέγε ζῶντας μὲν ληφθῆναι, ἐπὶ δουλείᾳ δέ. ὡσαύτως καὶ κακοποιοῦ ἀποκλίναντος τοῦ μεσουρανήματος, κεκεντρωμένου δὲ κακοποιοῦ, αἰχμάλωτον ἤδη καὶ ἐζωγρημένην λέγε τὴν πόλιν, ὁμοίως δὲ πρὸς τὴν τῶν λεχθέντων δύσιν. καὶ αἱ τῆς Σελήνης ἀπόρροιαι καὶ συναφαὶ καὶ κολλήσεις καὶ ἐμπερισχέσεις σημαίνουσι. καὶ

Cap. 11. S, f. 186 et 205, Φ, f. 380ᵛ ; P, f. 110. In Φ titulus est : *Περὶ πόλεως εἰ πολιορκεῖται* ; cetera *ἐὰν - παραλαμβάνεται* in textum recepta sunt. 1 *ἐρωτηθεὶς* S *εἰ πολιορκεῖται* Φ 2 *ἐὰν* om. S. f. 205, *καὶ ἄν* S. f. 186 et Φ *πολιορκῆται* Φ, *πολιορκηθῇ* p 3 *παραλαμβάνεται* p non exhibet, ubi *σώζεται ἢ οὔ*. 4 *ὁ* om. S *φησὶν ὁ Θεόφιλος* p tantum exhibet 5 *ἔπων* S. f. 205, *ἐπὼν* p S f. 186a ; Φ accentum ponit tum in prima, tum in secunda syllaba. Haec, in hoc verbo, codicum ratio est et alibi. 6 *ἀναφορᾶ* p 7 *ἐπαναφερομένω* S *οὔποτε* S, *οὐ* Φ a, *οὔπω* p *πεπολιορκεῖσθαι* S Φ, *πολιορκεῖται* p 8-10 *ἀλλὰ - σώζεσθαι αὐτήν* om. S f. 205 *μέλλει* codd. 8-9 *κακοποιός- σημαίνει* om. p 10 *καλοποιὸς* et *ου* litteris *ος* impositum Φ 11 *ἐπάν. μεσουρανήματι* p, *ἐπαν. καλοποιῷ μεσουρανοῦντι* S, *καλοποιῷ τῷ μεσουρανήματι* Φ *κακοποιοῦ μεσουρανοῦντος* unus exhibet Φ 12 *λέγει* Φ *ἐπὶ συνθήκαις* p, *ἐπὶ συνθήκην* Φ, *ἐπισυνθέναι* S f. 205 *σπονδαῖς* p 13 *ἐξελθῆ* p prima manu *κακοποιὸς* Φ *μεσουρανοῦντι* S, *τῷ μεσουρανήματι* Φ ; in p non est *καλοποιῷ λέγει* Φ *κακοποιὸς* Φ 15 *καλοποιοῦ* Sp 16 *ἐζωγραμένην* S, f. 186 17 *ὁμοίως* ceteri, *οὐ ῥᾳδίως* S, f. 205 *πρὸς* ceteri, *καὶ* p *δύσιν* Γ per compendium Φ, *δύναμιν* ceteri 18 *κωλύσεις* S, f. 186ᵛ, *κλίσεις* f. cett.

11. If you are asked about a city, whether it is under siege or not, and if it is under siege, whether it will be saved or captured.

Let the horoscope be the city, says Theophilus; a malefic planet upon the horoscope indicates that the city is besieged, while one upon the pre-ascension of the horoscope indicates that it is being relieved of the siege. One returning to the horoscope signifies that it has not yet been besieged, but is about to be besieged. A benefic planet upon the midheaven signifies that the city will not be taken, but will be saved. A malefic planet upon the midheaven signifies that the city will be taken. When a benefic is returning to the midheaven while a malefic is culminating, say that the city has come out under terms and a truce; when a malefic is returning to a benefic culminating, say that the inhabitants were taken alive, but into slavery. Likewise, when a malefic has declined from the midheaven and a malefic is on an angle, say that the city is already a captive and taken prisoner; similarly with respect to the setting of the aforementioned. And the separations and applications and conjunctions and encirclements of the Moon also signify

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Cap. 11. S, f. 186 and 205, Φ, f. 380v; P, f. 110. In the title it reads: Concerning a city, whether it is under siege; the rest ἐὰν - παραλαμβάνεται in the text— 1 ερωτηθείς S εἰ πολιορκεῖται Φ εἰ πολιορκεῖται Φ καὶ then they were received.
2 ἄν om. S. f. 205, ἂν S. f. 186 and πολιορκήται Φ, πολιορκηθῇ P 3 παραλαμβάνεται p not exhibited, where σώζεται ἢ οὐ. 4 d om. S φησὶν ὁ Θεόφιλος p only exhibits 5 ἔπων 5. f. 205, ἐπὼν p S f. 186a; Φ places the accent both on the first and on the second syllable. This, in this word, is the practice of the codices elsewhere as well.
ἀναφορά p 7 referred to S never S, οὐ Φ a, οὔπω P πεπολιορκείσθαι S Φ, πολιορκείται p 8-10 but saved - evildoer αὐτήν om. S f. 205 μέλλει codd. means
om. p 10) καλοποιός and ov with letters of imposed upon 11 ἐπάν Φ
μεσουρανήματι ῆ, ἐπαν. καλοποιῶ μεσουρανοῦντι S, καλοποιῷ τῷ με σουρανήματι φ κακοποιοῦ μεσουρανοῦντος one [manuscript] exhibits Φ 11 ἐπάν
κακοποιοῦ μεσουρανοῦντος one [manuscript] exhibits Φ
12 says Φ ἐπὶ συνθήκαις p, ἐπὶ συνθήκην Φ, ἐπισυνθέναι S σπονδαῖς p 13 ἐξελθῆ p prima manu
f. 205
malefic Φ μεσουρανοῦντι 5, τῷ μεσουρανήματι Φ ; in p malefic
non est καλοποιῷ λέγει Φ Φ 15 καλο
ποιού Sp 16 written S, f. 186 17 likewise ceteri, οὐ ῥα-ηπρὸς ceteri, καὶ
δίως 5, f. 205 pnΠ dysin Γ' per compendium Φ,n18 contractions 5, f.
dynamin ceteri 186, slopes 1. cell.

ἡ τριταῖα αὐτῆς καὶ ἑβδομαῖα καὶ τεσσαρακοσταῖα (1), ἀλλὰ καὶ ὁ τῆς Τύχης κλῆρος οὕτως συννοούμενος τὰ αὐτὰ σημαίνει. τὸ δῦς νον κέντρον ἔχον καλοποιὸν ἡμερωτέρους τοὺς πολεμίους καθίστησιν, ἔχον δὲ κακοποιόν, ἀγριωτέρους καὶ ἀνημέρους. τὸ ὑπόγειον
5 ἔχον καλοποιὸν ἢ ὑπὸ καλοποιοῦ μαρτυρούμενον, εὔχρηστον τέλος ἔχειν τὴν τῆς πόλεως ἔκβασιν σημαίνει · κακοποιὸν δέ, τοὐναντίον.

12. *Καταρχὴ πολεμικὴ ἐξ ἧς γνωρίζεται πᾶσα ἡ τοῦ πολέμου καταρχὴ καὶ ἀναστροφή.*

10 Ἐκ τοῦ ὡροσκόπου, φησὶν ὁ Θεόφιλος, γνωρίζεται ἡ τοῦ πολέμου ἀρχὴ καὶ αἰτία καὶ πᾶσα ἡ ἐνεστῶσα ἔφοδος, ἤτοι τῶν ἐπιστρατευομένων ἢ ἀντιστρατευομένων. καὶ ταῦτα μὲν ἐκ τῆς θέσεως τῶν τριγωνικῶν αὐτοῦ δεσποτῶν, καὶ μὴν καὶ τῶν ἐπόντων καὶ μαρτυρούντων ἀστέρων καὶ ἐκ τῆς αὐτῶν δυνάμεως. ἐκ τῆς
15 ἀναφορᾶς τοῦ ὡροσκόπου, ἐὰν μέλλῃ γενέσθαι πόλεμος ἢ μὴ γενεσθαι, καὶ εἰ ἐπὶ καλῷ καὶ συμφέροντι ἢ ἐπὶ κακῷ γίνεται. ἐκ τοῦ τρίτου τὰ ὅπλα τοῦ πολέμου ὁπόσα εἰσίν, ἢ ποῖα τούτων ἐπιτήδειά εἰσι πρὸς τὴν νίκην, καὶ ἀχρεῖα μὴ ἔχοντα ὄφελος. ἐκ τοῦ

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2 οὕτως ἐννοούμενος S, οὑτωσὶ νοούμενος p ὁ δὲ ἔχων S, f. 205, ὁ δ' ἔχων p, τὸ δῦνον (per compendium) ἔχων S, f. 186ᵛ 3 ἡμερώτερον erat in p πολέμους S, f. 205 4 ἀνημερότερον S, f. 205 5 ἢ p Φ 6 ἔχειν Φ, ἔχει ceteri σημαῖνον p

Cap. 12. S, f. 187 et 201ᵛ; P, f. 110ᵛ, Φ f. 380. 7 ἐξ ἧς ἀναστροφή om. a 8 πολέμου P καταρχὴ καὶ om. S Φ 10 φησὶν ὁ Θεόφιλος om. S Φ 11 καὶ ἡ αἰτία τῆς μάχης S Φ 12 ἐπιστρατευόντων P, στρατευόντων Φ ἀντιστρατευόντων P με' pro θέσεως S. f. 204ᵛ 13 τριγώνων S 6 ἐπόντων cett., ἐπόντων Φ 14 ἢ μαρτ. Φ ἀστέρων cett, λαῶν P καὶ ἐκ τῆς Φ, καὶ τῆς cett. αὐτῶν om. S, f. 204ᵛ μέλλει Φ πόλεμιος P 16 καὶ ἐπὶ om. S Φ 8 ἢ γίνεται ἐπὶ κακῷ S ἐκ τοῦ cett. ἐκ τούτου Φ ὁποῖα Φ P ἐκ τούτων S Φ 18 εἰσὶ πρὸς τὴν S Φ, πρὸς νίκην P μὴ - ὄφελος cett., καὶ ἀνωφελῆ P

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1) De die tertio septimo, quadragesimo Lunae, cf. *Cel.* VIII, iii, p. 206, n. 1.

its tertian, heptanal, and fortieth (1), but also the Lot of Fortune, when considered in this way, signifies the same things. The setting angle having a benefic makes the enemies more tractable, but having a malefic, more savage and unruly. The subterranean angle having a benefic, or being testified to by a benefic, signifies that the outcome of the city's situation will have a favorable result; a malefic, on the contrary.

12. Military Inception Chart, from which the beginning of war and its outcome, in its entirety, is determined.

From the horoscope, says Theophilus, the beginning and cause of the war and the entire present campaign are determined, that is, of those who are advancing or those who are opposing. And these things are determined from the position of its trinal lords, and indeed also from the following and witnessing stars and from their power. From the rising of the horoscope, whether war is about to occur or not occur, and whether it is taking place for good and advantage or for ill. From the third, the weapons of war, how many there are, or which of them are suitable for victory, and which are useless and of no benefit. From the

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2 thus meaning 5, thus meaning p ὁ δὲ ἔχων 5, 1.n205, ὁ δ' ἔχων p, τὸ δυνον (per compendium) ἔχων S, f. 186 3 ime-nróteron erat in ϑ wars 5, 1. 205 The latest S, f. 205n5 or ρ φ6 ἔχειν Φ, ἔχει ceteri meaningnCap. 12. S, f. 187 et 201; P, f. 110v, f. 380.7 ἐξ ἧς ninversion om. P a8 war 1 beginning and om. S Φ 1 Φ

10 fesin Theophilos om. S Φ 11 and the cause of the battle LAKE 12 recruits C, recruits F of those opposing D with position pro 5. f. 2015 13 of S triangles 6 of the cett., of the Fnron 14 or March Φ ἐ-νὰστε cett, people of R and from F, and Cett's. ἀτἀτέν om. 5, f. 204v coming F war 1 16 and on om. S Φ 8 or it occurs for evil S from the cell. from this Φ which FR from these S Φ 18 to victory, to victory R non-beneficial cett., and non-beneficial R

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1) On the third, seventh, and fortieth day of the Moon, cf. cet. VIII, iii, p. 206, n. 1.

ὑπογείου ὁ τόπος ἐν ᾧ ὁ πόλεμος γίνεται, ἤγουν πεδιάσιμός ἐστιν ἢ ὀρεινός, παρὰ θάλασσαν ἢ παρὰ λίμνην, ἢ παρὰ μέγιστον ποταμόν, ἐν φάραγγι ἢ ἐν συνδένδρῳ τόπῳ ἢ ἐν ἐρήμῳ. ἐκ τοῦ πέμπτου τόπου τῶν στρατιωτῶν τὸ πρόθυμον ἢ τὸ ῥᾴθυμον, τὸ ἀνδρεῖον ἢ τὸ δειλόν. ἐκ τοῦ ἕκτου τόπου τὰ κτήνη τοῦ στρατοπέδου, ἤγουν ἵπποι καὶ ἡμίονοι καὶ κάμηλοι. ἐκ τοῦ ἑβδόμου τὰ μηχανήματα καὶ τὰ ἔντεχνα ἢ ἄτεχνα. ἐκ τοῦ ὀγδόου τὰ συμβαίνοντα ἔκ τε τραυμάτων καὶ ζωγρήσεων καὶ δρασμῶν καὶ λειποταξίας καὶ τῶν τοιούτων. ἐκ τοῦ ἐννάτου ἡ κατασκόπησις καὶ πᾶσα ἡ τῶν ἐναντίων γνῶσις. ἐκ τοῦ δεκάτου ὁ τρόπος τοῦ στρατηγοῦ καὶ τῶν σὺν αὐτῷ ἀρχόντων. ἐκ τοῦ ἑνδεκάτου ἡ παράταξις τοῦ πολέμου καὶ ἡ σύστασις τῶν ταγμάτων καὶ ἡ ἐφόρμησις κατὰ τῶν ἐναντίων. ἐκ τοῦ δωδεκάτου τὸ ἔθνος τὸ κακούμενον ἢ ἡ χώρα ἢ ἡ πολεμουμένη πόλις καὶ ἐπιστρατευομένη.

Χρὴ οὖν μετὰ πάσης προσοχῆς καὶ ἀκριβείας ποιῆσαι τῶν δώδεκα τόπων τούτων τὴν ἐξέτασιν καὶ τῶν κυρίων αὐτῶν καὶ τῶν θέσεων αὐτῶν καὶ τῶν ἐπόντων ἀστέρων μετὰ τῆς συσχηματίσεως τῶν φώτων καὶ τῶν ἐπιζητουμένων κλήρων τῆς Τύχης καὶ τοῦ πολέμου καὶ τῆς νίκης καὶ τῆς προγεγονυίας συζυγίας, καὶ ἁπλῶς πάντα καθὼς μεμαθήκαμεν. καὶ οὕτως ἀποφαινόμενοι οὐ μὴ σφαλῶμεν.

13. Καταρχὴ πολεμική.

Ἐκ τοῦ ὡροσκόπου ληπτέον τὸν ἐπιστρατευόμενον ἢ τὸν ἐρω-

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1 ἤγουν] ἢ S Φ, εἴτε πεδιακὸς εἴτε Φ 2 περὶ θάλασσαν S f. 204ᵛ περὶ λήμνας S, f. 204ᵛ περὶ μέγιστον S, f. 204ᵛ 3 ἀδένδρῳ Φ 4 στρατῶν Φ ῥᾴθυμον, omisso τό Φ 5 δηλόν, S, f. 187ᵛ 5-7 ἐκ τοῦ - ἄτεχνα S f. 204ᵛ, Φ ; S. f. 187 addit δατρ, et Φ addit δα cum τρ supra lin. script. ; ἐκ τοῦ ζ' τὰ ἔντεχνα δῆλα ἢ ἄτεχνα P 8 τραυματειῶν S 10 δεκάτου P Φ, μρ S τρόπος S, f. 204ᵛ Φ, τόπος S, f. 187, P 11 ἡ πᾶσα τάξις S 12 ἐφόρμησις S Φ (sed Φ om. ἡ) ὅρμησις 14 ἢ ἡ πόλις ἢ πολεμουμένη S Φ 15-16 τὸν ιβ' τόπων τούτων S, f. 187, Φ, τῶν ιβ' τοῦ.τό S, f. 205 17 καὶ τῶν ἐπόντων - φώτων om. S, f. 205 18 κλῆρον Φ 19 προγενομένης S Φ 20 οὐ μὴ σφάλομεν S, f. 205. οὐ σφαλλούμεθα P

Cap. 13. S f. 188 et 225ᵛ, Φ, f. 381. περὶ καταρχῆς πολεμικῆς Φ

the underground place in which the war takes place, that is, whether it is flat or mountainous, by the sea or by a lake, or by a great river, in a gorge or in a wooded place or in a desert. From the fifth house, the eagerness or sluggishness of the soldiers, their bravery 5 or cowardice. From the sixth house, the beasts of burden of the army, that is, horses and mules and camels. From the seventh house, the war machines and the skilled or unskilled works. From the eighth house, the events arising from wounds and captures and flights and desertion and such things. From the ninth house, the reconnaissance and all knowledge of the 10 enemy. From the tenth house, the conduct of the general and the commanders with him. From the eleventh house, the battle array of the war and the organization of the units and the assault against the enemy. From the twelfth house, the nation being harmed or the land or the city being warred upon and invaded.

15 It is therefore necessary to examine with all attention and precision these twelve houses, their lords, their positions, the stars upon them, along with the configuration of the luminaries and the sought-after lots of Fortune, of War, of Victory, and of the preceding syzygy, and in short 20 everything as we have learned. And thus, when we render our judgment, we shall not go wrong.

13. Inception military.

From the horoscope one must take the one who is being waged war upon, or the one who is in lov

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1 that is, or SΦ, whether on flat ground or concerning lake 5, 1. 201 2 concerning the sea concerning the greatest, S f. 204v f. 204v 3 adendros F 4 armies F careless, with omission of the F 5 ie, 5, 1. 187 5-7 from the — inartistic S 1. 204, Φ ; S. f. 187 adds δατρ, and o adds δα with τε written above the line; from the 7th the artistic matters are clear or inartistic Γ 8 injuries Sn2040 10 of the tenth PΦ, με 5 manner 5, 1. Φ, place S, f. 187, PnΦ (sed 11 or the whole order S 12 attack/onset S om.) ormesisn15-16 the 15th 14 either the city or being attacked S Φ places ofn17 and of the of 5, f. 187, F, of the eleventh S, f. 205n following -n19 of lights om. S. 1. 205 1* lot F antecedent 5 Φ 20 let us not err S, f. 205. we will not be mistaken R

Cap. 13. 5 f. 188 et 22:,n, Φ, f. 381. on the principle of war F

τῶντα ἡμᾶς περὶ πολεμούντων καὶ πολεμουμένων, ἐκ τοῦ δύνοντος τὸν ἀντιστρατευόμενον καὶ πολεμούμενον. καίτοι ἐκ τοῦ μεσουρανήματος σκεπτέον αὐτὸν τὸν πόλεμον ἐὰν γίνεται ἢ οὐ γίνεται, καί, ἂν γίνεται, ἐπιμενεῖ ἢ χρονιεῖ ἢ εἰς ὁμόνοιαν καὶ εἰρήνην ἔρχονται τὰ ἀμφότερα μέρη πάλιν δὲ ἐκ τοῦ ὑπογείου τὴν αἰτίαν τοῦ πολέμου καὶ τὸ τέλος, ἤγουν πρός τινα τῶν ἑκατέρων μερῶν ῥέπει ἡ νίκη. καὶ ἂν μὲν ὁ Κρόνος ὡροσκοπῇ, ὁ ἐπιστρατευόμενος ἄδικός ἐστι καὶ πανοῦργος καὶ ἱκανὸς καὶ βραδὺς καὶ βαρὺς καὶ δυσάντητος. Ζεὺς δὲ ὡροσκοπῶν σημαίνει τὸν ἐπιστρατευόμενον δίκαιον καὶ ἐπιτευκτικὸν ἢ βασιλέα. Ἄρης σημαίνει τολμηρόν, ῥιψοκίνδυνον, ἄτακτον. Ἥλιος δὲ καὶ Σελήνη βασιλέα ἢ ἐπίσημον καὶ μέγα στρατόπεδον. Ἀφροδίτη στρατηγὸν ἥμερον καὶ ἡδύτατον καὶ ἐπιμελούμενον τοῦ στρατοῦ. Ἑρμῆς στρατηγὸν συνετὸν καὶ τετρακταισμένον.

Κρόνος μεσουρανῶν ἐπίμονον σημαίνει τὸν πόλεμον. Ἄρης μεσουρανῶν ὀξυπραγίαν ἔχειν τὸν πόλεμον σημαίνει. Ζεὺς μεσουρανῶν εἰς ὁμόνοιαν δὲ καὶ εἰρήνην αὐτοὺς τρέπεσθαι δηλοῖ. ὡσαύτως καὶ ἡ Ἀφροδίτη τὸ αὐτὸ σημαίνει. ὁ δὲ Ἑρμῆς μεσουρανῶν διὰ δόλου καὶ χλεύης ἔσεσθαι τὸν πόλεμον σημαίνει. ἐπὶ δὲ τοῦ δύνοντος οἱ ἀστέρες τυχόντες σημαίνουσιν ὅσα καὶ ἐπὶ τοῦ ὡροσκόπου σεσημάνασιν.

Ἐὰν δὲ ὁ Κρόνος ἐν τῷ ὑπογείῳ τύχῃ, διά τινων παλαιῶν

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1 περὶ τῶν S, f. 205ᵛ 2 τὸ ἀντ. Φ μάρτυρος totis litteris S, per compendium (quod et μεσουράνημα est) Φ 3 ἐὰν γένηται S. f. 205 καὶ ἂν γίνεται om. Φ 3 ἐὰν γένηται S, f. 203ᵛ 4 ἂν γίνεται S, f. 187ᵛ, καὶ γινόμενος S, f. 203ᵛ ἐπιμένει S, f. 203ᵛ, Φ, ἐπιμο' (ο' supra μ script.) S, f. 186ᵛ ἰσομόνοιαν S, f. 176ᵛ 5 ἀμφότερα τὰ μέρη S, f. 1204 δὲ om. Φ ἐκ τοῦ ὑπὸ τὴν αἰτίαν S 6 πρὸς τινα ἑκάτερων δ ἔπει S, f. 186ᵛ 7 καὶ εἰ S 8 καὶ βαρὺς καὶ βραδὺς S, f. 186ᵛ 9 δὲ om. S, f. 186ᵛ 10 τὸ ἀμηρὸν Φ 11 δὲ om. S, f 186ᵛ 12 στρατὸν S, f. 204 14 τρακτανισμένον a 16 ὀξὺ πρᾶγμα S, f. 186ᵛ ἔχειν - δηλοῖ om. S, f. 204 Ζεὺς μεσουρανῶν per compendia Φ. τοῦ Διὸς μεσουρανοῦντος S, f. 186ᵛ 17 δὲ om. S, f. 186ᵛ 23 ὡσαύτως καὶ om. S, f. 204 ὁ δὲ Ἑρμῆς μεσουρανῶν per compendia Φ, τοῦ Ἑρμοῦ δὲ μεσουρανοῦντος S a, sed f. 204 τοῦ om. 20 δύνοντος per compendium S, f. 186ᵛ, Φ, tot. litteris S, f. 204 21 σεσημάγκασιν S, f. 186ᵛ, Φ. 22 δὲ om. S τυχόντες addit a τῷ ὑπὸ γῆν Φ διά τε παλαιῶν S, f. 186ᵛ

about those who make war against us, concerning both the attacking and the attacked parties, from the setting sign the adversary and the one being attacked; yet from the midheaven one must examine the war itself, whether it comes about or does not come about, and, if it comes about, whether it will persist or be prolonged or whether the two parties come to concord and peace; and again from the subterranean point the cause of the war and its outcome, that is, toward which of the two sides victory inclines. And if Saturn is on the ascendant, the one making war is unjust, crafty, capable, slow, oppressive, and hard to encounter. Jupiter on the ascendant signifies that the one making war is just, successful, or a king. Mars signifies one who is bold, reckless, and undisciplined. The Sun and Moon signify a king or a distinguished man and a great army. Venus signifies a general who is gentle and most pleasant and attentive to his army. Mercury signifies a general who is intelligent but prone to stumbling. Saturn in the midheaven signifies that the war will be prolonged. Mars in the midheaven signifies that the war will proceed with swift action. Jupiter in the midheaven indicates that they will turn toward concord and peace. Likewise Venus signifies the same. Mercury in the midheaven signifies that the war will be conducted through deceit and mockery. As for the stars that happen to be at the setting sign, they signify as much as they have signified at the ascendant.

But if Saturn happens to be in the subterranean [position], through certain old

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1 regi tāv S, f. 205×2 τὸ ἀντ. Φmartyr totis litteris S, per compendium (quod et μεσουράνημα est) Φ 3 ἐὰν γένηται S.f. 205n4 καὶ ἂν γίνεται om. Φ 3 ἐὰν γένηται S, f. 203 if it becomes 5, f. 1875, becoming 5, f. 2039ἐπιμένει 5, 1. 2035, Φ, ἐπιμο' (o' supra μ script.) S, f. 186 isomononian S, f. 1765 both parts S, f. 1204δὲ om.n5 both parts S, f. 1204nΦ from under the cause of certain people, f. 1867 and in S 8 and heavy and late 5, f. 1867n7 and in S 8 and heavy and late 5, f. 1867n9 de om. S, f. 186°Οἱ τὸ ἀμιρὸν Φ 11 de om. S, f 186

S

12 στρατόν S, f. 204 11 τρακαρισμένον : 16 ὀξὺ πρᾶγμα S, f. 186 ἔχειν - δηλοῖ om. S, f. 201 Zeus in midheaven per compendia Φ. of Zeus in midheaven S, f. 186 7 dè om. S, f. 186° 23 ὡσαύτως καὶ om. S. f. 204 but Hermes in midheaven per compendia Φ, of Hermes in midheaven S a, sed f. 201 τοῦ om. 20 δύνοντος per compendium S, f. 186, Φ, tot. litteris S, f. 204 21 σε σημάγκασιν S, 1. 186, Φ.22 δε om. S any addit a to the underground Φ through the ancient S, f. 16

πραγμάτων καὶ αἰσχρῶν προφάσεων γεγενῆσθαι τὸν πόλεμον σημαίνει, καὶ τὴν ἧτταν τῷ ἐπιστρατεύσαντι ἔσεσθαι, εἴπερ ἂν αὐτὸς τὸν Κρόνον ἔχῃ ἐν τῷ ὡροσκόπῳ, εἰ δ' ἐν τῷ δύνοντι, τῷ ἀντιστρατεύοντι. Ἄρης δὲ τὸ ὑπόγειον κέντρον λελαχὼς διὰ νέας ἀφορ-
5 μὰς καὶ πραγμάτων ἀθεμίτων ἐπιβολὰς γεγενῆσθαι σημαίνει τὸν πόλεμον, ἡττᾶσθαι δὲ σημαίνει οὕτινος κεκλήρωται κέντρον. τοῦ Διὸς δὲ καὶ τῆς Ἀφροδίτης τὸ ὑπόγειον κατεσχηκότων, σημαίνουσι γεγονέναι τὸν πόλεμον διὰ γένους εὔκλειαν καὶ σεμνοπρέπειαν, καὶ νίκην ἔσεσθαι τοῖς ὅσοι ἂν ἑαυτῶν τὰ κέντρα κατεσχή-
10 κασι. ὁ δ' Ἑρμῆς καθὼς ἂν τὴν τούτων μαρτυρίαν δέξηται. ἔτι οὖν, τοῦ Ἡλίου κακουμένου τῷ μέρει, οὗ ὁ Κρόνος ἐπέχει, σημαίνει τὴν ἧτταν, τῆς δὲ Σελήνης κακουμένης τῷ μέρει, οὗ ὁ Ἄρης ἐπέχει. εἰ δ' ἐν τῷ μεσουρανήματι γένηται ἡ τῆς Σελήνης κάκωσις, ἀμφοτέρων τῶν μερῶν βλάβην σημαίνει. τοῦ κλήρου τῆς
15 Τύχης, ἢ τοῦ κυρίου αὐτοῦ, κακουμένου εἰς ὃ μέρος ὑπάρχει, τὴν ἧτταν σημαίνει. ἡ Σελήνη κενοδρομοῦσα ἐχεχειρίαν τοῦ πολέμου δηλοῖ. ἡ Σελήνη ὑπὸ γῆν ἐν θηλυκῷ ζῳδίῳ, τοῦ Ἡλίου ὑπὲρ γῆν ἐν ἀρσενικῷ ζῳδίῳ, νίκην τοῦ βασιλικοῦ στρατοῦ σημαίνει.

20 14. Ἐὰν θέλῃ τις πολιορκῆσαι πόλιν καὶ τὴν εἰρήνην ὡσαύτως εὑρεῖν.

Δεῖ φυλάξασθαι τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τὸν κύριον τοῦ κλήρου τῆς Τύχης ἀκακώτους, καὶ εἶναι αὐτοὺς ἐν τῷ δευτέρῳ

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1 γεγενεῖσθαι S, et l. 5 2 ἂν om. S αὐτὸν codd. 3 ἔχει S, f. 204, ἔχει et ἔχοι Φ ἐν τῷ S, αὐτῷ Φ τῷ δυτικῷ Φ 4 δὲ om. S, f. 187 ἀφορμῆς S, f. ἐν τῷ τῆς γεννήσεως a 5 ἐπὶ αὐλὰς S, f. 187 6 οὕτινος S, f. 204, Φ ; οὕτω S, f. 187 κέντρω Φ, κέντρου a 7 δὲ om. S 9 τοῖς ὅσοι ἂν ἑαυτῶν Φ, τοῖς ὅσοι ἂν ἐν αὐτῷ S, f. 187 ; τοῖς ἀνθ' αὐτῶν S. f. 204 11 ὁ Κρόνος S, f. 187, Φ, ὁ Ἄρης S, f. 204 12 τῷ μέρει om. S 15 ὑπάρχῃ Φ 17 Κρόνος Σελήνη per symbola S, f. 187, ἡ Σελήνη ὑπάρχουσα S, f. 204, ἡ Σελήνη ὑπὸ γῆν Φ a 18 ἀρσενικῷ omisso ζῳδίῳ Φ βασιλέως λικοῦ Φ Cap. 14, S, f. 187 et 205 ; Φ, f. 381ᵛ. ἂν S, f. 187
21 αἱρεῖν S, f. 205 sc. καὶ εἰρηνικῶς αὐτὴν αἱρεῖν, cf. p. 217, l. 7 22 εἰ φυλ. S, f. 205 τὸν Ἥλιον per symbolum τοῦ κλήρου S, f. 205 23 καὶ ἀκάκωτον Φ

indicates that the war has arisen from shameful affairs and disgraceful pretexts, and that defeat will fall upon the one who launched the campaign, if he himself has Saturn in the ascendant; but if Saturn is in the descendant, defeat falls upon the opposing commander. Mars having obtained the lower midheaven indicates that the war has arisen from new provocations and schemes of unlawful deeds, and it indicates defeat for whichever party's center it has claimed by lot. When Jupiter and Venus have occupied the lower midheaven, they indicate that the war has come about through family glory and dignified conduct, and that victory will belong to those who have held their own centers. Mercury acts in accordance with whatever testimony he receives from them. Furthermore, when the Sun is afflicted in the part which Saturn occupies, it indicates defeat; and when the Moon is afflicted in the part which Mars occupies, likewise. But if the affliction of the Moon occurs at the midheaven, it indicates harm to both sides. When the Lot of Fortune, or its lord, is afflicted in the part where it is located, it indicates defeat. The Moon void of course signals a truce in the war. The Moon below the earth in a feminine sign, the Sun above the earth in a masculine sign, indicates victory for the royal army.

20 14. If someone wishes to besiege city and likewise to find peace.

One must ensure that the Sun, the Moon, and the lord of the Lot of Fortune are unafflicted, and that they are in the second

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1 birth S, et 1. 5 2 if om. S αὐτὸν codd. 3 has 5, 1. 204, has εἰ ἔχοι F in S, αὐτῷF ntῷ dytikῷ F 4 the om.S, 1.187 ἀφορμῆς 5, 1. ἐν τῷ τῆς γεννήσεως α 5 ἐπὶ αὐλὰς 5, 1. 187 6 οὐτινος 5S, f. 204, Φ ; οὕτω 5S, ,f. 187 κέντρω Φ, κέντρου 7 δὲ S, 7 δὲ a 7 δὲ om. S!) τοῖς ὅσοι ἂν ἑαυτῶν Φ, τοῖς ὅσοι ἂν ἐν αὐτῷ S, f. 187 ; !) τοῖς ὅσοι ἂν ἑαυτῶν Φ, τοῖς ὅσοι ἂν ἐν αὐτῷ S, f. 187 ; τοῖς ἀνθ' αὐτῶν S. f. 201 11 ὁ Κρόνος 5, 1. 187, Φ, ὁ Ἄρης 5, 1.

201 12 in part om. S15 ὑπάρχη17 SaturnnMoon per Φ symbola S, f. 187, the Moon existing 5, 1. 204, the Moon ὑπὸ γῆν Fa 18 arsenicῷ omisso zoodiovasileos liko φnCap. 11, S, f. 187 and 205; , f. 381. if 5, f. 187

21 air 5, f. 205n1.7 sc. and peacefully this holy one, cf. p. 217, 22 he pul. S, f. 205 the "Sun per symbolum τοῦ lot 5, f. 205 23 and akakoton f

τόπῳ ἢ ἐν τῷ ὀγδόῳ ἀπὸ τοῦ ὡροσκόπου. ὡσαύτως καὶ τὸν κύριον τοῦ ὡροσκόπου ἀκάκωτον εἶναι. αὐτὸς δὲ ὁ κλῆρος τῆς Τύχης ἔστω εἰς τὸν φιλικὸν τόπον ἢ ἐν τῇ καλῇ Τύχῃ ἢ ἐν τῷ μεσουρανήματι ἢ ἐν τῷ ἐννάτῳ. συμφωνείτω δὲ καὶ ἡ Σελήνη τῷ ὡροσκόπῳ καὶ ὁ Ἑρμῆς ἀνατολικὸς ἔστω ὑπὸ τῶν καλοποιῶν μαρτυρούμενος. ταῦτα τὰ σχήματα τηρῶν, ἢ ὅλα ἢ τὰ πλείονα, εἰρηνικῶς καὶ ἀμαχητὶ τὴν πόλιν λήψῃ.

15. Περὶ πολέμων.

Εἰ βούλει γνῶναι ποῖον τῶν δύο στρατευμάτων καθυπερτερήσει τοῦ ἑτέρου, ὅτε μέλλει γενέσθαι πόλεμος, στῆσον τὸν ὡροσκόπον, καὶ ἴδε τὸν κύριον αὐτοῦ, ἔτι δὲ καὶ τὸν κύριον τοῦ ἑβδόμου τόπου, καὶ ἴδε τίνα τῶν δύο ἀστέρων ἐφορᾷ ὁ κύριος τοῦ μεσουρανήματος καὶ τῆς Σελήνης· ἐκεῖνος γὰρ καθυπερτερήσει. εἰ δὲ πάλιν βούλει γνῶναι ποῖον τῶν δύο καθυπερτερήσει, ἴδε τις ἐκ τῶν δύο ἀστέρων καλῶς κεῖται, ὁ κύριος τοῦ μεσουρανήματος ἢ ὁ κύριος τοῦ ἑβδόμου τόπου. καὶ εἰ μὲν ὁ κύριος τοῦ ἑβδόμου τόπου κρεῖττον κεῖται, καὶ ἐφορᾷ τοῦτον ἡ Σελήνη καὶ ὁ κύριος τοῦ μεσουρανήματος, τὸ πολεμούμενον μέρος νικήσει. εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου εἰς κρείττονα τόπον κεῖται παρὰ τὸν κύριον τοῦ ἑβδόμου τόπου, καὶ ἐφορᾷ τοῦτον ὁ κύριος τοῦ μεσουρανήματος καὶ ἡ Σελήνη, ἡ νίκη ἔσται τῷ πολεμοῦντι. εἰ δ' ἐφορᾷ ὁ κύριος τοῦ μεσουρανήματος καὶ ἡ Σελήνη τὸν κύριον τοῦ ὡροσκόπου καὶ τὸν κύριον τοῦ ἑβδόμου τόπου, εἰρήνη μεταξὺ τῶν δύο μερῶν γενήσεται. εἰ δὲ μὴ ἐφορᾷ ὁ κύριος τοῦ μεσουρανήματος καὶ ἡ Σελήνη τόν τε κύριον τοῦ ὡροσκόπου καὶ τὸν κύριον τοῦ ἑβδόμου τόπου, οὐ γενήσεται πόλεμος, ἀλλ' ὑποστρέψουσι τὰ δύο μέρη ἄπρακτα περὶ πολέμου. ἴδε καὶ τὸν Ἄρην· καί, εἰ μέν ἐστιν ἐπίκεντρος, γενήσεται πόλεμος, εἰ δὲ μή, οὔ.

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1 ἢ ἐν τῷ ὀγδόῳ S, καὶ ὀγδόῳ Φ τοῦ om. Φ 3 ἐν τῷ καλῷ τυχ (χ supra υ script.) S, f. 187. 4 συμφωνεῖται S, f. 187, Φ 5 κακοπ. f. 187, κακοποιῶν Φ 6 πλείω S, f. 187

Cap. 15. S, f. 190 ; Φ, f. 223v Περὶ τοῦ γνῶναι ποῖον στράτευμα νικήσει Φ 9 βούλη S 12 δύο φωστήρων Φ 13-14 εἰ δὲ πάλιν- τις om. a μάρτυρος tot. litteris S, et ll. 15, 17, 20, 21, 23 : et Φ l. 20. compend. a 13 ἐκεῖνον S, ἐκεῖ Φ 16 τόπον κρείττων S, κρείττων Φ 18 μέρος S, μὲν Φ εἰς - κεῖται S, κρείττονα ἔχει τόπον Φ 27 εἰ μὲν S, εἴπερ Φ ἐν κέντρῳ S

place or in the eighth house from the ascendant. Likewise, the lord of the ascendant must also be unafflicted. And let the Lot of Fortune itself be in the friendly place or in the house of Good Fortune or in the midheaven or in the ninth; and let the Moon also be in harmony with the ascendant, and let Mercury be oriental, witnessed by the benefics. Observing these configurations — either all of them or the greater part — you will take the city peacefully and without battle.

15. Concerning of wars.

If you wish to know which of the two armies will prevail over the other, when a war is about to take place, set up the ascendant, and look at its lord, and also the lord of the seventh house, and see which of the two stars the lord of the midheaven and the Moon aspects; for that one will prevail. But if again you wish to know which of the two will prevail, see which of the two stars is well placed — the lord of the midheaven or the lord of the seventh house. And if the lord of the seventh house is placed in a stronger position, and the Moon and the lord of the midheaven aspect it, the side that is being attacked will win. But if the lord of the ascendant is placed in a stronger position than the lord of the seventh house, and the lord of the midheaven and the Moon aspect it, the victory will belong to the one who is waging war. But if the lord of the midheaven and the Moon aspect both the lord of the ascendant and the lord of the seventh house, peace between the two sides will come about. And if the lord of the midheaven and the Moon do not aspect the lord of the ascendant and the lord of the seventh house, war will not take place, but the two sides will withdraw without having accomplished anything regarding war.Also look at Mars; and if it is at an angle, war will take place, but if not, it will not.

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1 or in the eighth 5, and in the eighthΦ of the omJΦ 3 in the good tych (χ written above u) S, f. 187. H symphōneitai 5, f. 187, Φ 5 kakop. f. 187, kakopoi ōn Φ 6 pleiō 5, f. 187

Cap. 15. S, f. 190 ; Φ, f. 223v On knowing which army will win ϕ H boulē 5 12 of the two luminaries Φ 13-14 but if again someone If. a l witness lot. in letters S, and ll. 15, 17, 20, 21, 233 : et Φ 1. 20. compend. a 133 ekeinon 5, ekei ϕ 16 of place stronger S, stron - tōn Φ 18 part 5, indeed Φ into - lies 5, stronger has place Φ 27 if indeed 5, if indeed Φ in the center S

16. *Προσδοκία πολέμου καὶ περὶ τοῦ μέλλοντος ἀπέρχεσθαι εἰς πόλεμον.*

Εἰ ἐρωτηθῇς, λάβε τὸν ὡροσκόπον εἰς πρόσωπον τοῦ ἐρωτῶντος, τὸν δὲ ἕβδομον τόπον εἰς πρόσωπον τοῦ ἐχθροῦ. γίνωσκε δὲ ὅτι οἱ ὑψηλοὶ ἀστέρες δυναμικώτεροί εἰσιν τῶν κάτω ἀστέρων ἐν τῷ πολέμῳ. καὶ ἴδε τὸν κύριον τοῦ ὡροσκόπου καὶ τὸν κύριον τοῦ ἑβδόμου τόπου, ποῖός ἐστι δυναμικώτερος, καὶ πρὸς τοῦτον ἀποφαίνου. καὶ εἴπερ εὕροις τὸν κύριον τοῦ ὡροσκόπου τῶν ὑψηλῶν ἀστέρων ὄντα καὶ ἐπίκεντρον, λέγε τὴν νίκην τῷ ἐρωτῶντι. εἰ δὲ τὸν κύριον τοῦ ἑβδόμου τόπου εὕρῃς τοιοῦτον, λέγε τὴν νίκην τῷ ἐναντίῳ, εἰ μὴ τύχωσιν ὕπαυγοι. εἰ δὲ ἴδῃς τὸν κύριον τοῦ ὡροσκόπου ὄντα τῶν ὑψηλῶν ἀστέρων καὶ ἀποκεκλικότα, τὸν δὲ κύριον τοῦ ἑβδόμου τόπου ἐπίκεντρον, μὴ ἀποφαίνου ὡς ὁ ἐναντίος νικήσει, ἀλλ' ἴδε πρῶτον τίνι συνάπτει ὁ κύριος τοῦ ἑβδόμου τόπου. καὶ εἴ γε συνάπτει ἀστέρι ἐπικέντρῳ, νικήσει, εἰ δὲ συνάπτει ἀστέρι ἀποκεκλικότι, ἡττηθήσεται. εἰ δὲ εὕρῃς τὸν κύριον τοῦ ὡροσκόπου<ἐν>φιλίῳ σχήματι,ἤγουν τριγώνῳ ἢ ἑξαγώνῳ συνάπτοντα τῷ κυρίῳ τοῦ ἑβδόμου τόπου, λέγε φιλίαν γενέσθαι μεταξὺ τῶν δύο ἐναντίων μερῶν. εἰ δὲ συνάπτει ἀπὸ τετραγώνου ἢ διαμέτρου, δέχεται δὲ ὁ εἷς τὸν ἕτερον, γεννήσεται φιλία μετὰ πολλὴν ἐναντιότητα. εἰ δὲ εὕρῃς τὸν κύριον τοῦ ὡροσκόπου ἐν τῷ ἑβδόμῳ τόπῳ, γίνωσκε ὅτι ὁ ἐναντίος καθυπερτερήσει,καὶ μάλιστα εἰ συσχηματίζονται ἀλλήλοις ὅ τε κύριος τοῦ ὡροσκόπου καὶ ὁ κύριος τοῦ ἑβδόμου τόπου. εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου τύχῃ ἐν τῷ ὡροσκόπῳ, σημαίνει δύναμιν τοῦ ἐρωτῶντος. εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου τύχῃ ἐν τῷ ὀγδόῳ τόπῳ καὶ συνάπτῃ τῷ κυρίῳ τοῦ ὀγδόου

Cap. 16. S, f. 191, *Φ*, f. 223ᵛ; cf. infra cap. 20 *Περὶ προσδοκοι μένου πολέμου, καὶ περί τινος μέλλοντος ἀπέρχεσθαι εἰς πόλεμον ἐὰν ἐρωτηθῇς Φ* a 3 *ἐρωτηθεὶς* S *ἐρωτοῦντος* S 7 *τούτοις* S 9 *ὄντων* S 10 *εὕροις Φ* a 11 *ἐναντίῳ δὲ* S 12 *ὄντων* S *ἀποκεκληκότα* S 13 *τόπου* om. *Φ* 15 *ἐπικέντρῳ - ἀστέρι* om. *Φ* 16 *ἀποκεκληκότι* S *εὕροις Φ* a et alibi 17 *ἐν* addidi *φίλῳ* S *τριγώνῳ ἢ ἑξαγώνῳ* per symbola Sa *Φ*; cf. l. 19 *συνάπτει* S *συνάπτον Φ* 20 *πολλῆς ἐναντιότητος* S 21 *τόπῳ* om. *Φ* 24 *τόπου* om. *Φ* *καὶ - τόπου* om. *Φ* 62 *συνάπτει* S et in seqq. ll.

16. Expectation of war and concerning of the of the future / about to happen to go to war.

If you are asked, take the ascendant as the representative of the querent, and the seventh house as the representative of the enemy. Know that the high stars are more powerful than the low stars in war. And look at the lord of the ascendant and the lord of the seventh house, which is more powerful, and declare accordingly. And if you find the lord of the ascendant to be among the high stars and angular, declare victory for the querent. But if you find the lord of the seventh house to be such, declare victory for the adversary, unless they happen to be under the rays of the sun. But if you see the lord of the ascendant being among the high stars and cadent, while the lord of the seventh house is angular, do not declare that the adversary will win, but first look to which planet the lord of the seventh house applies. And if it applies to an angular planet, he will win; but if it applies to a cadent planet, he will be defeated. But if you find the lord of the ascendant applying to the lord of the seventh house in a friendly aspect, that is, in trine or sextile, declare that friendship will come about between the two opposing sides. But if it applies from a square or opposition, yet the one receives the other, friendship will arise after much hostility.But if you find the lord of the ascendant in the seventh house, know that the adversary will prevail, and especially if the lord of the ascendant and the lord of the seventh house are in aspect with each other. But if the lord of the ascendant happens to be in the ascendant, it signifies the strength of the querent. But if the lord of the ascendant happens to be in the eighth house and applies to the lord of the eighth

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Cap. 16. S, f. 191, Ø, f. 223; cf. infra cap. 20 On an expected war, and concerning someone who is about to go off to war, if you are asked Φ a3 having been asked 5 ἐροτοῦνος Sn11 7 these 5 O being S 10 widths F of S Αναν13 but to S 12 being S place om. 15 in the angle – star om. Φ 16 apókeklikotinfilῳ S Τνεφροιστριγο Φ a and elsewhere 17 in I added 5njoins ἢ éxa.nsynapton S Φ angle by symbols Sa Φ; cf. l. 19) 20) of great opposition S 21 places om. 24 place om. Φ and ■ place om. Φ Φn62 contracts S et in nseqq. 11.

τόπου, ἀπολεσθήσεται ὁ ἐρωτῶν. εἰ δὲ ὁ κύριος τοῦ ἑβδόμου τόπου τύχῃ ἐν τῷ δευτέρῳ ἢ συνάπτῃ τῷ κυρίῳ τοῦ δευτέρου τόπου, ἀπολεσθήσεται ὁ ἐναντίος. εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου συνάπτῃ τῷ κυρίῳ τοῦ μεσουρανήματος, δηλοῖ νίκην τῷ ἐρωτῶντι, καὶ μάλιστα εἴ γε ἐν τῷ ὡροσκόπῳ τύχῃ. εἰ δὲ ὁ κύριος τοῦ ἑβδόμου τόπου τύχῃ ἐν τῷ τετάρτῳ τόπῳ, ἀκαταμάχητος ἔσται ὁ ἐχθρός. εἰ δὲ ἴδῃς τὸν κύριον τοῦ ὡροσκόπου ἐν τῷ δωδεκάτῳ τόπῳ, σημαίνει τροπὴν τοῦ ἐρωτῶντος. εἰ δὲ εὕρῃς τὸν κύριον τοῦ ἑβδόμου τόπου ἐν τῷ ἕκτῳ, σημαίνει τροπὴν τοῦ ἐχθροῦ, καὶ μάλιστα εἴπερ ἀναποδίζει. εἰ δὲ εὕρῃς τὸν κύριον τοῦ μεσουρανήματος ἐν τῷ ὡροσκόπῳ, δηλοῖ συμμαχίαν τῷ ἐρωτῶντι παρά τινος ὑπερέχοντος προσώπου. εἰ δὲ εὕρῃς τὸν κύριον τοῦ μεσουρανήματος ὄντα ἐν ἑβδόμῳ τόπῳ, συνεργηθήσεται ὁ ἐχθρὸς παρά τινος δυνατοῦ προσώπου. εἰ δὲ εὕρῃς τὴν Σελήνην ἀπὸ τοῦ κυρίου τοῦ ἑβδόμου τόπου ἀπορρεύσασαν, συνάπτῃ δὲ τῷ κυρίῳ τοῦ ὡροσκόπου, νίκην παρέχει τῷ ἐρωτῶντι. εἰ δὲ ἀπορρεύσῃ ἀπὸ τοῦ κυρίου τοῦ ὡροσκόπου, συνάπτῃ δὲ τῷ κυρίῳ τοῦ ἑβδόμου τόπου, ἡ νίκη ἔσται τῷ ἐχθρῷ.

17. Περὶ τοῦ ἐπιμένει ὁ πόλεμος ἢ οὔ.

Ἐν τῷ καιρῷ τῆς ἐρωτήσεως εἴπερ εὕρῃς τὸν Κρόνον ἐπίκεντρον καὶ οὐκ ἔχει λόγον οἰκοδεσπότου εἰς ἐκεῖνον τὸ κέντρον, σημαίνει πολυχρόνιον εἶναι τὸν πόλεμον, καὶ οὐ παύσεται, πρὶν ἂν ἐξέλθῃ ὁ Κρόνος ἀπ' ἐκείνου τοῦ ζῳδίου. εἰ δὲ εὕρῃς τοῦτον ἀναποδίζοντα, γίνωσκε ὅτι πολὺς γενήσεται ὁ πόλεμος.

18. Περὶ πολέμου ποιότητος.

Ἴδε τὴν δύναμιν τοῦ πολέμου καὶ τὴν χαύνωσιν ἐκ τοῦ Ἄρεως καὶ ἀπὸ τοῦ τόπου, ἐν ᾧ ἐστι, καὶ τοῦ ἀστέρος τοῦ συσχηματιζο-

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2 δευτέρου S, η' Φ 13 περί τινος Φ συνάπτει codd. 15 νίκη ἔσται S 16 ἀπορρέει S 17 τόπου om. Φ

Cap. 17. S, f. 192 ; Φ, f. 224. Περὶ τοῦ γνῶναι εἰ ἐπιμέν<ει> ὁ πόλεμος ἢ οὔ Φ a ἐπιμεῖναι S 19 εὕροις Φ a et alibi. 20 ἐκεῖνο S 23 πολλάκις Φ a ; cf. p. 220 l. 14

Cap. 18. S, f. 192 ; Φ, f. 224. Περὶ πολέμου ποιότητος καὶ τίς νικᾶ ἡ ἐρῶτ (τ supra lin. script.) Φ, εἰ ἐρωτηθῇς a 26 ἀπὸ τόπου S

of the house, the querent will be destroyed. But if the lord of the seventh house happens to be in the second or is applying to the lord of the second house, the adversary will be destroyed. But if the lord of the ascendant is applying to the lord of the midheaven, it indicates victory for the querent, and especially if it happens to be in the ascendant. But if the lord of the seventh house happens to be in the fourth house, the enemy will be unconquerable. But if you see the lord of the ascendant in the twelfth house, it signifies the rout of the querent. But if you find the lord of the seventh house in the sixth, it signifies the rout of the enemy, and especially if it is retrograde. But if you find the lord of the midheaven in the ascendant, it indicates an alliance for the querent from some superior person. But if you find the lord of the midheaven being in the seventh house, the enemy will be aided by some powerful person. But if you find the Moon having separated from the lord of the seventh house and applying to the lord of the ascendant, it grants victory to the querent. But if it separates from the lord of the ascendant and applies to the lord of the seventh house, the victory will belong to the enemy.

17. On Whether the War Will Continue or Not

At the time of the question, if you find Saturn at an angle and it has no domicile rulership over that angle, it signifies that the war will be long-lasting and will not cease until Saturn leaves that sign. But if you find it retrograde, know that the war will be prolonged.

18. On the Nature of War.

Examine the strength and weakness of the war from Mars and from the place in which it is situated, and from the planet forming an aspect

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2 second 5, ηΦ133 concerning something Φ contracts codd.
15 there will be victory S 16 separates S 17 τόπου om. Φ
Cap. 17. S, f. 192; O, f. 224. On knowing whether you will persist the war or not Φ to persist S 19 εύροις Φa and elsewhere.
50 that S 23 πολλάκις Φa; cf. p. 220 l. 11
Cap. 18. S, f. 192; O, f. 224. On the nature of war and who wins the quest(ion) (τ written above the line) Φ, If you are asked 2 O from τόπου 5

μένου αὐτῷ. καὶ λάβε τὸν ἀστέρα, ἀφ' οὗ ἀπέρρευσεν ὁ Ἄρης, εἰς πρόσωπον τοῦ ἐρωτῶντος, τὸν δὲ ἀστέρα, εἰς ὃν ἀπέρχεται συσχηματιζόμενος, εἰς πρόσωπον τοῦ ἐχθροῦ. καὶ τότε ἴδε ποῖος τῶν δύο ἀστέρων καθυπερτερεῖ τοῦ ἑτέρου· ὁ γὰρ καθυπερτερῶν
5 *νικήσει, καὶ ὁ καθυπερτερούμενος νικηθήσεται. καὶ οἷος ἀστὴρ συσχηματίζεται ἀγαθοποιῷ, ἐκεῖνο τὸ πρόσωπον καθυπερτερήσει. καὶ εἰ εὕρῃς ἐν τῷ καιρῷ τῆς ἐρωτήσεως τὸν Ἄρεα ἐν τῷ ἰδίῳ ὑψώματι ἢ ἐν τῷ ὑψώματι τοῦ Ἡλίου, τοσοῦτον δυναμωθήσεται ὁ πόλεμος, ὥστε ἀκουσθῆναι αὐτὸν ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει.*
10 *τὸ αὐτὸ δὲ ἔσται εἴπερ καὶ ὁ Ἄρης εὑρεθῇ ἐν τῷ ὡροσκόπῳ. εἰ δὲ ἐν τῇ δύσει ἐστίν, ἄγρευμα(?) δόλιον γενήσεται ὁ πόλεμος, καὶ πολλὴ σφαγὴ γενήσεται. εἰ δὲ ὁ Ἄρης ἐν στερρῷ τύχῃ ζῳδίῳ, οὐ μὲν ἐπικεντρος, ἐλάττων ἔσται ὁ πόλεμος. εἰ δ' ἐν δισώμῳ τύχῃ ζῳδίῳ, καὶ πολλάκις γενήσεται ὁ πόλεμος. εἰ δ' ἐν τροπικῷ, ἐνδυναμωθή-*
15 *σεται ὁ πόλεμος. εἰ δ' ἐν ἰδίῳ τύχῃ οἴκῳ ἢ τριγώνῳ, μέγας ἔσται ὁ πόλεμος. εἰ δ' ἐν ταπεινώματι αὐτοῦ τύχῃ, οὐκ ἔσται μέγας, ἀλλ' ἐν ὀλίγῳ καιρῷ παρελεύσεται.*

19. *Περί τινων στρατιωτῶν ἀποσταλέντων εἰς ζήτησιν ἑτέρων στρατιωτῶν, καὶ εἰ*
20 *καταλάβωσι αὐτούς, καὶ εἰ γενήσεται πόλεμος μέσον αὐτῶν.*

Λάβε τὸν ὡροσκόπον εἰς πρόσωπον τοῦ ἐρωτῶντος, τὸν δὲ ἕβδομον τόπον εἰς πρόσωπον τῶν φευγόντων, καὶ εἴπερ συνάπτουσιν ἀλλήλοις οἱ κύριοι αὐτῶν, καταλήψονται οἱ διώκοντες τοὺς φεύ-
25 *γοντας, εἰ δὲ μὴ συνάπτουσιν, οὐδ' ὅλως συναντήσουσι. καὶ εἰ εὕρῃς τὸν Ἄρεα ἀποκεκλικότα, οὐ γενήσεται πόλεμος. εἰ δὲ ὁ Ἄρης ἐπίκεντρος εὑρεθῇ, γενήσεται πόλεμος. εἰ δὲ μὴ ἐφορῶσιν ἀλλήλους ὅ τε κύριος τοῦ ὡροσκόπου καὶ ὁ κύριος τοῦ ἑβδόμου*

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1 *αὐτοῦ* S *ἀπέρρεεν* S 2 *συσχηματιζομένου* S
3 *ποῖον* S 6 *ἀγαθοποιός* S 9 *καὶ δύσει* Φ 10 *εἴπερ Ἄρης* Φ *δυτικῷ* a 11 *ἔρρυμα* codd. 12 *ἐν* om. Φ
16 *καὶ* om. Φ

Cap. 19. S, f. 192ᵛ; Φ, f. 224ᵛ. *Περὶ ἀποσταλέντων στρατιωτῶν πρὸς ἐπιζήτησιν ἑτέρων στρατιωτῶν· καὶ βούλει γνῶναι εἰ καταλάβῃ αὐτοὺς καὶ γενήσεται μεταξὺ ὁ πόλεμος* S 25-26 *εἰ δὲ μὴ - πόλεμος* om. S

remaining with him. And take the star from which Mars has separated, as the representative of the querent, and the star to which it is applying in aspect, as the representative of the enemy. And then see which of the two stars overcomes the other; for the one that overcomes will be victorious, and the one that is overcome will be defeated. And whichever star is in aspect with a benefic, that party will prevail. And if at the time of the question you find Mars in its own exaltation or in the exaltation of the Sun, the war will be so empowered that it will be heard of in the east and in the west. The same will be the case if Mars is found in the ascendant. But if it is in the west, the war will become a crafty ambush 2, and great slaughter will occur. If Mars happens to be in a fixed sign, but not angular, the war will be of lesser scale. If it happens to be in a bicorporeal sign, the war will occur many times. If in a cardinal sign, the war will be intensified. If it happens to be in its own house or triplicity, the war will be great. If it happens to be in its depression, it will not be great, but will pass in a short time.

19. Concerning certain soldiers sent in search of other soldiers, and whether they will overtake them, and whether there will be war between them.

Take the ascendant as representing the querent, and the seventh house as representing those who are fleeing, and if their lords are applying to one another, the pursuers will overtake those who are fleeing; but if they are not applying, they will not meet at all. And if you find Mars in a declining house, there will be no war. But if Mars is found angular, there will be war. But if the lord of the ascendant and the lord of its seventh do not aspect one another

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1 of him S aperreen 5 2 συσχηματιζομένου S 4 καὶ δύσει Φ 10 εἴπερ 3 who S G ἀγαθοποιός S Mars Φ west a 11 ἔνεργα could. 12 in om. F 16 καί om. Φ

Cap. 19. S, f. 192; Ø, f. 224. Concerning soldiers sent out in pursuit of other soldiers; and you wish to know whether they will overtake them and whether war will break out between them 525-26 el δὲ not - war omn. S

τόπου, οὔτε μὴν ἡ Σελήνη ἢ ἕτερος ἀστὴρ διαπορθμεύῃ τὰς ἀκτῖνας αὐτοῦ ἐπὶ τὸν ἕτερον, οὐ καταλήψονται αὐτούς.

20. *Περὶ πολέμου.*

Εἰ ἐρωτηθῇς περὶ πολέμου, λάβε τὸν ὡροσκόπον εἰς πρόσωπον τοῦ κατάρξαντος, τό τε δῦνον εἰς πρόσωπον τοῦ ἐναντίου. καὶ ἴδε ποῖός ἐστι δυνατώτερος, καὶ ἀποφαίνου ἐκείνου τὴν νίκην, καὶ γίνωσκε ὅτι οἱ ὑψηλοὶ ἀστέρες δυνατώτεροί εἰσι τῶν χθαμαλῶν. εἰ δὲ ἴδῃς τὸν κύριον τοῦ ὡροσκόπου, καὶ εὕρῃς αὐτὸν ὅτι ἐκ τῶν ὑψηλῶν ἀστέρων ἐστὶ καὶ ἀποκλίνει, τὸν δὲ κύριον τοῦ ἑβδόμου τόπου ἐπίκεντρον, μὴ εἴπῃς ὅτι ἡττηθήσεται ὁ ἐρωτῶν, πρὶν ἴδῃς τίνι συνάπτει ὁ κύριος τοῦ ἑβδόμου τόπου. εἰ γὰρ συνάπτει ἀγαθοποιῷ ἐπικέντρῳ, νικήσει. εἰ δὲ ἀπέρχεται εἰς συναφὴν τοῦ κακοποιοῦ διὰ συνόδου ἢ τετραγώνου ἢ διαμέτρου, μέχρι τότε παραμένει αὐτὸν ἡ εὐόδωσις, ἄχρις ἂν ὑπὸ ἑνὸς τούτων κακοποιηθῇ ἢ ὕπαυγος γένηται.

21. *Περὶ πόλεως πολιορκουμένης, εἰ κρατηθήσεται ἢ οὔ.*

Εἰ ἐρωτηθῇς, καὶ εὕρῃς τὸν κύριον τοῦ ἑβδόμου τόπου ἐν τῷ ὡροσκόπῳ ἢ ἐν τῷ δευτέρῳ τόπῳ, ἀπόγνωθι τὴν πόλιν ἐκείνην· εἰσελεύσεται γὰρ ὁ ἐχθρός.

22. *Περὶ καταρχῆς.*

Τοὺς ἐπικειμένους ἀστέρας ἐπὶ τῶν κέντρων δεῖ ἐκζητεῖν· αὐτοὶ γὰρ δηλοῦσι τὰς ἀρχὰς τῶν πραγμάτων, ὁποῖαι ἂν ὦσι, εἴτε ἀγαθὰς εἴτε καὶ φαύλας. ἐπὶ μὲν οὖν Κρόνου καὶ Διὸς καὶ Ἄρεως

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1 *διαπορθμεύει* codd. 2 *αὐτῶν Φ*

Cap. 20. S, f. 195 ; *Φ*, f. 224. Cf. p. 218, cap. 16 *Περὶ πολέμου εἰ ἐρωτηθῇς Φ* a 4 *ἐρωτηθεὶς* S a 5 *τήν τε δύσιν Φ* 6 *δυναμώτερος Φ* *ἀπόφαινε* S *ἐκείνω* a 7 *δυναμώτεροι Φ* 10 *τόπου* om. *Φ* 11 *εἰ δὲ Φ* 11-12 *ἀγαθοποιὸς ἐπικ. νίκη* S 12 *αὐτῷ Φ* a

Cap. 21. S, f. 195 ; *Φ*, f. 225. 18 *τόπου* om. *Φ* 19 *ἐν τῷ Κρόνῳ* S

Cap. 22. S, f, 195v. 23 *ὁποίας* S

of the place, nor does the Moon or another star transmit its rays to the other, they will not overtake them.

20. On of war.

If you are asked about war, take the ascendant as the significator of the one who initiated it, and the descendant as the significator of the opponent. And see which is stronger, and declare the victory of that one, and know that the high stars are stronger than the low ones. But if you see the lord of the ascendant and find that it is one of the high stars yet is declining, while the lord of the seventh house is angular, do not say that the querent will be defeated, before you see to whom the lord of the seventh house is applying. For if it applies to a benefic that is angular, it will be victorious. But if it is moving toward conjunction with a malefic by conjunction, square, or opposition, his success lasts until he is afflicted by one of these or becomes combust.

21. Concerning a city under siege, whether it will be captured or not.

If you are asked, and you find the lord of the seventh house in the ascendant or in the second house, give up hope for that city; for the enemy will enter.

22. On of the beginning.

One must examine the stars positioned at the angles; for they indicate the beginnings of matters, whatever they may be, whether good or bad. Therefore, in the case of Saturn, Jupiter, and Mars

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1 ships codd. 2 of them Φ

Cap. 20. S, f. 195 ; 0, f. 224. Cf. p. 218, ch. 16n4 On War

if you are asked, Pha respondents S 5 τήν τε δύσιν Φ

6 stronger Φ anàopofene 5 ἐκείνω a 7 δυναμώτεροι Φ

10) place om. Φ 11 but if Φ 11-12 ἀγαθοποιὸς ἐπικ. νίκη S

12 αὐτῷ ὃ a

Cap. 21. S, f. 195 ; F, f. 225. 18 place of residence F 19 in the

Saturn 5

Cap. 22. S, f, 195v. 23 of which 5

ἐάν τις ἀστὴρ ἐπέχει τινὰ τῶν κέντρον, καὶ ἔστιν ἑῷος, καὶ μάλιστα ἐὰν δύσιν ἔχει ἐν ἐκείνῳ τῷ τόπῳ τοῦ κέντρου, ἡ αἵρεσις δηλωτική ἐστι τοῦ πράγματος. εἰ δὲ καὶ ὑποφάντωρ ἐστὶ καὶ πάροχος ὁ τοιοῦτος ἀστὴρ τῆς δηλουμένης πράξεως, τότε ἀνενδοιάστως αὐ-
5 τὸν δεῖ ἐκζητεῖν καὶ τὴν αὐτοῦ ἀπόφασιν, ἐπὶ δὲ Ἀφροδίτης καὶ Ἑρμοῦ ὁ ἑσπέριος. τὰ δὲ μετὰ τὴν ἀρχὴν τῆς πράξεως ἑπόμενα οἱ ἐπαναφέρομενοι, πλὴν ἐναλλάξ, ἀντιλαμβάνονται. ἐὰν οὖν πάντες εὑρεθῶσιν ἐπίκεντροι, ὁ πρῶτος τῷ κέντρῳ προσπελάζων ἢ τῇ ἀναφορᾷ κυριώτερον εἶναι, ὥς τινες τῶν π α λ α ι ῶ ν. ἐγὼ δέ φημι
10 ὅτι <ὁ> πλείω λόγον ἔχων μᾶλλον πάροχος κρινέσθω, καὶ αἱ ἀρχαὶ μὲν ἐκ τοῦ ὡροσκόπου, τὰ τέλη δὲ ἀπὸ τοῦ δύνοντος (ἤγουν τὸ πέρας τοῦ πράγματος), τὰ δὲ μέσα τὸ μεσουράνημα, τὰ δὲ μετὰ τέλος τὸ ὑπὸ γῆν, τὸ τοῦ ὡροσκόπου δὲ ἀπόκλιμα τὸν διεληλυθότα χρόνον, τὸν δὲ ἐνεστῶτα τὸ μεσουράνημα, τὸν μέλλοντα τὸ δῦνον,
15 τὴν ἐκ τόπου δὲ μετάβασιν τὸ ἀποκλίνον ἐκ τοῦ μεσουρανήματος. καὶ τοῦτο διαμετροῦν κυρίως δηλοῖ. παρομοίωσιν δὲ λέγουσι τὸν ὄγδοον τόπον καὶ τὸν δεύτερον ἀπὸ ὡροσκόπου. τὰ οὖν ἐλπιζόμενα πάντα οὐ καθ' ἕνα τρόπον μόνον λαμβάνονται, ἀλλὰ καὶ πολυτρόπως λαμβάνονται ἐκ τῶν δευτέρων συναφῶν τῆς Σελήνης καὶ ἐκ
20 τῶν φάσιν μελλόντων ποιεῖσθαι ἀστέρων, ἐκ τῶν ἐπαναφερομένων ζῳδίων καὶ ἐκ τῶν μεταβάσεων τῶν ἀστέρων καὶ ἐκ τῶν μετασχηματισμῶν αὐτῶν τε καὶ τῶν τῆς Σελήνης. τὸ δὲ ἐπὶ τῶν ἡλικιῶν ὅμοιόν ἐστι τῷ ἐπὶ τοῦ ἀστέρος ζητουμένῳ. εἰ δὲ μηδὲ ἔχει τὰ κέντρα αὐτός, τότε τὰ ζῴδια διαδηλοῦσιν, ἢ αὐτὰ ἢ οἱ οἰκοδεσπόται
25 αὐτῶν, ὁποῖαν ἂν ἔχει ἕκαστον φύσιν. ἐπεὶ δὲ ἀγαθοποιοὶ καὶ κακοὶ κρίνονται οἱ ἀστέρες πάντες, ὡς μεμαθήκαμεν, ἐπὶ τῶν ζητουμένων, φησί, λοιπῶν πραγμάτων προδηλωθέντων οἱ μᾶλλον κρατοῦντες ἐπιτεύξονται πρὸς τὴν τῶν οἰκείων κράσιν καὶ τὸν σχηματισμόν, ἐξ ἴσου δὲ ἀναμιγέντες δηλοῦσι τὸ ἀνώμαλον. ἀγαθοὶ μὲν <ἐὰν>
30 ἐν ταῖς ἀρχαῖς ὦσιν ἐπικρατέστεροι, ἀγαθὰς ἀποφάσεις δηλοῦσιν· εἰ δὲ φαῦλοι, ἐπὶ τὸ χεῖρον τὸ πρᾶγμα μεταβήσεται. καὶ τὰ ἄλλα δὲ ὁμοίως φανερά. πάλιν, ἐπεὶ πάντες, ὡς ἔφημεν, ὁμοίως ἰσχύουσιν, τὴν τοῦ καλοῦ καὶ κακοῦ κατηγορίαν χρὴ ἐπὶ τῶν κατ' εἶδος ἑνὸς

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1 ἐπέχῃ S 2 δύσιν per compendium. 9 Leg. κυριώτερος ἐστι? 10 ὅτι πλέον S 16 τουτ (τ supr. lin.) διαμτ (μτ supr. lin.) S 22 αὐτῶν τὴν καὶ S 27 φησὶ sc. P e t o s i r i s ? cf. p. 223, l. 18 λοιπὸν S 28 οἰκεῖον S 29 ἐὰν addidi.

if any star occupies one of the angles, and is oriental, and especially if it has its setting in that place of the angle, the sect is indicative of the matter. But if such a star is also the revealer and provider of the indicated action, then without hesitation one must seek it out and its judgment; but in the case of Venus and Mercury, the occidental one. The things that follow after the beginning of the action are taken up by the succedent houses, but alternately. If therefore all are found angular, the one first approaching the angle or the ascension is more authoritative, as some of the ancients say. But I say that the one having greater dignity should rather be judged as provider, and the beginnings come from the ascendant, the ends from the setting sign (that is, the conclusion of the matter), the middle things from the midheaven, the things after the end from below the earth; the declination of the ascendant indicates past time, the present is indicated by the midheaven, the future by the setting sign, and the transition from place to place is indicated by the sign declining from the midheaven. And this, when in opposition, properly signifies. They call the eighth place and the second from the ascendant the place of similarity.All things hoped for, therefore, are not taken in one way only, but are also taken in many ways from the second applications of the Moon and from the stars that are about to make their appearance, from the rising signs and from the transits of the stars and from the configurations both of the stars themselves and of the Moon. The case of the ages is similar to what is sought in the case of the star. But if the star itself does not hold the angles, then the signs make things clear, either themselves or their rulers, according to whatever nature each has. Since moreover all stars are judged as benefic or malefic, as we have learned, in the case of the remaining matters under inquiry, he says, once they have been previously indicated, those that prevail more will succeed according to the mixture of their proper temperament and configuration, but when they are mixed equally they indicate irregularity. When the benefics are more dominant in the beginnings, they indicate good outcomes; but if malefics prevail, the matter will turn toward the worse. And the other things are likewise clear; again, since all, as we said, are equally strong, one must apply the designation of good and bad in the case of each individual kind.

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1 it is Sn10 because it is now Sn22 of them and Snliphoun S

2 west per compendium. 9 Leg. main ἐστιν16 τουτ (τ supr. lin.) διαμτ (μτ supr. lin.) Sn27 fissi sc. Petosiris cf. p. 223, 1. 18

28 house S

29 ἐὰν added.

ἑκάστου αὐτῶν πραγμάτων μὴ σφάλλεσθαι, μηδὲ ἕτερον τῷ ἑτέρῳ διδόναι, μήτε ἀλλότριον αὐτοῦ τι προσδοκᾶν. περὶ μὲν οὖν κληρονομίας καὶ κτίσεως ὁ Κρόνος αὐτὸς ἐνίοτε καὶ αὐτοκράτορα ποιεῖ καὶ σὺν αὐτῷ Ζεὺς ἀκάκωτος, Ζεὺς δὲ ἔργον λαμπρόν· κακου-
5 μένου δέ, κατακρίτους. Ἄρης δὲ στρατοπεδάρχας, ὅπλων κατασκευὰς καὶ τῶν ὁμοίων. Ἥλιος δὲ περιφανείας καὶ δόξας· κακῶς δὲ κειμένου, ἀτάφους· ἐνίοτε ποιεῖ καὶ πυρικαύστους. Ἀφροδίτη δὲ γάμους καὶ εὐφροσύνας καὶ στολισμοὺς ποιεῖ, ἐνθέους τε καὶ θεομύστας· κακουμένης δέ, ἀσελγεῖς. Ἑρμῆς δὲ παιδείας, σοφίας,
10 τέχνας καὶ τὰ ὅμοια· κακουμένου δέ, ψεύστας καὶ δολίους.

Γνωστὸν δέ σοι ἔστω ἐπὶ πάσης καταρχῆς ὅτι, ἐὰν ὁ τὴν πρᾶξιν σημαίνων ἀστὴρ καλῶς κείμενος εὑρεθῇ, Σελήνη δὲ τότε καὶ ὁ δεσπότης τοῦ ὡροσκόπου καλῶς κείμενοι ἢ οὐδὲν ὠφελήσουσιν, ἢ ὀλίγον κέρδος παρέξουσιν. ἐὰν δὲ κακούμενός ποτε ὁ τὴν πρᾶξιν
15 παρέχων ἀστὴρ διαμετρῇ Κρόνον, ἀποκλίνας νυκτὸς <ἢ> τὴν Σελήνην ἢ τὸν ὡροσκόπον, τότε τὴν καταρχὴν πάντως κακὴν νόμιζε.

Πετόσιρις δὲ τὸν τῆς Σελήνης οἰκοκράτορα καὶ αὐτὴν τὴν Σελήνην καὶ τὸν Ἥλιον καὶ τὸν οἰκοδεσπότην αὐτοῦ κατάκεντρα
20 ἐπὶ ταῖς ἀρχαῖς τῶν πραγμάτων οὕτως βούλεται λαμβάνειν· ἐπίκεντρος γὰρ ὢν ὁ Φωσφόρος καὶ ὁ οἰκοκράτωρ τῆς Σελήνης, καλῶς κειμένης, ταχέως τελέσει τὸ ζητούμενον, ἐν δὲ ταῖς ἐπιναφοραῖς σὺν χρόνῳ. ἐξετάζει δὲ αὐτῆς τὰς συναφὰς καὶ τὰς ἀπορροίας, καὶ μέχρι συνόδου. καὶ τὰς ἀρχὰς μὲν αἱ ἀπόρροιαι δηλοῦσι,
25 τὰ τέλη δὲ αἱ συναφαί. <τὸν> κλῆρον δὲ Τύχης πάλιν οὐ παραβλέπει, ἀλλὰ λέγει ὅτι δεῖ τὸν κλῆρον τῆς Τύχης ἐφορᾶσθαι ὑπὸ Ἡλίου ἢ τοῦ οἰκοδεσπότου αὐτοῦ ἢ τοῦ ὡροσκόπου. ἐγὼ δὲ λέγω ὅτι ὁ κλῆρος τῆς Τύχης ὑπὸ ἀγαθῶν ἐφορώμενος ἢ ὑπὸ τοῦ τὴν πρᾶξιν παρέχοντος ἀκακώτου ὑπάρχοντος, ὠφέλιμός ἐστι καὶ ἀγαθός.
30 ἐὰν οὖν ὁ οἰκοδεσπότης τῆς Σελήνης τετραγωνίζων τὴν Σελήνην μένῃ ἐν τῷ αὐτῷ ζῳδίῳ, ἐν ᾧ ὑπάρχῃ, ἐπὶ δὲ τὴν Σελήνην <μεταβαίνῃ>, ταχέως τὸ πρᾶγμα τελεῖται, καὶ μᾶλλον, εἰ ἐπίκεντρος. εἰ μὲν μετάβασιν ποιεῖται ὡς ἐπὶ τριγώνου, βραδύτερον· εἰ δὲ

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3 Κρόνος ὁ αὐτὸς S 5 κατακρίτου S 6 περιφανίας S 13 κειμένη S 15 ἢ add'di 18 ἀυτ (τ supr. lin.) S 23 ταῖς συναφαῖς S 25 τὸν addidi 31 ἐπεὶ δὲ τὴν S ὑπάρχων S μεταβαίνῃ addidi

so as not to err in the affairs of each of them, nor to assign one thing to another, nor to expect anything foreign to it. Now, concerning inheritance and acquisition, Saturn himself sometimes makes one an absolute master, and together with him Jupiter unafflicted makes a brilliant deed; but when afflicted, condemnations. Mars makes a military commander, the preparation of arms and the like. The Sun makes distinctions and glories; but when badly placed, those left unburied; sometimes it also causes death by fire. Venus makes marriages, joys, and adornments, as well as those inspired by the gods and initiates into divine mysteries; but when afflicted, the licentious. Mercury makes learning, wisdom, arts and the like; but when afflicted, liars and deceivers.

Let it be known to you in every inception that, if the star signifying the matter is found well placed, but the Moon at that time and the lord of the ascendant are not well placed, they will either bring no benefit or will provide only little gain. But if the star providing the matter is ever afflicted and opposes Saturn, having declined at night from the Moon or the ascendant, then consider the inception altogether unfavorable.

Petosiris, however, wishes to take the lord of the Moon's domicile, the Moon herself, the Sun, and its domicile-lord at the angles at the beginnings of matters in the following way: for if the Lightbearer (Venus) and the lord of the Moon's domicile are angular, with the Moon well-placed, the matter sought will be completed quickly, but in the succedent houses, in time. He examines her applications and separations, up to conjunction. The separations indicate the beginnings, while the applications indicate the endings. He does not overlook the Lot of Fortune, but says that the Lot of Fortune must be observed by the Sun or its domicile-lord or the ascendant. I say that the Lot of Fortune, when observed by benefics or when the one providing the action is unafflicted, is beneficial and good. If, then, the lord of the Moon's domicile, while squaring the Moon, remains in the same sign in which it is located, and moves toward the Moon, the matter is completed quickly, and especially so if it is angular. If it makes its transition as if by trine, more slowly; but if

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3 Saturn the same S 5 critical Sn15 * 6 pride
S 13 text Sn23 of add di 18 aut (t supr. lin.) Sn25 the addidi
the relevant 5núparchōn 31 but on S
S go addidi

ἀπὸ ἀσυνδέτου μεταβαίνει, πρὶν ἢ καταλαβεῖν τὴν Σελήνην τὸν τόπον ἐκεῖνον ἢ αὐτὸν τὸν χρόνον, μόλις ἐτελέσθη. ἐὰν ἐπεισελθούσης ἐκεῖ τῆς Σελήνης καλοὶ μαρτυρήσουσιν, ὅλως ἀτυχὲς τὸ ζητούμενον. καὶ περὶ τούτων ὡς ἐπὶ γένους ἡ ἐξέτασις. τὰ γὰρ πλεῖστα
5 τῶν πταισμάτων ἐνθάδε γίνεται. σκέπτεσθαι δὲ δεῖ τὴν Σελήνην καὶ τὸν ὡροσκόπον καὶ τὸν Ἥλιον ἡμέρας μάλιστα. Σελήνη δὲ ὑπὲρ τὸν ὡροσκόπον προκρίνεται ὑπερ γῆν οὖσα, καὶ μάλιστα νυκτός· ἡμέρας δὲ ὑπὸ γῆν οὖσα· προκρίνεται ὁ τοῦ ὡροσκόπου καὶ Ἥλιος ταῦτα κοινῶν.

10 23. *Περὶ καταρχῆς, πῶς γνωσόμεθα τὸν τὸ κῦρος ἐπέχοντα ἐπὶ πάσης ἐκζητήσεως.*

Πρὸ πάντων δεῖ ζητεῖν τὸν δεσπότην τοῦ ὡροσκόπου,τὸν οἷακα αὐτὸς δὲ ὑπάρχων ἐν τῷ ὡροσκόπῳ μοιρῶν... ἔχει λόγον, ἐπὶ δὲ δὲ τοῦ μεσουρανήματος τὸ ἥμισυ. — εἶτα τὸν ὁριοκράτορα. καὶ
15 οὗτος καὶ ἐπὶ ὡροσκόπου τυχὼν μόνος ἔχει λόγον, ἐν δὲ τῷ ἰδίῳ ὑψώματι καὶ ἐπίκεντρος, εἶτα τριγωνοκράτωρ μοιρῶν ὧν ἐπὶ τοῦ ὡροσκόπου. εἶτα εἰ ὁ διέπων ὡσαύτως εὑρεθῇ μοιρῶν ἕξ, ὁριοκράτωρ δὲ μοιρῶν τεσσάρων. μετὰ δὲ ταῦτα οἱ ἑπόμενοι λόγοι μικρὸν σῆμα ἔχουσιν, οἷον ὁ τοῦ προσώπου, ἀλλὰ καὶ ὁ τῆς πράξεως πάρ-
20 οχος παρὰ πολλοῖς ἰσόψηφος τοῖς προτέροις ἐκρίθη, καὶ παρ' ἡμῖν οὐκ ἄμοιρος μεγίστης προκρίσεως. ὁ δὲ τῆς Τύχης δεσπότης καὶ αὐτὴ ἡ μοῖρα τοῦ κλήρου οὐκ ἀπόβλητοι ἔστωσαν. Σελήνη δὲ σὺν τούτοις καὶ μετὰ τούτων καὶ ἄνευ τούτων ἀπαρενδέκτως ἐκζητείσθω, αὐτή τε καὶ ὁ δεσπότης αὐτῆς. οἱ δὲ τόποι αὐτῶν
25 οἱ προκρινόμενοι οὗτοι. ὡροσκοπείτω, τὸ μεσουράνημα, τὸ δῦνον, τὸ ὑπὸ γῆν, τὸν ἑνδέκατον καὶ τὸν πέμπτον. τὸν δὲ ἑνδέκατον πολλοὶ ἴσον τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήματος, ἡμεῖς δὲ μετ' αὐτοὺς αὐτὸν τιθέαμεν. ἀλλὰ καὶ ἡ ἐπαναφορὰ παραδοθῇ καλῶς. Σελήνη μὲν ἐπὶ τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήματος οὐκ ἀεὶ
30 ἐν πᾶσι καλή· ἐν πολλοῖς γὰρ παραβλέπεται πρᾶγμα, ἐν οἷς

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3 καλοὺς S 4 τούτ (τ supr. in.) S
Cap. 23. S, f. 197. 13 αὐτοῦ δὲ ὑπάρχοντος S post μοιρῶν numerus desideratur, fortasse et l.15 ; cf. l. 17. 14 εἶτα τὸν ὡριοκρατρ (τρ supr. lin.) S 15 οὕτως ὡροσκόπησον cod. 12 ὁ ια' καὶε' S

it transitions from an unconnected sign, before the Moon reaches that place or that time, it was barely completed. If, when the Moon enters there, benefics bear witness, the matter sought is wholly unfortunate. And concerning these things, the examination proceeds as in the case of a nativity. For most of the failures occur here. One must examine the Moon and the ascendant and the Sun, especially by day. The Moon above the ascendant is preferred when above the earth, and especially by night; but by day when below the earth; the lord of the ascendant and the Sun are preferred, these things being in common.

23. On Inception: How We Shall Know the One Who Holds Authority in Every Inquiry.

First of all, one must seek the lord of the horoscope, the helmsman. Being himself in the horoscope of degrees... he has influence; but at the midheaven, half as much. Then the bound-ruler. He too, when found at the horoscope alone, has influence; but in his own exaltation and angular, then the triplicity-ruler of the degrees upon the horoscope. Then if the administrator likewise is found to be of six degrees, but the bound-ruler of four degrees. After these, the subsequent influences have a lesser significance, such as that of the decan, but also the provider of the activity was judged by many to be of equal weight with the former, and by us too it is not without claim to the highest preference. The lord of Fortune and the very degree of the lot should not be disregarded. The Moon, together with these and after these and apart from these, must without exception be investigated — both she herself and her lord. The places preferred for them are these: the horoscope, the midheaven, the descendant, the subterranean point, the eleventh, and the fifth. The eleventh many consider equal to the horoscope and the midheaven, but we place it after them; yet the succedent house is also properly transmitted. The Moon at the horoscope and at the midheaven is not always favorable in all matters; for in many cases the matter is overlooked, among which

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3 good SnCaps. 23. S, f. 197. numerus desideratur, noriocrati (tr supr. lin.)

4 tut (t supr. in.) S 133 of this existing Snfortasse et 1.15; cf. 1: 17. 14n15 thus gaze upon cuc.

I posted him 12 6

σημαίνομεν. ὁ οὖν πλείω λόγον ἔχων, αὐτὸς τὸ κῦρος ἐχέτω. οἱ δὲ λοιποὶ μάρτυρες · ὁ δὲ προκριθεὶς ἐὰν ἐπὶ τῶν κέντρων κριθῇ, ἐπὶ μὲν τοῦ ὡροσκόπου καὶ τοῦ μεσουρανήματος τὰ τέλη τῶν μοιρῶν ἔχει, ἐπὶ δὲ τοῦ ἑνδεκάτου τὸ ἡμίσυ, ἐν δὲ τῷ πέμπτῳ ἢ
5 ἐννάτῳ τὸ τρίτον. ἢ καὶ ἐπὶ τοῦ δύνοντος καὶ τοῦ ὑπὸ γῆν, οἱ μὲν τὰ τέλη, οἱ δὲ τὸ τρίτον, ἄλλοι ἄλλως. ὅμως ἡμεῖς βουλόμεθα αὐτοὺς καλῶς κειμένους ἐφορᾶν τὸν ὡροσκόπον καὶ τὴν Σελήνην καὶ τὸν κλῆρον τῆς Τύχης φιλικῶς κατ' ἀλλήλους καὶ τὸν τῆς πράξεως πάροχον. ἀλλ' ἐπεὶ τοῦτο δυσεύρετον, ὅση δύναμις ἡμῶν,
10 ἱκανὸν τὸ πλεῖστον εὑρεῖν. εἰ δὲ τύχῃ μηδὲν ὧν προείπομεν μεσεμβολεῖσα, ἀποστῶμεν ἡμεῖς τῆς τοιαύτης ἐρωτήσεως μακράν, Θεῷ δὲ παραπέμψωμεν τὸ πέρας αὐτῆς, τῷ ἐκ τοῦ μὴ ὄντος παραγαγόντι ἅπερ ἠβούλετο. Σελήνης δὲ πρόκριτοι τόποι τὸ μεσουράνημα, ὁ ἑνδέκατος τόπος καὶ ὁ πέμπτος. καὶ ἐπὶ τούτοις ὁ ὡροσκό-
15 πος, τὸ δῦνον, ὁ ὑπόγειος, ἡ ἐπαναφορά, τοῦ ὡροσκόπου τὸ δωδεκατημόριον. τῆς Σελήνης καὶ πάντων τῶν προκρινομένων καλῶς κειμένων καὶ ὑπὸ ἀγαθοποιῶν ἐφορωμένων, ἐν πολλοῖς συμβάλλεται. περὶ δὲ τῶν ἐπιβλέψεων ἐν τῷ περὶ συναφῆς καὶ ἀπορροίας πολυμερῶς καὶ πολυτρόπως ζητουμένῳ ἐκθώμεθα. παραφυλακτέον
20 δὲ πάντως καὶ πανταχοῦ. καὶ περὶ αὐτῶν ἔστω ἡμῖν ὁ ἀγὼν καὶ ἡ φροντὶς συσχηματίζεσθαι τῷ δηλωτῇ καὶ τῷ παρόχῳ τῆς πράξεως ἀγαθῆς καὶ τῷ οἰκοδεσπότῃ αὐτῶν τε καὶ τῶν φωστήρων καὶ ὑπὸ ἀγαθῶν δωρυφορεῖσθαι. ταῦτα κοινὰ ἐπὶ πάσης καταρχῆς ἡμῖν ἐστιν.

25 24. *Περὶ ἐκλογῆς τῆς εἰς πόλεμον ἐξελευσεως κεφάλαιον ἀναγκαιότατον πάνυ.*

Εἶπεν Σεχὲλ ὁ τοῦ Πασὶ τοῦ Χάππου τοῦ Ἰουδαίου[1] · *καὶ εἰ*

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1 σημάνομεν S 4 τὰ ἡμισ. per compendium S. 6 οἱ δὲ τὰ γ' S 8 καὶ ἀλλ. S 10 προσείπομεν S μεσεμβολεῖσαν S 13 τὸ... παραγαγόντος S 22 ἀγαθῆς post φωστήρων S Cap. 24 ; S, f. 200ᵛ b.

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(1) Nomen corruptum quod in codicibus graecis *Σέχλ*, *Σελέχ*, *Σάχλ τοῦ Πέσρ* (cf. indices Catalogi nostri) legitur, est arabice Saḥl-ben-Bisr ben Habib, Iudaeus astrologus, qui saec. IX vixit ; cf. *Cat.* V, iii, p. 98.

we signify. Therefore let the one who has the greater account hold the authority. The rest are witnesses; and if the one preferred is judged upon the pivots, at the ascendant and the midheaven it holds the final degrees, at the eleventh house one half, and in the fifth or ninth house one third. Or also at the setting and below the earth, some hold the final degrees, others one third, and others in other ways. Nevertheless, we wish that those who are well-placed should aspect the ascendant and the Moon and the Lot of Fortune favorably toward one another, and the provider of action. But since this is difficult to find, it is sufficient, as best we can, to find the greater part. But if it happens that none of what we have previously mentioned intervenes, let us stand far away from such a question, and let us entrust its outcome to God, who brought forth from non-being whatever He willed. The preferred places of the Moon are the midheaven, the eleventh place, and the fifth. And in addition to these, the ascendant, the setting, the subterranean, the succeedent, and the twelfth-part of the ascendant. When the Moon and all those preferred are well-placed and aspected by benefics, it contributes in many cases. Concerning the aspects, let us set them forth in the treatise on application and separation, which is investigated in many parts and in many ways.One must be on guard in all things and everywhere. And concerning these matters, let our effort and concern be to form a figure with the significator and the provider of good action and their house-ruler and that of the luminaries, and to receive gifts from benefics. These are common principles for us in every inception.

25 24. On the Selection for War exe - leusis chapter most necessary indeed.

Said Se chel, son of Pasi, son of Chappos the Jew: and if

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1 we indicate S 4 the halves per compendium S. 6 but those of the 3rd S 8 and other. S 10 we called S me'emboleisan S 13 the one who led S 22 of good after luminaries S

Cap. 24; S, f. 200 b.

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(1) The corrupted name which in the Greek manuscripts is read as Σέλ, Σελέχ, Σάχλ τοῦ Πέσρ (cf. the indices of our Catalogue) is in Arabic Sahl-ben-Bisr ben Habib, a Jewish astrologer who lived in the 9th century; cf. Cat. V, iii, p. 98.

ἔστιν ὁ βασιλεὺς μόνιμος καὶ ἡ ἐξουσία, ἴσως διωχθήσεται ὁ στρατηγὸς καὶ διαχειρισθήσεται. διὰ τοῦτο χρὴ ἡμᾶς θέλοντας ἐκλογὴν ποιῆσαι, τῷ βασιλεῖ ἢ τῷ στρατηγῷ αὐτοῦ, τοῦ ἐλθεῖν εἰς πόλεμον, ἵν' ἀγαθύνωμεν τὸν ὡροσκόπον μετὰ ἀγαθοποιοῦ, ἵνα παύσωμεν
5 τὴν κάκωσιν τοῦ Ἄρεως· καὶ μᾶλλον εἰ ἔστιν Ἀφροδίτη, διότι αὕτη παύει τὴν κάκωσιν τοῦ Ἄρεως, ὅς ἐστι κύριος τοῦ πολέμου καὶ ἀστὴρ τῆς αἰχμαλωσίας. αὕτη γὰρ δυνατωτέρα ἐστὶ τοῦ Διὸς ἐν τῷδε τῷ τρόπῳ. ποιήσωμεν δὲ καὶ τὸν κύριον τοῦ ὡροσκόπου ἀπὸ τῶν ὑψηλοτέρων ἀστέρων, τὸν δὲ κύριον τοῦ Διὸς ἀπὸ τῶν
10 χθαμαλωτέρων. καὶ τὸν κύριον τοῦ ὡροσκόπου ἐν τῷ ὑπὲρ γῆν ἡμισφαιρίῳ, τὸν δὲ κύριον τοῦ ἑβδόμου ἐν τῷ ὑπὸ γῆν. καὶ τὸν κύριον τοῦ ὡροσκόπου ἐν ζῳδίῳ στερεῷ, καὶ τὸν κύριον τοῦ ἑβδόμου ἐν ζῳδίῳ τροπικῷ. καὶ τὸν κύριον αὐτοῦ τοῦ ὡροσκόπου ἐν τῷ ὑψώματι αὐτοῦ, τὸν δὲ κύριον τοῦ ἑβδόμου ἐν τῷ ταπεινώματι
15 αὐτοῦ. καὶ τὸν κύριον τοῦ ὡροσκόπου προποδίζοντα, καὶ τὸν κύριον τοῦ ἑβδόμου ὑποποδίζοντα. καὶ τὸν κύριον τοῦ ὡροσκόπου ἀνατολικόν, τὸν δὲ κύριον τοῦ ἑβδόμου δυτικόν. καὶ τὸν κύριον τοῦ ὡροσκόπου δυνατόν, τὸν δὲ κύριον τοῦ ἑβδόμου ἀσθενῆ καὶ ἀδύνατον. καὶ τὸν κύριον τοῦ ὡροσκόπου ἐν ἰδίῳ οἴκῳ, τὸν δὲ κύριον τοῦ ἑβδόμου
20 ἐν τῷ ἐναντιώματι αὐτοῦ· ἔσται γὰρ ὁ κύριος τοῦ ὡροσκόπου ἀγαθοπεποιημένος, ὁ δὲ κύριος τοῦ ἑβδόμου ὕπαυγος. καὶ ὁ κύριος τοῦ ὡροσκόπου ἐν χαροποιῷ οἴκῳ, καὶ ὁ κύριος τοῦ ἑβδόμου ἐν λυπηρῷ. καὶ ὁ κύριος τοῦ ὡροσκόπου σὺν ἀγαθοποιοῖς καὶ σχηματίζουσιν αὐτόν, ὁ δὲ κύριος τοῦ ἑβδόμου σὺν κακοποιοῖς καὶ ἐμπεριεχόμενος
25 μέσον τῶν δύο κακοποιῶν ἢ μεθ' ἑνὸς τῶν δύο συνδέσμων, τοῦ τε ἀναβιβάζοντος καὶ τοῦ καταβιβάζοντος. ἔσται δὲ ὁ κύριος τοῦ ὡροσκόπου ἐν κέντρῳ εὐαπόδεκτος ἐν τῷ τόπῳ αὐτοῦ καὶ ἀπὸ τοῦ κυρίου τοῦ οἴκου αὐτοῦ, καὶ ὁ κύριος τοῦ ἑβδόμου ἐν ἀποκλιμάσιν οἴκοις καὶ παρηλλαγμένοις καὶ ἀσθενέσιν, ἢ μετὰ τοῦ Κρό-
30 νου ἢ τοῦ Ἄρεως, ἢ ἐν τετραγώνοις ἢ διαμέτρῳ αὐτῶν. καὶ ἔσται ὁ κύριος τοῦ ὡροσκόπου καὶ τοῦ δευτέρου ἀγαθοπεποιημένοι, καὶ ὁ κύριος τοῦ ἑβδόμου καὶ τοῦ ὀγδόου κακοπεποιημένος. καὶ ὁ κύριος τοῦ ὡροσκόπου κακοποιῶν τὸν κύριον τοῦ ἑβδόμου, καὶ ὁ
35 κύριος τοῦ δευτέρου κακοποιῶν τὸν κύριον τοῦ ὀγδόου. ποίει δὲ καὶ τὴν Σελήνην ἀπορρέουσαν ἀπὸ ἀστέρων ἀνωτέρων καὶ συναπ-

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8 fort. τῷδε τῷ τόπῳ 17 δυττικόν S 28 ἀποκλήμασι S
30 τετραγώνῳ ? 35 ἀνωτερ (τερ supra lin.) S

the king is stable and the power secure, yet perhaps the general will be pursued and dealt with. For this reason, when we wish to make an election for the king or his general to go to war, we must make the ascendant favorable with a benefic, so that we may mitigate the affliction of Mars; and especially if Venus is present, because she mitigates the affliction of Mars, who is the lord of war and the star of captivity. For she is more powerful than Jupiter in this regard. Let us also make the lord of the ascendant among the higher stars, and the lord of Jupiter among the lower ones. And the lord of the ascendant in the upper hemisphere above the earth, and the lord of the seventh in the one below the earth. And the lord of the ascendant in a fixed sign, and the lord of the seventh in a cardinal sign, and the lord of the ascendant itself in its exaltation, and the lord of the seventh in its fall; and the lord of the ascendant in direct motion, and the lord of the seventh in retrograde motion. And the lord of the ascendant oriental, and the lord of the seventh occidental. and the lord of the ascendant strong, and the lord of the seventh weak and powerless, and the lord of the ascendant in its own house, and the lord of the seventh in its detriment; for the lord of the ascendant shall be benefited, while the lord of the seventh shall be under the sun's rays. And the lord of the ascendant in a joyful house, and the lord of the seventh in a sorrowful one. And the lord of the ascendant together with benefics that aspect him, while the lord of the seventh is with malefics and enclosed between two malefics, or with one of the two nodes, that is the ascending and the descending node. And let the lord of the ascendant be in an angle, well-received in its own place and by the lord of its house, while the lord of the seventh is in declining houses, alienated and weak, or with Saturn or Mars, or in their squares or opposition. And let the lord of the ascendant and of the second be benefited, while the lord of the seventh and of the eighth be afflicted. And the lord of the ascendant afflicting the lord of the seventh, and the lord of the second afflicting the lord of the eighth. Also make the Moon separating from the higher stars and applying

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8 fort. in the place of 30 squares

17 receiver S 28 declination Sn35 above (ter supra lin.) S

τομένην ἀστέρι χθαμαλωτέραν. τοῦτο γὰρ κάλλιστόν ἐστιν ἐν τοῖς πολέμοις σημαῖνον τὴν νίκην καὶ τὰ τρόπαια. ἐν δὲ τοῖς ἄλλοις κάλλιστόν ἐστι, μάλιστα ἐν τοῖς γενεθλίοις, σημαῖνον τὴν χθαμαλότητα καὶ τὴν καταβίβασιν τοῦ ἰδίου τόπου, καὶ μάλιστα ἐάν
5 ἐστι τὸ γενέθλιον νυκτερινόν. καὶ ἡ Σελήνη ἐν τῷ μεσουρανοῦντι κέντρῳ, καὶ ὁ συναπτόμενος τῇ Σελήνῃ ἀστὴρ ἐν τῷ ἕκτῳ τόπῳ· πτῶσιν γὰρ πάσχει ξένην καὶ παράδοξον. παρατήρει δὲ μὴ ποιεῖν τὸν Ἄρεα ἔν τινι [κέντρῳ] τῶν κέντρων τοῦ ὡροσκόπου, ποίει δὲ τοῦτον ἢ τριγωνίζοντα ἢ τετραγωνίζοντα ἢ ἑξαγωνίζοντα τὸν
10 ὡροσκόπον· καὶ εἰ ἔστιν εἷς τῶν δύο τεκμηριῶν, τοῦ τε κυρίου τοῦ ὡροσκόπου καὶ τοῦ ἑβδόμου, ἐν τῷ ὑψώματι αὐτοῦ, ἔστι δυνατώτερος τοῦ εἶναι αὐτὸν ἐν τῷ αὐτοῦ. καὶ ὁ ἐν τῷ οἴκῳ αὐτοῦ δυνατώτερος τοῦ ἐν τῷ τριγώνῳ αὐτοῦ. καὶ ὁ ἐν τῷ τριγώνῳ αὐτοῦ δυνατώτερος τοῦ ἐν τῷ ὁρίῳ αὐτοῦ, καὶ ὁ ἐν τῷ ὁρίῳ αὐτοῦ δυνατώ-
15 τερος τοῦ ἐν τῷ προσώπῳ αὐτοῦ, ἤτοι τῷ δεκανῷ. καὶ εἰ αἱρεῖται ὁ τὴν ἐκλογὴν ποιησάμενος συγκροτῆσαι πόλεμον μετὰ τοῦ ἐναντίου, ποίησον τὸν κύριον τοῦ ὡροσκόπου βλέποντα τὸν κύριον τοῦ ἑβδόμου ἀπὸ τετραγώνου ἢ διαμέτρου· συγκροτήσουσι γὰρ ἀμφότεροι, εἰ δὲ τοῦτο οὐκ ἔστιν, οὐ συγκροτήσουσιν· εἰ δὲ ἔστι
20 σχηματισμὸς ἀπὸ τριγώνου ἢ ἑξαγώνου, εἰρηνεύουσιν. ὅταν δὲ ποιήσῃς τὸν κύριον τοῦ δευτέρου βλέποντα τὸν κύριον τοῦ ἀποσχηματισμοῦ ἐναντίου, οἱ σύμμαχοι καὶ οἱ στρατιῶται συγκροτήσουσι τὸν πόλεμον. ὁμοίως καὶ ἐν εἰ τῷ δευτέρῳ τόπῳ εὑρήσεις ἀστέρα βλέποντα πρὸς τὸν κύριον τοῦ ἑβδόμου ἢ τὸν κύριον τοῦ ὀγδόου,
25 ἢ ἐν τῷ ὀγδόῳ ἀστέρα βλέποντα πρὸς τὸν κύριον τοῦ ὡροσκόπου ἢ τοῦ δευτέρου, καὶ εἰ ἔστιν μεθ' ὧν προείρηται ὁ Ἄρης ἐν τῷ ὑψώματι αὐτοῦ ἢ ἐν τῷ ὑψώματι τοῦ Ἰλίου, γνῶθι ὅτι ὁ πόλεμος ἐπὶ μέγα ἀρθήσεται καὶ ἐπιδοθήσεται εἰς μνήμην. εἰ ἔσται δὲ ὁ Ἄρης ἐν ζῳδίῳ στερεῷ καὶ οὐκ ἐν κέντρῳ, ἔστιν ὁ πόλεμος ἐλάττων. εἰ
30 δὲ ἔστιν ἐν δισώμῳ ζῳδίῳ, ὁ πόλεμος γενήσεται ἐπὶ πλεῖστον· εἰ δὲ ἐν ζῳδίῳ τροπικῷ ἐστιν, ὁ πόλεμος σφοδρὸς καὶ μέγας· εἰ δὲ ἐν τῷ οἴκῳ αὐτοῦ ἢ ἐν τῷ τριγώνῳ αὐτοῦ ἐστι, μέσος. εἰ δέ ἐστιν ἐν τῷ ταπεινώματι αὐτοῦ, οὐκ ἐπὶ μέγα ἀρθήσεται ὁ πόλεμος, καὶ τέλος λήψεται ἐν καιρῷ ὀλίγῳ. γνῶθι δὲ τοῦτο ἀπό τε τῆς ἀσθεσ-
35 νείας τοῦ Ἄρεως καὶ τῆς δυνάμεως αὐτοῦ.

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1 κάλλιστα S 8 κέντρῳ seclusi 10 ἐκ τῶν δύο S
18 τετραγωνισμοῦ S 21 ποιήσῃ S 29 ἐλάττωνι S

cut by a star that is lower. For this is the finest omen in wars, signifying victory and trophies. But in other matters it is the finest omen, especially in nativities, signifying the lowering and the bringing down of one's own place, and especially if the nativity is nocturnal. And the Moon in the culminating center, and the star applying to the Moon in the sixth place — for it suffers a strange and unexpected fall. Take care not to place Mars in any one of the centers of the ascendant, but place it either in trine, or in square, or in sextile to the ascendant; and if one of the two significators — the lord of the ascendant and the lord of the seventh — is in its exaltation, it is stronger than if it were in its own house.And the one in its own house is stronger than the one in its own triplicity, and the one in its own triplicity is stronger than the one in its own term, and the one in its own term is stronger than the one in its own face, that is, the decan. And if the one who has made the election wishes to engage in war against the adversary, make the lord of the ascendant behold the lord of the seventh from a square or opposition; for both will engage in battle. But if this is not the case, they will not engage in battle; and if the configuration is from trine or sextile, they make peace. But when you make the lord of the second behold the lord of the opposing configuration, the allies and the soldiers will join battle. Similarly also if in the second place you find a star beholding the lord of the seventh or the lord of the eighth, or in the eighth a star beholding the lord of the ascendant or of the second, and if Mars is, along with the aforementioned, in its own exaltation or in the exaltation of the Sun, know that the war will be raised to great heights and will be handed down to memory. But if Mars is in a fixed sign and not in a center, the war is lesser.But if it is in a bicorporeal sign, the war will be prolonged to the greatest extent; and if it is in a tropical sign, the war is fierce and great; and if it is in its own house or in its own triplicity, it is moderate. But if it is in its own depression, the war will not be raised to great heights, and it will reach its end in a short time. Know this from both the weakness of Mars and its strength.

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1 well Sn18 of S quadrature

8 center seclusin21 ποιΣῃ S

10 from both S 29 deer. S

25. *Περὶ τῶν τεκμηρίων τοῦ πολέμου.*

Ὅταν τὸ τεκμήριον τῆς καταρχῆς τοῦ πολέμου ἔστιν ὁ Κρόνος, γίνωσκε ὅτι τέλος λήψεται ἐν ἀγῶνι καὶ δόλῳ καὶ βραδυτῆτι καὶ μακροημερίᾳ. εἰ δὲ ἔστιν ὁ Ζεύς, ἐν ἀγῶνι καὶ μεγαλοπρεπείᾳ. 5 *εἰ δὲ ἔστιν ὁ Ἄρης, ἐν αἱματοχυσίᾳ καὶ φόνῳ καὶ πολέμῳ. εἰ δὲ ὁ Ἥλιος, ἐν βασιλεῦσι καὶ μεγιστάνοις. εἰ δὲ ἔστιν ἡ Ἀφροδίτη, ἐν καλλωπισμῷ καὶ μακροθυμίᾳ καὶ εὐκολίᾳ. εἰ δὲ ὁ Ἑρμῆς, ἐν πανουργήμασι καὶ δελεάσμασιν. εἰ δὲ ἡ Σελήνη, ἐν ἀποστολαῖς καὶ κατασκόποις καὶ κατὰ τὸν τόπον τῆς Σελήνης.*

10 26. *Περὶ τοῦ τέλους τοῦ πολέμου· καὶ οἱ καιροὶ αὐτοῦ.*

Δεῖ οὖν σε σκοπῆσαι τοὺς τρεῖς ἀνωτέρους, καί, εἰ ὀρθοποδίζουσιν, λυθήσεται ὁ πόλεμος, ὅταν ὑποποδίζωσιν. εἰ δὲ ὑποποδίζουσιν, λυθήσεται ὁ πόλεμος, ὅταν ὀρθοποδίζωσιν. καὶ εἰ δυτικοὶ εὑρεθήσονται, λυθήσεται ὁ πόλεμος, ὅταν ἀνατολικοὶ γενήσονται ἢ 15 *μεταβαίνοντες ἀπὸ ζῳδίου εἰς ζῴδιον, εἰς ἃ <κατὰ> τὴν καταρχὴν τοῦ πολέμου εὑρέθησαν· τότε γὰρ τέλος λήψεται ὁ πόλεμος. γίνωσκε δὲ ὅτι ὅταν οἱ ἀνώτεροι ἀστέρες ἀλλάσσωσι τοὺς σχηματισμοὺς αὐτῶν, τότε ἔσται ὁ καιρὸς τῆς καταπαύσεως τοῦ πολέμου.*

Ἐγὼ δὲ μνείαν ἐποιησάμην τοῦ Πουγχὰρ † ἐφελκον † περί τινων 20 *τοῦ πολέμου ὑποθέσεων· καὶ ἐξεῖπέν μοι ὅτι ὅταν εὕρῃς ἐν τῷ καιρῷ τῆς εἰς τὸν πόλεμον ἐξελεύσεως τὸν κύριον τοῦ ἐννάτου ἐν τῷ ὡροσκόπῳ, γίνωσκε κατάσκοπον εἶναι ἐν τῷ στρατῷ ἀπὸ τῶν ἐναντίων. εἶπεν δὲ ὅτι ὅταν εὑρεθῇ ἡ Σελήνη ἐν τῷ ὡροσκόπῳ ἢ ἡ Σελήνη ἐν τῷ ἑβδόμῳ, ὁ ἀπερχόμενος εἰς τὸν πόλεμον καὶ ὁ* 25 *τὴν προκάταρξιν ποιησάμενος πάντως σφαγήσεται.*

Ἐξεῖπέ μοι καὶ Ἀβράμιος, ὁ τοῦ Ἔσρα τοῦ Ἱσπανοῦ (1), *ὅτι· γίνωσκε <ὅτι> ὁ ἀπερχόμενος εἰς τὸν πόλεμον τῆς*

Cap. 25 S, f. 201v. 8 *πανουργεύμασι* S
Cap. 26 : S., f. 202v. 12 *ὀρθοποδίζουσιν* S 15 *κατὰ* addidi
22 *κ. ἐστιν* S 27 *ὅτι* addidi

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(1) Abraham ben Ezra natus est Toleti in Hispania circa a. 1089, obiit a. 1167 p. C. n. Cf. Raphael Levy, *The astrol. works of Abraham ibn Ezra*, Baltimore, 1927, p. 7. — Itaque apparet hoc excerptum non ante saeculum XII conscriptum esse.

25. On the Signs of War.

When the sign of the beginning of war is Saturn, know that it will end in struggle and treachery and slowness and long duration. If it is Jupiter, in struggle and magnificence. If it is Mars, in bloodshed and slaughter and battle. If it is the Sun, in kings and great men. If it is Venus, in adornment and patience and ease. If it is Mercury, in cunning and enticements. If it is the Moon, in missions and spies and according to the place of the Moon.

26. On the End of War; and its timing.

You must therefore examine the three superior planets, and if they are direct, the war will be resolved when they turn retrograde. If they are retrograde, the war will be resolved when they turn direct. And if they are found to be occidental, the war will be resolved when they become oriental or when they pass from sign to sign, into those in which they were found at the beginning of the war; for then the war will reach its end. Know also that when the superior stars change their configurations, then that will be the time for the cessation of the war. I myself made mention of Pugchar† ephélkon† concerning certain hypotheses about war; and he told me that when you find the lord of the ninth in the ascendant at the time of the departure for war, know that there is a spy in the army from the enemy side. He also said that when the Moon is found in the ascendant or the Moon is in the seventh, the one going off to war and the one who initiated the undertaking will certainly be slain.

Abraham ibn Ezra also told me, the son of Ezra the Spaniard (1), that: know that the one who goes to war of the

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Cap. 25 S, f. 201v. 8 craft Sn12 correct
Cap. 26: S., f. 2012.n22 5n27 ὅτι addidi I added 15 times
Mr. Estin S

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(1) Abraham ben Ezra was born in Toledo in Spain around 1089 AD, died in 1167 AD. Cf. Raphael Levy, The astrol. works of Abraham ibn Ezra, Baltimore, 1927, p. 7. Thus it appears that this excerpt is not to have been composed before the 12th century.

Σελήνης οὔσης μετὰ τοῦ Ἄρεως ἢ σφαγήσεται ἢ τὴν χεῖρα τμηθήσεται. εἶπε δὲ καὶ τοῦτο, ὅτι · παρατήρει καὶ πρόσεχε, ἵνα μὴ ποιήσῃς τὴν Σελήνην ἐν τῷ ὡροσκόπῳ · αἰσχυνθήσεται γὰρ ὁ τοιοῦτος.

5 *Ἐξεῖπέ μοι καὶ ὁ υἱὸς τοῦ Τέσκερι, ὁ μαθητὴς τοῦ χαλιφᾶ · γίνωσκε συμβουλῆς γενομένης τῆς μάχης, οὔσης τῆς Σελήνης συνοδευούσης τῷ Ἄρει, τρόμος καὶ φόβος ἐπιπεσεῖται τῷ στρατῷ · εἰ δὲ Σελήνης συνοδευούσης τῷ καταβιβάζοντι, ἐπιπεσεῖται τοῖς στρατεύμασι φόβος καὶ ταραχή. συμβουλῆς δὲ γενομέ-*
10 *νης τῆς Σελήνης οὔσης μετὰ τοῦ Κρόνου, γίνεται σκότος καὶ ταραχὴ καὶ κονιορτὸς καὶ ἄνεμος σφοδρός.*

Ἐλπίζω οὖν, εὐσεβέστατε καὶ θειότατε βασιλεῦ, ὡς ἐκ τούτων τῶν ἀριθμημένων τρόπων ἵνα ἔχῃ ἡ βασιλεία δνησιν · μέθοδοι γάρ εἰσιν ἐπωφελεῖς καὶ τρόποι σφοδροὶ καὶ ἀναγκαῖοι. ἐπίστησον οὖν αὐ-
15 *τοῖς καὶ τῇ θεωρίᾳ τὸν νοῦν κατασφάλισον · ἐπευστόχως γὰρ ποιήσεις, καὶ οὐκ ἀστοχήσεις.*

27. *Περὶ τοῦ γνῶναι εἰ ζῇ ἢ ἀπέθανεν, κατὰ Θεόφιλον ἐκ τοῦ ὡροσκόπου καὶ τοῦ κυρίου αὐτοῦ καὶ ἐκ τῆς προαναφορᾶς τοῦ*
20 *ὡροσκόπου.*

Ἐὰν ὁ τοῦ ὡροσκόπου κύριος ᾖ ἐν τῷ δωδεκάτῳ ἐν ὁρίοις κακοποιοῦ ἢ σὺν κακοποιῷ ἢ ὑπ' αὐτοῦ κακοποιοῦ βλαπτόμενος, πρὸς τοῦτο δὴ τὸ σχῆμα καὶ αὐτὰ τὰ φῶτα κακούμενα σὺν τῷ κλήρῳ τῆς Τύχης ἢ οἰκοδεσπόταις αὐτῶν, λέγε τὸν τοιοῦτον ἤδη τεθνᾶναι.
25 *Ἀστὴρ ἄλλως. <ὁ> τῆς προγενομένης συζυγίας κύριος ἀπόστροφος ὢν τοῦ ὡροσκόπου εἰ, ἐν τῷ συζυγιακῷ τόπῳ καὶ ὑπὸ κακοποιῶν μαρτυρηθῇ, θάνατον σημαίνει.*

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8 *Σελήνη συνοδευούση* S.

Cap. 27. S, f. 230ᵛ et 233ᵛ, p. f. 112, qui ll. 12-19 tantum exhibet praeter titulum. 17 *γνῶναι* S, *γον* P *ἢ ζῇ* P 18 *κατὰ Θεόφιλον* om. S *ἀπὸ τοῦ* P 19 *ἀναφορᾶς* S, f. 233ᵛ 23 *δὲ* S *τῷ κυκλ* (*κλ* supra lin.) *τῆς Τύχης* S 24 *οἰκοδεσπόται* S, sed *ἢ οἰκοδεσπόται αὐτῶν κακοῦνται* S, f. 233ᵛ. 25 *Ἀστὴρ* deest in S, p. 230, l. 1, 3. An delendum? *ὁ* addidi *προγεγενημένης* S, f. 233ᵛ *συζύγου* S, f. 233ᵛ 26 *εἰ ἐν ἢ* S

When the Moon is with Mars, he will either be slaughtered or have his hand cut off. He also said this: observe and pay attention, so that you do not place the Moon in the ascendant; for such a person will be put to shame.

5 The son of Teskeri, the disciple of the caliph, also told me: know that when counsel is given for battle, with the Moon in conjunction with Mars, trembling and fear will fall upon the army; but if the Moon is in conjunction with the descending node, fear and confusion will fall upon the troops. When counsel is given with the Moon in conjunction with Saturn, there comes darkness and confusion and dust and a violent wind.

I hope therefore, most pious and most divine Emperor, that from these enumerated methods your majesty may derive benefit; for they are useful methods and vigorous and necessary approaches. Apply your mind 15 to them and fix your intellect upon the theory; for you will aim well, and you will not miss the mark.

27. On Knowing Whether [Someone] is Alive or Dead, according to Theophilus, from the Ascendant and its lord and from the pre-rising of the ascendant.

If the lord of the ascendant is in the twelfth house, in the terms of a malefic, or together with a malefic, or being harmed by a malefic, and in addition to this configuration the luminaries themselves are also afflicted together with the Lot of Fortune or their domicile lords, declare that such a person has 25 already died. Another star. <6> If the lord of the preceding syzygy, being averse to the ascendant, is in the place of the syzygy and is witnessed by malefics, it signifies death.

Moon in conjunction 5.

Cap. 27. S, f. 230v and 233, p. f. 112, which exhibits only lines 12–19 exhibits apart from the title. 17 γνώναι S, γονῆ ζῇ P 18 κατά 18 κατά Θεόφιλον om. S ἀπὸ τοῦ P 19 ἀναφορᾶς 5, l. 2334 233 δὲ S 19 ἀναφορᾶς 5, l. 2334 233 δὲ τῷ κυκλ (κλ supra lin.) τῆς Τύχης 24 οἰκοδεσπόται 5, but ἢ οἰκοδεσπόται αὐτῶν κακοῦνται S, f. 233 >25 Ἀστήρ deest in S, p. 230, l. 1, 3. To be deleted? ὁ addidi προγεγενη- menis 5, f. 233 συζύγου 5, l. 2331 26 εἰ ἐν ᾗ S

Ἀστήρ ἄλλως. ὁ κλῆρος τῆς Τύχης μετὰ κακοποιοῦ ἐν τῷ ὑπογείου τυχών, τῶν καλοποιῶν ἀπεστραμμένων, θάνατον σημαίνει. ὡσαύτως καὶ ἐν τῷ κακοδαιμονήματι καὶ ἐν τῇ κακῇ Τύχῃ.

Ἀστὴρ· ἄλλως. ἴδε τὰ κέντρα καὶ τὰς τούτων προαναφορὰς καὶ τοὺς φωστῆρας μετὰ τοῦ κλήρου τῆς Τύχης καὶ τοὺς τούτων οἰκοδεσπότας ἐὰν ἐπίκεντροι ὦσιν, ἢ ἀποκεκλίκασι τῶν κέντρων (ἢ οἱ πλείους αὐτῶν), ἢ καὶ ἐν ὁρίοις εἰσὶ κακοποιῶν, ἢ καὶ ὑπ' αὐτῶν διαμηκίζονται ἢ καὶ τετραγωνίζονται, ἢ καὶ τὰ δωδεκατημόρια αὐτῶν ἐν ὁρίοις κακοποιῶν πεπτώκασι. πρὸς οἷς δὲ καὶ τῆς προγενομένης συζυγίας τὸν ὁριοκράτορα χρὴ σκέπτεσθαι, καὶ ποίου ἀστέρος ἀπέρρευσεν ἡ Σελήνη, καὶ πρὸ πεντήκοντα ἡμερῶν ποῦ ἦν. καὶ ἐὰν οὗτοι πάλιν συναποκεκλίκασι, λέγε αὐτὸν τεθνᾶναι· εἰ δὲ καὶ ἐναντίως ἔχει τὰ προειρημένα, μὴ λέγε αὐτὸν τεθνᾶναι.

28. *Καταρχὴ πολεμική.*

Ἐάν τις πολέμου ἄρξηται, φησὶν ὁ Θεόφιλος, ἢ ἐπιστρατείας, ἢ καὶ ἐρώτησις γένηται περὶ τούτου, σκέψαι οὕτως. τὸν μὲν ἐναρξάμενον ἐκ τοῦ ὡροσκόπου, τὸν δὲ πολεμούμενον ἢ καταστρατευόμενον ἐκ τοῦ δύνοντος. καὶ ἐὰν μέντοι στερεὸν ζῴδιον ἐπισκοπῇ, ἐπίμονος ἔσται ὁ πόλεμος ἢ καὶ ἡ ἐπιστρατεία· ἐὰν δὲ δίσωμον, εἰς μεταμέλον ἔρχεται ὁ παρατασσόμενος, καὶ ἀφ' ἑαυτοῦ εἰς ἕτερον μεταβαίνει πρᾶγμα· ἐὰν δὲ τροπικὸν ᾖ τὸ ὡροσκοποῦν ζῴδιον, ἀτελὲς ἔσται αὐτοῦ τὸ ἐπιχείρημα.

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4 *Ἀστὴρ ἄλλως* deest in P 5 *τοῦ κύκλου* S 6 *ἐὰν* S, f. 230ᵛ, *καὶ ἐὰν* S, f. 233ᵛ. *καὶ εἰ εἰσὶν ἐπικ.* P *ἢ ἀποκεκλ.-κέντρων* om. P 7 *εἰσὶ* S, *ὑπάρχωσι* P *τῶν κακοποιῶν* P 8 *ἐπ' αὐτοῖς διακομίζονται* P, *διαμυκίζονται* et *τετραγωνίζονται* S, f. 230ᵛ 9 *τῆς* om. P 10 *προγεγενημένης* S 11 *ποίῳ ἀστέρι* S, f. 230ᵛ *ν'* S, *τριῶν* P *ἡμερῶν* per symbolum S, *ἡμερῶν καὶ νυκτῶν* P 12 *ἀποκεκλίκασι* P Cap. 28. A, f. 337ᵛ; P, f. 108ᵛ; p, f. 4; S, f. 242. *Περὶ πολέμου* P 16 *πόλεμον* ApS *φησὶν ὁ Θεόφιλος* unus exhibet P *ἐπιστρατείαν* ApS 17 *ἢ καὶ* ApS, *ἢ εἰ* P *γένοιτο* A 18 *ἀρξάμενον* P 19 *δύντος* AS *μέντοι* pS, *μὲν* A, *μήτε* P *ἐπισκεπῇ* S 20 *ἢ καὶ ἡ* A, *καὶ ἡ* S, *ἢ ἡ* P, *ἢ* p *δὲ* om. P 21 *μετάμελλον* S *εἰς ἕτερον μεταβαίνει πρᾶγμα* P, *εἰς ἑ. π. μεταβήσεται* p 22 *δὲ* om. Pp

Star, otherwise. The Lot of Fortune, when found with a malefic in the place below the earth, with the benefics turned away, signifies death. Likewise also in the house of misfortune and in the house of bad Fortune. Star, otherwise. Examine the angles and their pre-ascensions, and the luminaries together with the Lot of Fortune, and their lords — whether they are angular, or have declined from the angles (or the majority of them), or are also in the terms of malefics, or are opposed or squared by them, or whether their dodecatemoria have fallen in the terms of malefics. In addition to these things, one must also consider the term-ruler of the preceding syzygy, and from which star the Moon has separated, and where it was fifty days prior. And if these again have likewise declined, declare that he has died; but if the aforementioned conditions are contrary, do not declare that he has died.

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28. Katargē On warfare.

If someone begins a war, says Theophilus, or a military campaign, or a question arises concerning this matter, examine it as follows. The one who initiated it from the ascendant, and the one being warred upon or campaigned against from the descendant. And if indeed a fixed sign is on the ascendant, the war or military campaign will be prolonged; but if it is a bicorporeal sign, the one who has drawn up in battle comes to regret it, and moves of his own accord to another matter; but if the sign on the ascendant is a tropical sign, his undertaking will be incomplete.

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4 Ἀστήρ ἄλλως deest in p ὁ τοῦ κύκλου S 6 ἐὰν 5, f. 230, καὶ ἐὰν 5, f. 233. καὶ εἰ εἰσὶν ἐπικ. P ἢ ἀποκεκλ.- κέντρων om. P 7 εἰσὶ 5, ὑπάρχωσι P τῶν κακοποιῶν P 8 ἐπ' αὐτοῖς are served P, intermingled et tetragonized 5, 1. 230n9 of om. F 100 of precursor Snv' 5, 11 poiῳ star 5, f. 230nper τριῶν P of days symbolum S, days and nightsnCap. 28. A, f. P 12 apokeklikasi P 337; P, f. 108v; p, f. 4 ; S, I. 242.nmou ' On war- 16 war ApS said Theophilus unus exhibet pn17 ApS campaign or also ApS, or ε Rge noito 15 arxamenon 19 dyndos A S pS mints, Анмен л, don't P Πηἐπισκεπῇ S 20 or A, and S, or C, ἀρὲ opi. P21 transfers thing P, to ἑ. p. is S to pass over to another transferred p 22 δ' uncle. Pp

Ἡ δὲ πρᾶξις τοῦ πολέμου γνωρίζεται ἐκ τοῦ μεσουρανήματος καὶ τῶν ἐπόντων καὶ ἐπιμαρτυρούντων ἀστέρων. ἐὰν κακοποιοὶ καὶ καλοποιοὶ ἅμα λόγον ἔχωσι πρὸς τὸ μεσουρανοῦν, ἄστατος ἔσται ἡ νίκη καὶ ἡ ἧττα ἀμφοτέροις τοῖς μέρεσιν. ἀγαθοποιοὶ δὲ λόγον ἔχοντες πρὸς τὸν ὡροσκόπον καὶ τὸ μεσουρανοῦν· εἰς τὸν διώκοντα ῥέψει, ἡνίκα ῥέψῃ, ἡ νίκη, ἡ δὲ ἧττα πρὸς τὸν φεύγοντα. εἰ δὲ οἱ ἀγαθοποιοὶ λόγον ἔχωσι πρὸς τὸ δῦνον καὶ τὸ μεσουρανοῦν, ἡ νίκη πρὸς τὸν φεύγοντα ῥέψει. καὶ αὖθις ἐὰν μέντοι τις τῶν ἑκατέρων μερῶν, ἤτοι τοῦ ὡροσκόπου καὶ τοῦ δύνοντος, λόγον ἔχῃ πρὸς τὸ μεσουράνημα μετὰ καλῆς μαρτυρίας, εἰς αὐτὸν ἡ νίκη ῥέψει. βοηθοὺς μέντοι ἕξουσιν ἀπὸ μὲν τῆς ἐπαναφορᾶς τοῦ ὡροσκόπου ὁ διώκων, ἀπὸ δὲ τοῦ ὀγδόου τόπου ὁ φεύγων. τοῦ δὲ δευτέρου τόπου οἱ οἰκοδεσπόται καλῶς κείμενοι καὶ καλοποιοὶ ἐπόντες τῷ τόπῳ ἢ ἐφορῶντες αὐτόν· εὐνουστάτους καὶ εὐμενεῖς συνασπιστὰς ἕξει ὁ διώκων. ὡσαύτως καὶ τοῦ ὀγδόου τόπου οἱ οἰκοδεσπόται τὴν αὐτὴν θέσιν ἔχοντες· ὁ φεύγων ἀγαθοὺς ἕξει τοὺς βοηθούς. ὁμοίως δὲ καὶ κατὰ τὴν ἐναντίαν θέσιν ὄντες ἀμφοτέρων τῶν τόπων οἱ κύριοι τὰ ἐναντία σημαίνουσιν. καὶ ἐὰν ὁ τοῦ μεσουρανήματος δεσπότης ἐπιβλέπῃ τὸν δεύτερον τόπον, εἰ τύχῃ οἰκεῖος αὐτοῦ, ὁ διώκων νικήσει· εἰ δὲ ἐπὶ τοῦ ὀγδόου τόπου ἐστὼς ἢ ὁ οἰκεῖος αὐτοῦ

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1 *μεσουρανήματος* S, tot. litteris, *μεσουρανοῦντος* P, *μεσουρανοῦ* p, per compendium A 2 *ἐπόντων ἢ* pSP 2-3 *κακοπ(οιὸς καὶ καλοποιὸς* P 3 *ἅμα λόγον* APp, *ἀκάλωτον* S *σχῶσι* S 4 *ἧττα* AP, *διττὰ* Sp *ἀμφοτέροις δὲ* p *ἀγαθοποιεῖ* p 5 *ὡροσκόπον* PSp tot. litteris, compend. A *μεσουρανοῦν* PS, *μεσορανοῦν* p, compend. A 6 *ῥέψει - ἧττα* S ; *ἡνίκα ῥέψῃ* om. A *ῥέψει ἡ νίκη ἤγουν ἡ ἧττα* P, *ῥέψει ἡ νίκη ἡ δὲ ἧττα* p, 7 *οἱ δ' οἱ ἀγαθ.* p *ἔχωσι* Pp, *σχῶσι* S, *ἔχουσι* A *μεσουρανοῦν* pS, compend. A, *μεσουράνημα* P 8 *αὖθις* om. P 9 *δύνοντος λόγοντος* p 10 *μεσουρανοῦν* p 11 *βοηθοὶ* S *μέντοι* P, *μὲν* pAS *μὲν* om. P *ἀναφορᾶς* APp 12 *ὁ διώκων* ASp, *ὁ δύνων* P *δὲ* om. P *τοῦ δὲ ἑτέρου* P, *τοῦ δ' ἑτέρου* p 13 *ὁ οἰκοδεσπότης* P *καλοποιοὶ*| in hoc verbum desinit caput in P, ubi interpositum est caput *Ἄλλως τοῦ αὐτοῦ περὶ τῶν πολιορκουμένων πόλεων ἐπὼν* S, *ἔπων* p *ἀπὼν* P 14 *ἐφορῶν* Pp, *εὐφορῶν* S *εὐρουστάτους* S 16 *τὸν φεύγοντα* P *ἕξειν δηλοῦσιν* P 17 *ὄντες* P, *ὄντων* Ap *τῶν* S *τῶν* om. S 18 *μεσουρανήματος* per compendium cett., *κυρίου* S 19 *τύχει* P, *τύχοι* Ap *αὐτὸν* p *οἰκεῖος* A *οἰκείως* Sp ; *οἰκεία* P et l. 20 *τοῦ* om. P 20 *ὁ, οἰκεῖος* P ; per compend. cett., *οἰκείως* S

The conduct of war is discerned from the midheaven and the stars that are present and bear witness to it. If malefics and benefics alike have a relationship to the midheaven, victory and defeat will be unstable for both sides. But if the benefics have a relationship to the ascendant and the midheaven, victory will incline toward the pursuer when it does incline, and defeat toward the fugitive. If, however, the benefics have a relationship to the descendant and the midheaven, victory will incline toward the fugitive. And again, if one of either of the two sides — that is, of the ascendant and the descendant — has a relationship to the midheaven with favorable testimony, victory will incline toward that side. The pursuer will have allies from the succedent of the ascendant, and the fugitive from the eighth place; and the rulers of the second place, well positioned, with benefics present in the place or casting their aspect upon it, will give the pursuer the most loyal and favorable shield-companions. Likewise, when the rulers of the eighth place hold the same position, the fugitive will have good allies. Similarly, when the rulers of both places are in the contrary position, they signify the contrary outcomes.And if the ruler of the midheaven looks upon the second place, and happens to be its domicile lord, the pursuer will be victorious; but if he stands in the eighth place, or his domicile lord does so,

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μεσουρανήματος S, all letters, μεσουρανοῦντος P, μεσουρανού p, per compendium A 2 points or pSP 2-3 κακοποιὸς καὶ handyman R 3 ἁμα λογον Alp, ἀκαλατον S so 1 loss AR, 2 Sp but to both p Snégatopoiēĩ 5 ὡροσκόπον PSp all letters, compend. A mnmesuranoun μεσορανοῦν p, compend. A 6 say - PS, nítta S ? A om. A ρεπετε Ἄνικη ἔγου ο ἥττα R, δεπεν7 οἱ δ' οἱ agath. m I have Pp, I have S, measure pS. compend. Oh, mid-morning R ∞ αὖthis om. R Of the setting discourse p 10 measuring p 11 helpers mints P, with PAS om. p Snȧanaforãs App 12 the prosecuting ASP, the poor R om. R of the of the other 100, and of the other 3 133 the house-ruler P benefics | in hoc verbum desinit caput in P, ubi interpositum est caput "But concerning the besieged cities 5, of the absent P 14 ephors Pp, of the prosperous Seurustatus 5 P 16 τὸν om S P 17 ὄντες P, ὄντων Ap ὄντων Ap of S 18 μεσουρανήματος per compendium cett., master A S 19 τύχει P, τύχοι Ap αὐτὸν ροι αὐτὸν ροι 20 ὁ, οἰκείως Sp; οἰκεία P et l. 20 του om. P house R ; per compend. cett., of course S

ἢ καὶ ὁ δύνων, ὁ φεύγων νικήσει. ἐὰν δὲ ἡ Σελήνη ἀπορρεύσῃ ἑνὸς τῶν τοῦ ὡροσκόπου οἰκοδεσποτῶν ἢ συνάψῃ τινὶ τούτων, ἡ νίκη πρὸς τὸν διώκοντα ῥέψει. εἰ δὲ τοῦ μὲν ἑνὸς τῶν κυρίων τοῦ ὡροσκόπου ἀπορρεύσει, συνάπτει δέ τινι τῶν τοῦ δύνοντος δεσποτῶν, ὁ φεύγων νικήσει. ὁμοίως δὲ καὶ ἐπὶ τῶν τοῦ δύνοντος δεσποτῶν τοῦτο νόει. ἔτι οὖν Σελήνη αὐξιφωτοῦσα τὸν ἐπιστρατευόμενον σημαίνει, καὶ Ἥλιος τὸν ἀντιστρατευόμενον. ἐὰν δὲ ἀποκρουστικὴ ἐστιν ἢ λειψιφωτεῖ, αὕτη μέν ἐστι τῷ ἀντιστρατευομένῳ. καὶ ἐὰν μέντοι ὁ Ἥλιος καλὴν ἔχῃ θέσιν καὶ ὑπὸ καλοποιῶν μαρτυρῆται, ἐκεῖνος νικήσει, ὃν σημαίνει ὁ Ἥλιος· ἐὰν δὲ ἡ Σελήνη ἐπὶ ἀγαθῶν τόπων ἕστηκε, καὶ ὑπὸ ἀγαθοποιοῦ ἐπιτηρεῖται, ἐκεῖνος νικήσει, ὃν σημαίνει ἡ Σελήνη. Σκέπτου δὲ καὶ τὸν κλῆρον τῆς Τύχης τὸν κατ' ἐκείνην τὴν ὥραν, καὶ ἐὰν τῷ ὡροσκόπῳ προσνεύσῃ, ἤτοι ἐν τῷ ἀπηλιωτικῷ μέρει ὑπάρχῃ αὐτὸς ἢ ὁ κύριος αὐτοῦ, ὁ ἐπιστρατευόμενος νικήσει. εἰ δὲ ἐν τῷ δύνοντι προσνεύσῃ ἡ Τύχη ἢ ὁ κύριος αὐτῆς, ἢ εὑρεθῇ ἐν τοῖς λιβικοῖς μέρεσιν, ὁ ἀντιστρατευόμενος νικήσει. εἰ δὲ καὶ ὑπὸ γῆν εὑρεθῇ ὁ τοῦ κλήρου τῆς Τύχης δεσπότης, λύσις ἔσται τοῦ πολέμου, καὶ διαλλαγὴ ἔσται μεταξὺ τῶν ἀμφοτέρων μερῶν. ἐὰν δὲ ἐν τῷ μεσουρανήματι εὑρεθῇ ὁ κλῆρος τῆς Τύχης, ταχεῖαν τὴν λύσιν τοῦ πολέμου ἔσεσθαι σημαίνει.

Ὁ Ἥλιος ἢ ἡ Σελήνη ἐπέχοντες τὸ μεσουράνημα φανερὰν καὶ

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1 ἢ καὶ p καὶ P, εἴη καὶ S, ἔστιν ἢ καὶ A δὲ om. Pp 2 δεσποτῶν APp 4 καὶ συνάψῃ SP τοῦ δύνοντος δεσπότου τὸν τοῦ p τῶν om. S ἐπὶ τοὺς δύνοντας δεσπότας P, τοῦ δύνοντος δεσπότου pS 6 ἔτι οὖν ASp, ἔστιν οὖν P Σελήνη cett., καὶ P ἐπιστρατεύοντα P 7 ἀντιστρατεύοντα P δὲ om. pA 8 ἐστιν om. S ; ἢ Pp λειψιφωτιεῖ Sp, λειψιφωτοῦσα P αὕτη cett., αὐτὸν P ἔσται APp ἀντιστρατεύοντι P ἐὰν μὲν P 9 καλὴν Pp, κακὴν AS καλῶν Pp μαρτυρήσῃ p 10 ἐπὶ S, ὑπὸ cett. ἀγαθοποιῶν P 11 ἀγαθοῦ μαρτυρεῖται Ap, ἀγαθοποιοῦ μαρτυρεῖται P ἐκεῖνο p 12 σκέπου p, σκόπει P 14 ὑπάρχων PS ἢ om. S 15 ἐπιστρατεύων P ἐν P, om. cett. προσνεύσοι A 16 εὑρεθείη p λιβιτικοῖς S ἀντιστρατεύων P 17 εὑρεθείη Pp 18 τῆς Τύχης om. A ἐστι P διαλλαγὴ μεταξὺ P 19 ἀμφοτέρων τῶν μερῶν P μεσουρανοῦντι Sp 20 ὁ unus exhibet P, 22 ἡλίου ἡ καὶ Σελήνης p τῷ μεσουρανήματι P, correct. e μάρτυρος A, τὸ τοῦ μάρτυρος p

Or also the one setting [on the horizon], the fugitive will win. But if the Moon separates from one of the rulers of the ascendant or applies to one of them, victory will incline toward the pursuer. If it separates from one of the lords of the ascendant but applies to one of the lords of the setting [sign], the fugitive will win. Similarly, understand this also with respect to the lords of the setting [sign]. Furthermore, a waxing Moon signifies the one who is making war, and the Sun signifies the one who is fighting against him. But if she is separating or waning, she belongs to the one fighting against him. And if the Sun holds a good position and is testified by benefics, that one whom the Sun signifies will win; but if the Moon stands in favorable places and is watched over by a benefic, that one whom the Moon signifies will win. Consider also the Lot of Fortune at that hour, and if it inclines toward the ascendant — that is, if it or its lord is in the eastern part — the one making war will win. But if Fortune or its lord inclines toward the setting [sign], or is found in the western parts, the one fighting against him will win.But if the lord of the Lot of Fortune is found below the earth, there will be a resolution of the war, and reconciliation will come between both sides. And if the Lot of Fortune is found at the midheaven, it signifies that the resolution of the war will come quickly.

The Sun or the Moon occupying the midheaven, manifest and

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1 or ρ and P, ει and S, is ο and Αποτήν App4 om. Pp 2 of the powerful and conclusion SP despot on the powerful of the p of om. S I despots P, the Moon cett., of the setting ruler S P 6 ἔτι οὖν ASP, ἔστι οὖν R and R enlisted R 7 opposing soldiers R yes man. bye 8 is om. S? or Fp will cause a waning of light SP, lipsifotoussa this cett., that R be No mnantistratrevondi If I P O good Pp, bad n10 on 5, ὑπὸ cett. nAS Rncals Gr testimony c aga- thopion R 11 is witnessed by a benefic Ap, benefactor is witnessed by R that p 12 consider R, examine P 14 ὑπάρχων PS ἢ If. S 15 recruits R ἐν P, om. cett. προσ- would incline A 16 εὑρεθείη μ Libyan S opposing in war P 17 εὑρεθείη Pp 18 of Fortune om. A is R in hare between 19 of both sides P between Pnundi Sp 20 6 one presents P, 22 of the Sun and also of the Moon P in the midheaven P, correct. ο μάρτυρος A, τὸ τοῦ μάρτυ ros m

περιβόητον τὴν νίκην τοῦ βασιλέως σημαίνουσιν ἢ τοῖς αὐτοῦ στρατοπέδοις. ἐν δὲ τῷ δύνοντι τυγχάνοντα τὰ φῶτα ἢ ἄγαθοποιοὶ ἐπόντες, νίκην προσαγορεύουσι τῷ ἀντιστρατευομένῳ. οἱ καλοποιοὶ ὑπὸ γῆν ὄντες ἥτταν τῷ ἀντιστρατευομένῳ διὰ δόλου καὶ ἀδικίας σημαίνουσι· καλοποιοὶ δὲ ἐπόντες ἐν τῷ ὑπὸ γῆν κέντρῳ· δικαίως ἡττηθήσεται ὁ ἐπιστρατευόμενος.

Καὶ οὕτως μὲν ὁ Θεόφιλος. ἡμεῖς δὲ λέγομεν ὅτι πρὸς τούτοις χρὴ σκοπεῖν καὶ τοὺς ἀγαθοποιοὺς καὶ τοὺς κακοποιούς. καὶ εἰ μὲν εὑρεθῇ ἀγαθοποιὸς ἐν τῷ ὡροσκόπῳ, δηλοῖ νίκην τῷ ἐπιστρατεύοντι, ἐὰν δὲ ἀγαθοποιὸς εὑρεθῇ ἐν τῷ δύνοντι, τὴν ἥτταν σημαίνει.

Καὶ πάλιν φησὶν ὁ Θεόφιλος, ὅτι τοῦ Ταύρου ἀνατέλλοντος ἐν ταῖς νυκτεριναῖς καταρχαῖς ἢ ἐρωτήσεσιν ἐν τοῖς θηλυκοῖς ζῳδίοις, δηλοῖ νίκας τῷ ἐπιστρατεύοντι· εἰ δὲ κακοποιούς, ἥτταν σημαίνει. ὅταν δὲ ἐν τῷ ἐρωτήματι εὑρεθῇ ὁ κύριος τοῦ ὡροσκόπου ὑποποδισμένος, δηλοῖ ἀδυναμίαν καὶ τροπὴν τῶν ἐπιστρατευόντων. ὅταν δὲ εὑρεθῇ ὁ κύριος τοῦ δύνοντος, δηλοῖ τὰ αὐτὰ τῷ ἀντιστρατεύοντι. καὶ χρὴ τὸν ἐπιστήμονα συγκιρνᾶν τοὺς σχηματισμούς, καὶ εἰς ὃν ἂν εὕρῃ τὰς ἀγαθὰς μαρτυρίας πλείονας, εἰς τοῦτον λέγειν τὴν νίκην ῥέπειν. χρὴ δὲ καὶ τοῦτο γινώσκειν, ὅτι τῶν καλοποιῶν ἐν τῷ ὑπογείῳ κέντρῳ εὑρισκομένων, δηλοῖ πολλὴν τὴν σφαγήν. ἀγαθῆς δὲ θεωρίας οὔσης ἐν μέσῳ τοῦ κυρίου τοῦ ὡροσκόπου καὶ τοῦ κυρίου τοῦ δύνοντος, δηλοῖ εἰρήνην, καὶ τὸν πρωτεύοντα τῶν δύο τούτων περὶ τὴν θεωρίαν σημαίνει ζητεῖν εἰρήνην.

29. *Περὶ τῶν τεττάρων κέντρων καὶ συσχηματισμῶν καὶ ἐπαναφορῶν καὶ τόπων καὶ μοιρῶν ἑκάστου.*

Κρόνος ὡροσκοπῶν Δία τὸν στρατηγὸν ἀναιρεῖ, καὶ τὸν στρατὸν

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1 *σημαίνει* P *τῶν αὐτοῦ στρατοπέδων* P 2 *τυγχάνοντες* S 3 *ἔποντες* p *προσαγορεύοντες* S, *προσάγουσι* Ap, *προσσημαίνουσι* P *ἀντιστρατεύουσι* P, *στρατευομένῳ* S 4 *ἥττον* P *δόλου καὶ ἀδικίαν* omisso *διά* Ap *διὰ δ. κ. ἀδικίας* P, *καὶ ἀδικίας πολλὰς* S, omisso *δόλον* et *διά* 5 *σημαίνει* P *κ. διέποντες* P 6 *ἀντιστρατεύων* P 7-24 unus exhibet P 10 *τὸν ἥττον* P 21 *πολλὴν ὅτι* P Cap. 29. AS ; p, f. 5. Titulum exhibet Ap, om. S 28 *Δία* (per comp.) *δὲ* p

they signify a renowned victory for the king or his armies. But when the lights or benefics happen to be in the descendant, they proclaim victory for the opposing commander. The benefics being under the earth signify defeat for the opposing commander through deceit and injustice; but benefics present in the subterranean angle — the one who is being warred upon will be defeated justly.

Such is the view of Theophilus; we, however, say that in addition to these things one must also examine the benefics and the malefics. And if a benefic is found in the ascendant, it indicates victory for the one who is waging war, but if a benefic is found in the descendant, it signifies defeat.

for the one waging war.

And again Theophilus says that when Taurus is rising in nocturnal inceptions or questions in feminine signs, it indicates victories for the one waging war; but if a malefic is present, it signifies defeat. When in the question the lord of the ascendant is found retrograde, it indicates weakness and the rout of those waging war. When the lord of the descendant is found thus, it indicates the same for the opposing commander. The skilled practitioner must blend the configurations together, and whichever side he finds to have the greater number of favorable testimonies, toward that side he should say victory is inclining. One must also know this: when the benefics are found in the subterranean angle, it indicates great slaughter. But when there is a favorable aspect between the lord of the ascendant and the lord of the descendant, it indicates peace, and the more prominent of these two with respect to the aspect signifies the one who is seeking peace.

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29. On the Four Angles and Configurations and Succedents and Places and Degrees of Each.

Saturn at the ascendant destroys Jupiter the general, and the army

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1 means P of these camps R 2 kg losers 5 3 respondents R admonishing S, agousi Ap, they mark P counter-attacking P, campaigning by me S 4th R and injustice omisso through Ap by d. k. adikias R, and many injustices 5, omission fraud for 5 means P k. διέποντες P 6 opposing Pn10 the 7-24 one presents P eighth P 21 many that PnTitulum exhibet Ap, om. Sn28 Thu

Cap. 29. AS ; p, f. 5.

n(per comp.) δὲ P

ταπεινοῖ, καὶ ὑπὸ τῶν ἐχθρῶν καταδυναστευόμενον ποιεῖ. Κρόνος δὲ ὡροσκοπῶν Ἄρεα μετὰ Σελήνης, Διὸς μὴ ἐφορῶντος, ἀδίκους καὶ ἅρπαγας σημαίνει τοὺς ἡγεμόνας. Κρόνος ἐν ἰδίῳ τόπῳ συναιρέτης τοῦ ὡροσκόπου ἀγαθὴν καὶ εὐτυχῆ τὴν ἐπιστρατείαν σημαίνει· καὶ γὰρ νίκην καὶ σκῦλα παρέχει· εἰ δὲ καὶ ἐν Σελήνης καὶ Ἑρμοῦ τόποις ὑπάρχῃ, βλάπτει τὸν στρατόν. κόπους γὰρ καὶ σκυλμοὺς παρέχει μετὰ πολλοῦ ὄκνου καὶ ῥᾳθυμίας. Κρόνος ὡροσκοπῶν, Ἀφροδίτης δυνούσης, ὄλεθρον σημαίνει τοῖς ἐπιστρατευομένοις. Κρόνος μεσουρανῶν τὰ αὐτὰ παρέχει ἃ καὶ ὡροσκοπῶν καὶ μάλιστα παρ' αἵρεσιν γενόμενος· καὶ ἐν ἑτέρῳ μὲν ζῳδίῳ τυγχάνων βεβαίαν τὴν κάκωσιν παρέχει, ἐν δὲ δισώμῳ κακώσας πάλιν ἀνασφήλῃ. Κρόνος μεσουρανῶν, δύνοντος αὐτοῦ τοῦ Ἄρεως, πρόδηλον σφαγὴν σημαίνει τοῖς ἐπιστρατεύσασιν, ἐὰν μή τις ἀγαθοποιὸς ᾖ ἐν τῷ ὡροσκόπῳ. Κρόνος ἐν τῷ δύνοντι καὶ τοῖς ἀντιστρατευομένοις καὶ τοῖς αὐτῶν συνασπισταῖς λυπηρός, καὶ κινδύνους ἐκ ποταμῶν ἢ ἀφ' ὑγρῶν τινων ὄχλησιν ἢ ψύξιν παρέχει· πλὴν ἐχθροὺς ἐφέψονται. Κρόνος μετὰ Ἀφροδίτης δύνων μαλακωτέρους καὶ θηλυκοψύχους καὶ ἀπράκτους ποιεῖ τοὺς στρατιῶτας. Κρόνος μετὰ Ἑρμοῦ δύνων τοὺς βοηθοὺς τῶν ἐπιστρατευομένων καὶ τὰ κτήματα αὐτῶν κακῶς διατίθησιν, καὶ τὴν εὐτυχίαν ἐλαττοῖ. Ζεὺς ὡροσκοπῶν εὐτυχίαν καὶ ὁμόνοιαν σημαίνει τοῖς ἐπιστρατευομένοις, τοὺς δὲ ἡγεμόνας ἀνδρειοτάτους καὶ εὐθαρσεῖς καθίστησι. Ζεὺς ὡροσκοπῶν ἐν ἀρσενικῷ ζῳδίῳ ἐπανδροτέρους καὶ δραστικοτέρους ἡγεμόνας καθίστησι. Ζεὺς ὡροσκοπῶν ἐν δισώμῳ ὑπὸ δύο στρατηγῶν διοικεῖσθαι τὸ στρατόπεδον δηλοῖ. Ζεὺς ὡροσκοπῶν, Κρόνου δύνοντος, τὸν στρατηγὸν ἀναιρεῖ, καὶ

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1 *Κρόνου ὡροσκόπου Ἄρεως δὲ* p 2 *Ζεὺς μὴ* p *εὐφορῶντος* S 4 *συναιρετίστου* S, *συναίρεσις τοῦ* pA *ἐπιστασίαν* pA 5 *Ἑρμοῦ*, omisso *καί*, S, *καὶ Ἑρμῆς* p *ὑπάρχων* pS 6 *ὡροσκόπου* p 7 *καὶ Ἀφρ.* Ap 8 *Κρόνου μεσουρανοῦντος* p *ὡροσκόπου* p, *ὡρῶν* S 9 *παραίρεσιν* AS, *παραίνεσιν* p *γενόμενος - ζῳδίῳ* om. p in textu, nonnulla exhibet in mg. 11 *ἀνασφήλει* mss. *Κρόνου μεσουρανοῦντος δύνον* p *αὐτοῦ* om. A 12 *ἐνστρατεύσασιν* Ap *μήτε* S 13 *Κρόνου* p *ἐπιστρατευομένοις* S 14 *αὐτοῖς* SA 15 *ὕλλησιν* S 16 *ἐφόψονται* S, *ἐπόψονται* Ap *Κρόνου* p 17 *ἀτάκτους* Ap 20 *ὡροσκόπου* p 22 *Ζεὺς μετὰ ὡροσκόπου* pA *ἐὰν ἀρσ.* S 23 *Ζεὺς μετὰ ὡροσκόπου* pA 25 *ὡροσκόπου* p *καὶ Κρόνου* Ap

humbles, and causes one to be overpowered by enemies. Saturn in the ascendant with Mars together with the Moon, Jupiter not casting an aspect, signifies unjust and rapacious commanders. Saturn in its own place as co-ruler of the ascendant signifies a good and fortunate military campaign; for it brings both victory and spoils; but if it is also in the places of the Moon and Mercury, it harms the army. For it brings toils and plunderings together with much sluggishness and indolence. Saturn in the ascendant, with Venus setting, signifies destruction for those who make war. Saturn in the midheaven produces the same effects as when in the ascendant, and especially when it is contrary to sect; and when it is in another sign it renders the affliction lasting, but in a bicorporeal sign, after afflicting it relieves again. Saturn in the midheaven, with Mars himself setting, signifies manifest slaughter for those who have made war, unless some benefic planet is in the ascendant. Saturn in the setting place is distressing to those who are fighting against them and to their allies, and brings dangers from rivers or from certain moist conditions, annoyance or chilling; yet enemies will pursue them. Saturn setting together with Venus makes the soldiers softer, effeminate in spirit, and ineffective.Saturn setting with Mercury puts the auxiliaries of those who make war and their possessions in a bad condition, and diminishes their good fortune. Jupiter in the ascendant signifies good fortune and concord for those who make war, and establishes the commanders as most courageous and bold. Jupiter in the ascendant in a masculine sign establishes the commanders as more manly and more active. Jupiter in the ascendant in a bicorporeal sign indicates that the army is to be managed by two generals. Jupiter in the ascendant with Saturn setting removes the general, and

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1 Saturn as ascendant-ruler, while Mars p 2 Jupiter not r
is in good condition S H συναιρετίστου S, συναίρεσις τοῦ PA
supervision p A 5 of Mercury, omisso καί, S, and Mercury P
being presen p S 6 of the ascendant p
8 Saturn culminating p 7 and Aphrodite Ap
Ο παραίρεσιν A5, παραίνεσιν p ascendant P, of the hours S
in textu, nonnulla exhibet in mg. generated - zodiac sign om. p
nus culminating setting p his om. A 11 suspenders mss. Sat
Ap nor 5 12 deployed S
1.4 to them SA 13 Saturn h
of Saturn P 15 Greeks S
with pa 16 aspected by S, aspected by Apnocroskopou
Well 17 disorderly Ap 20 if man S Pn22 Zeus
25 roskopou R 233 Zeus with Horoscope
and Saturn Ap

τὸν βασιλέα βλάπτει, ἐχθροὺς δὲ ἐφέψεσθαι τοὺς στρατιώτας σημαίνει.

Τοῦ δὲ Διὸς οὕτως ἐστῶτος, εἰ ἐπαναφέρεται καὶ ὁ Ἄρης ἢ ἐπιδεκατεύει αὐτόν, ἐλαττοῖ τὴν εὐτυχίαν, πλὴν περιγενέσθαι τῶν ἐχθρῶν ποιεῖ. Ζεὺς μεσουρανῶν αὔξει τὴν νίκην, καὶ τοὺς στρατηγοὺς εὐμενεῖς τῷ στρατῷ καθίστησι. Ζεὺς μεσουρανῶν καὶ ὑπὸ Ἄρεως κατοπτευόμενος, ἀπὸ οἰκείου ἢ καλοῦ τόπου μαρτυρούμενος, αὔξει τὰς νίκας καὶ τὰς ἐπικαρπίας. Ζεὺς δύνων καὶ ἔχων λόγον πρὸς τὸν ὡροσκόπον τὰ τέλη τῆς ἐπιστρατείας κρείττω τῆς ἀρχῆς ποιεῖ. εἰ δὲ καὶ φθοροποιὸς συμπαρῇ, ἐνισχύει τοὺς ἀντιστρατευομένους καὶ θραῦσιν ποιεῖ τῶν ἐπιστρατευομένων. Ζεὺς μεσουρανῶν καὶ ὑπὸ Ἄρεως κατοπτευόμενος ἀπὸ οἰκείου τόπου ἔνδοξον καὶ εὐτυχῆ ποιεῖ τὴν ἐπιστρατείαν. Ζεὺς δύνων ἅμα κακοποιῷ κινδύνους καὶ ἐπιβουλὰς φέρει τῷ στρατοπέδῳ. Ζεὺς δύνων ἐν τροπικῷ ζῳδίῳ τροπὴν σημαίνει τῷ βασιλεῖ τυραννήσαντι. Ζεὺς δύνων καὶ ὑπὸ Ἀφροδίτης κατοπτευόμενος, καὶ μαρτυρούντων Ἑρμοῦ καὶ Ἄρεως· ἐπιβουλὴν ἕξει τὸ στρατόπεδον. Ζεὺς δύνων καὶ Σελήνην ἐπισκοπῶν· οὐκ ἐπιτεύξεται ὁ ἐπιστρατευόμενος λείας οὐδέ τινος τῶν ἐπιτηδείων. Ζεὺς δύνων, Ἀφροδίτης ὡροσκοπούσης καὶ ἐφορωμένης ὑπὸ τῆς Σελήνης, προφυλακὴν ἔσεσθαι καὶ σωτηρίαν τοῦ στρατοῦ σημαίνει. Ζεὺς ὑπὸ γῆν, Ἄρεως μεσουρανοῦντος· ἐξ ἀπορρήτων τῷ στρατῷ ἡ ἀμφιλάφεια γενήσεται· ποιεῖ δὲ καὶ τοὺς φίλους ἐχθρούς, νίκην δὲ μετὰ χρόνον ποιήσει τῷ ἐπιστρατευομένῳ. Ζεὺς ὅπου ὁ Κρόνος ἐστὶ ἐν τῇ καταρχῇ ἐρχόμενος, προυπαρχούσης λύπης κουφισμὸν παρέχει. Ζεὺς ἐπὶ Ἄρεως τόπον ἐρχόμενος, ἀγαθός, καὶ χάριν καὶ πρᾶξιν παρέχει τῷ στρατῷ, καὶ τοὺς ἐχθροὺς ὑποχειρίους ποιεῖ, καὶ αὔξει τὰ ἀγαθά.

Ἄρης ὡροσκοπῶν ἐν ἀρσενικῷ ζῳδίῳ ἐπὶ ἡμερινῆς καταρχῆς καὶ πολεμικῆς πίρας πυλέμου παρέχει καὶ σύντομον ἐπαγωγήν, καὶ ὑπὸ

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1 *ἐπόψεσθαι* ApS *ποιεῖ τοὺς* p *σημαίνει* om Ap 3 *δὲ Ζεὺς* p *εἰ* om. ASp *δ' ὁ Ἄρης* p 4 *ἐπιδεκατευόμενοι* p, *ἐπιδεκατευόμενος* A 5 *τὸν ἐχθρὸν* S *μεσουρανοῦν* p *αὔξοι* p 6 *μεσουρανὸν* p 7 *καὶ καλοῦ* AS *μαρτυρήσει* pAS 8 *ἐπικαρπίας*. Leg. *ἐπικρατείας*? 9 *ἐπικρατείας* codd., et l. 13 *ἐπικράτειαν* 11 *θρασιν* p 14 *δύνων* om. S 15 *τῶν τῷ βασιλεῖ τυραννευσάντων* pA 16 *μαρτυροῦντος* Sp *Ἑρμῇ* p 17 *Ἄρεως*, omisso *καί* S ; *καὶ Ἄρη* p 18 *καὶ Σελήνης ὡροσκόπου* p ; an *καὶ Σελήνης ὡροσκοπούσης* (in AS compend). *λίας* p 19 *τινι* S *Ἀφροδίτης ὡροσκόπου* p 21 *τοῦ λαοῦ* S 24 *ἐστὶ* om. S *ἐν* om. p, *ἐν τῇ* om. A 26 *καὶ πρᾶξιν καὶ χάριν* p 28 *ἐν* om. S *πεῖραν πολέμων* p *πείρας πόλεμον* cett.

harms the king, and signifies that the soldiers will follow the enemies.

Jupiter being thus positioned, if Mars also follows after it or applies to its tenth, it diminishes the good fortune, yet still brings about victory over the enemies. Jupiter at the midheaven increases the victory and makes the generals well-disposed toward the army. Jupiter at the midheaven and observed by Mars, testified from its own or a favorable place, increases victories and gains. Jupiter setting and having a relationship with the ascendant makes the outcomes of the campaign better than its beginnings. But if a malefic is also present, it strengthens those who campaign against them and causes a rout of those who are on campaign. Jupiter at the midheaven and observed by Mars from its own place makes the campaign glorious and fortunate. Jupiter setting together with a malefic brings dangers and plots against the army. Jupiter setting in a tropical sign signifies a reversal for the king who has seized power by force. Jupiter setting and observed by Venus, with Mercury and Mars also bearing witness: the army will face a conspiracy. Jupiter setting and looking upon the Moon: the one on campaign will not obtain plunder nor any of the necessities. Jupiter setting, with Venus on the ascendant and being observed by the Moon, signifies that there will be a guard and the safety of the army.Jupiter below the earth, Mars culminating: the abundance for the army will come from secret sources; it also turns friends into enemies, but will bring victory after a time to the one who leads the campaign. Jupiter coming to the place where Saturn is at the inception, provides relief from pre-existing grief. Jupiter coming to the place of Mars is favorable, and brings favor and success to the army, makes enemies subject to one's power, and increases good-fortune.

Mars rising in a masculine sign at a diurnal inception and a warlike one brings an end to war and a swift onset, and under

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1 ApSneì om. who means om Apnδ' ó "Mars Pn5 3 But Zeus,
p Aspnė̀diekatetuomenos the enemy 5 favored by R,
A measure p
auxoi6 mesuranonnPAS8 epicarpias . p 7 and of good AS testimony of dominion
Leg. realm net 1.13 realm codd.,n14 of power om.
S 15 τῶν16 witnessing
11 insolence p Spn*Mercury
to the king of tyrants ponR 17
"Areos, omisso and S? and Ares r 18 and Selinis oroskoncompend).
where r ? an and of Selenis oroskopousis (in ASn19 nlias p
tini SAphrodite of ostroskop PnAphrodite
21 of the people
oroskopous Pn24 is om. Sἐν
om. p, in om. An28 om. Speiran polemen Sn26 and deed and grace
p p war experience cett.

μὲν Κρόνου ὁρώμενος κίνδυνον ἕτοιμον παρέχει τῷ ἐπιστρατευομένῳ, ὑπὸ δὲ Διὸς μαρτυρούμενος νίκην λαμπρὰν μετὰ κόπου. Ἄρης ὡροσκοπῶν, Ἡλίου καὶ Σελήνης δυνόντων, ἢ τοῦ μὲν ἑνὸς δύνοντος, τοῦ δὲ ἑτέρου ὑπὸ γῆν ὄντος, τοῦ Διὸς ἀποστρόφου αὐτῶν
5 *ὄντος, βιοθανάτους στρατηγοὺς ποιοῦσι, τοὺς δὲ στρατιώτας ξιφοτρώτους καὶ τραυματίας. Ἄρης ὡροσκοπῶν ἐπὶ νυκτερινῆς καταρχῆς καὶ πολεμικῆς, καὶ μᾶλλον ἐν θηλυκῷ ζῳδίῳ, ἀγαθὸς τῷ ἐπιστρατευομένῳ γίνεται καὶ μεγάλη εὐτυχία, ἔτι δὲ μᾶλλον ὅταν καὶ τὸ ζῴδιον, ᾧ ἐφεστήκει, τῆς αἱρέσεως τύχῃ. πολὺ κρείττων ἐστίν*
10 *ὅταν Ζεὺς αὐτὸν βλέπῃ· ἔμπρακτον γὰρ καὶ θαρσαλέον τὸν στρατὸν καθίστησιν, εἰ καὶ μετὰ μόγου καὶ ἐργασίας. Ἄρης ἐπαναφερόμενος τῷ ὡροσκόπῳ, ἀγαθοποιοῦ μὴ μαρτυροῦντος αὐτῷ· ὁ ἐπιστρατευόμενος ληίζεται καὶ πραιδεύσεται· εἰ δὲ καὶ ἀγαθοποιὸς ἐπίδοι, ἐκ μέρους πραιδεύεται καὶ ἐκ μέρους ἀποσώζει τὰ αὐτοῦ.*
15 *Ἄρης μεσουρανῶν παρ' αἵρεσιν ἢ ἐπαναφερόμενος τῷ μεσουρανήματι μακρὰς ἐπιστρατείας καὶ βραδείας ἐντεύξεις ἐχθρῶν ποιεῖ· εἰ δὲ τὸ ζῴδιον, ᾧ ἐφέστηκε, τροπικὸν ἢ δίσωμόν ἐστιν, ἐπανάγει πάλιν ἐπὶ τὴν ἰδίαν χώραν τὸ στρατόπεδον μετὰ διασκέδασιν τῶν πολλῶν χρημάτων. Διὸς δὲ μαρτυροῦντος, λαμπρὰν νίκην σημαί-*
20 *νει καὶ μάλιστα καθ' αἵρεσιν μαρτυροῦντος τῷ Ἄρει. Ἄρης ὑπὸ γῆν σκορπίζει τὰ τοῦ στρατοῦ παρασκευάσματα· καλοποιοῦ δὲ μαρτυροῦντος, ἐπικτήσεις καὶ ἀνακαλαμήσεις ποιεῖ καὶ ἐκ σκύλων κέρδη. Ἄρης δύνων, <εἰ> ἑτέρους καταλάβῃ, καύσεις σημαίνει ὅπου τις ἐπιστρατεύεται. Ἄρης δύνων ἐν ἰδίοις τόποις, Διὸς*
25 *αὐτὸν ἐφορῶντος, εἰρηνεύει τοὺς πολεμίους. Ἄρης δύνων καὶ τὸν Ἥλιον ἐπιβλέπων ἢ τὴν Σελήνην διίστησι τὸ στρατόπεδον, καὶ χωρισμὸν ποιεῖ, καὶ ἀνώμαλον καθίστησι τὴν ἐπιστρατείαν. Ἄρης δύνων καὶ ὁρῶν τὴν Σελήνην αὐξουμένην τοῖς φωσὶ μεγάλους κιν-*

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1 *ὁρωμένης* p *παρέχει* Sp, *παρασκευάζει* A 3 *Ἡλίῳ καὶ Σελήνη* p 4-5 *ὄντως* bis S 6 *ξίφει τιτρώσκουσι* S *ὁ Ἄρης ὁρροσκοπῶν* p 7 *καὶ* om. S *ἀγαθὸν* pS 9 *τῷ ζωδίῳ* p *κρεῖττων* codd. 10 *αὐτό* Ap 11 *ἀναφερόμενος* Ap 14 *ἐφίδοι* p *τὰ αὐτὰ* S 15 *παραίρεσιν* pS *μεσουρανίῳ* p 17 *τὼ ζωδίω* Sp *ἐπαναγάγει* pA, *ἐπαναγάγῃ* S 20 *καθαίρεσιν* pS *μαρτυροῦντος* per compend. A, om. S *μεσουρανῶν* p 23 *κερδαίνει* S *εἰ* addidi *καταβάλῃ καὶ* S, *καταβάλλει καὶ* Ap 24 *ἐν ἰδίους τόπους* S. *ἰδίῳ τόπῳ* Ap 25 *πολέμους* S 28 *αὐξομένην* A

when seen by Saturn it brings imminent danger to the one leading the campaign, but when witnessed by Jupiter it brings a brilliant victory with toil. Mars in the ascendant, with the Sun and Moon setting, or with one of them setting and the other below the earth, and with Jupiter turned away from them, produces generals who die violently, and soldiers wounded by the sword and injured. Mars in the ascendant at a nocturnal inception and one of war, and especially in a feminine sign, becomes favorable to the one leading the campaign and brings great good fortune, and even more so when the sign in which it stands happens to be of its sect. It is much more powerful when Jupiter looks upon it; for it renders the army active and bold, even if with effort and toil. Mars in the succedent house to the ascendant, with no benefic bearing witness to it: the one leading the campaign plunders and takes spoils; but if a benefic also looks on, he takes spoils in part and in part saves his own possessions. Mars at the midheaven contrary to sect, or in the succedent house to the midheaven, produces long campaigns and slow encounters with enemies; but if the sign in which it stands is tropical or bicorporeal, it brings the army back again to its own territory after the dispersal of much wealth.When Jupiter bears witness, it signifies a brilliant victory, and especially when it bears witness to Mars according to sect. Mars below the earth scatters the preparations of the army; but when a benefic bears witness, it brings acquisitions and recoveries and gains from spoils. Mars setting, if it overtakes others, signifies burnings in the place against which someone campaigns. Mars setting in its own places, with Jupiter looking upon it, brings peace to the warring parties. Mars setting and looking upon the Sun or the Moon divides the army and causes separation, and renders the campaign irregular. Mars setting and beholding the Moon increasing in her light brings great stir—

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1 visible p provides Sp, prepares/equips A 3 to the Sun and Moon R 4-5 truly bis S 6 they wound with a sword S ♂ Ares/Mars in the horoscope p 7 and om. S good S P O of the zodiac signs R stronger codd. 10 itself Ap 11 ascending/rising ...Mars 14 would look upon P the same things S 15 removal pS in the midheaven m 17 in the zodiac sign Sp will bring back pA, will bring back S 20 destruction p S testifying/witnessing per compend. A, om. S culminating g 23 gains S el added he casts down and S, he casts down and Ap 24 in its own places S. in its own place Ap 25 wars S 28 increasing A

δύνους ἐπάγει τῷ στρατῷ ἐν προδοσίᾳ καὶ δεσμοῖς, καὶ πολλῷ πλέον τοῦ Διὸς μὴ ἐφορῶντος. Ἄρης ἐπὶ τὸν Κρόνον ἐνερχόμενος ἤτοι ὅπου ἦν ὁ Κρόνος ἐν καταρχῇ, ἀόκνους καὶ ἑτοίμους καὶ πρακτικοὺς ποιεῖ τοὺς ἐπιστρατεύοντας κατὰ τῶν ὑπεναντίων. Ἄρης ἐρχόμενος ὅπου ὁ Ζεὺς τῆς καταρχῆς ἢ ἡ Ἀφροδίτη ἢ καὶ ὁ Ἑρμῆς, κόπον καὶ πολὺν μόγον παρέχει τῷ στρατῷ. Ἄρης ἐπὶ τοὺς τοῦ Διὸς τόπους ἐρχόμενος ζημίαν καὶ βλάβην παρέχει τοῖς παραταττομένοις· καὶ ἐρχόμενος ὅπου τῆς καταρχῆς ὁ Ἥλιος, καὶ ὕπαυγος γινόμενος νόσον ἐνσκήπτει εἰς τὸ στρατόπεδον, τοῦ δὲ στρατηγοῦ κίνδυνον καὶ ὄλεθρον παρασκευάζει. Ἄρης ἐπὶ τὴν Ἀφροδίτην ἐρχόμενος γογγυσμὸν καὶ ἀντιλογίας τοῦ στρατοῦ σημαίνει. Ἄρης ἐπὶ τὸν Ἑρμῆν ἐρχόμενος δόλους καὶ ὑπονοίας ἐνσπείρει τῷ στρατῷ, καὶ τὴν πρᾶξιν ἐλαττοῖ. Ἄρης ἐπὶ τὸν Ἑρμῆν ἐρχόμενος δόλους καὶ ὑπονοίας ἐνσπείρει τῷ στρατῷ, καὶ τὴν πρᾶξιν ἐλαττοῖ. Ἄρης ἐπὶ Σελήνης τόπον ἐρχόμενος, μὴ μαρτυρούντων τῶν καλοποιῶν, νόσον ἐνσκήπτει ὡς ἐπὶ τοῦ Ἡλίου· εἰ δὲ καὶ κτηνῶδές ἐστι τὸ ζῴδιον, ὄλεθρον ἵππων καὶ ἡμιόνων ποιεῖ, πλὴν ἐνισχύει κατὰ τῶν ἐχθρῶν.

Ἥλιος ὡροσκοπῶν ἐν ταῖς πολεμικαῖς καταρχαῖς καὶ ὑπὸ καλοποιῶν μαρτυρούμενος λαμπρὰν νίκην σημαίνει τῷ ἐπιστρατεύοντι, καὶ μάλιστα ἐν ἰδίῳ οἴκῳ ὢν ἢ ὑψώματι ἢ ἐν ἀρσενικῷ ζῳδίῳ· εἰ δὲ καὶ ἀγαθοποιοὶ αὐτὸν ἐπιδεκατεύουσιν, λαμπροτέρα ἡ νίκη φανήσεται. Ἥλιος μεσουρανῶν τὰ αὐτὰ ποιεῖ καθὰ καὶ ὡροσκοπῶν, ἐκτὸς εἰ μὴ σπονδὰς καὶ διαθέσεις οὐ δίδωσιν. Ἥλιος δύνων λύπην ἐπάγει τῷ στρατεύοντι, καὶ χαρὰν ἐντίθησι τῷ ἀντιτασσομένῳ. Ἥλιος δύνων καὶ ἐπ' ἀλλοτρίων τόπων ἑστὼς καὶ ὑπὸ κακοποιῶν μαρτυρούμενος ἢ διαμετρούμενος ἢ τετραγωνιζόμενος ἐπαγωγὴν καὶ ὀξεῖαν ἀναίρεσιν ἐπάγει τῷ ἀντιστρατευομένῳ· εἰ δὲ καὶ ἡ Σελήνη κατ' ἐκεῖνο τῷ Ἡλίῳ συνοδεύει, βεβαιότερα τὰ προειρημένα γενήσεται. Ἥλιος ἐν τῷ ὑπὸ γῆν κέντρῳ ὑπάρχων

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2 εὐφορῶντος S ἐρχόμενος p 5-6 καὶ ὁ om. S 7 τοὺς om. S ζημίας καὶ βλάβας S 8 τοὺς παραταττομένους καὶ ἐρχομένους Sp, τοῖς π. καὶ ἐρχομένοις A 9 ἐνσκόπτει S 11 ἀντιλογίαν Ap τῷ στρατῷ A 12 ὁ Ἄρης Ap 16 καλοποιῶν μὴ μαρτυρούντων Ap 16 Hic nonnulla δε Venere exhibentur, quae capiti de Sole postposuimus. 21 οἴκῳ Ap, τόπῳ S 23 καθὼς Ap, ἐπὶ τῷ S 28 ἐπάγει om. S εἰ] ἔτι codd. 29 ἀνεδεύει p, ἀνοδεύουσα A 30 ὑπάρχει S

brings dangers to the army through betrayal and imprisonment, and all the more so when Jupiter is not aspecting. Mars entering upon Saturn, that is, where Saturn was at the inception, makes those campaigning against the enemy bold, ready, and effective. Mars coming to where Jupiter of the inception is, or Venus, or also Mercury, brings toil and great hardship to the army. Mars coming to the places of Jupiter brings loss and harm to those arrayed in battle; and coming to where the Sun of the inception is, and becoming combust, it inflicts disease upon the military camp, and prepares danger and destruction for the general. Mars coming to Venus signifies murmuring and disputes within the army. Mars coming to Mercury sows deceits and suspicions in the army, and diminishes the course of action. Mars coming to Mercury sows deceits and suspicions in the army, and diminishes the course of action. Mars coming to the place of the Moon, when the benefics are not witnessing, inflicts disease as in the case of the Sun; and if the sign is also of a bestial nature, it causes the destruction of horses and mules, yet it strengthens against the enemies.

The Sun ascending in military inceptions and witnessed by benefics signifies a brilliant victory for the one who leads the campaign, especially when it is in its own domicile or exaltation or in a masculine sign; and if the benefics also aspect it from the tenth, the victory will appear even more brilliant. The Sun at the midheaven produces the same effects as when ascending, except that it does not grant truces and settlements. The Sun setting brings grief to the one who campaigns, and instills joy in the one who opposes him. The Sun setting and standing in foreign positions and witnessed by malefics or in opposition or in square brings invasion and swift destruction upon the one who fights against him; and if the Moon also travels with the Sun at that time, what has been said before will be confirmed more firmly. The Sun being in the subterranean pivot

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2 bearing SnS coming p 5–6 καὶ ὁ om. S 7 the om.n8 damage and harm the extended ones andnHe examines S Snḥarchomenu Sp, to the p. and coming An11 against τῷ στρατῷ A 12 ὁ "Αρις Ap 16n16 Hic nonnulla dε Arnkalpoeis not testifying Veneren21 οικῳ AR, Apnexhibentur, quae capiti de Sole postposuimus. ntopos S 23 as Ap, on S 28neỉ] éti codd. 29 rising R, ἐπάγει om. S rising A 30 there is S

καὶ ὑπὸ τῶν φθοροποιῶν βλαπτόμενος κατὰ τὰ προειρημένα ποιεῖ, ἐκτὸς εἰ μὴ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι ὑπάρχῃ. Ἥλιος ἐν Κρονικοῖς ὑπάρχων τόποις κατὰ τὴν προειρημένην θέσιν, ἰσχυροὺς καὶ πρακτικοὺς καὶ ἐπιτευκτικοὺς τοὺς στρατιώτας σημαίνει. Ἥλιος
5 ἐν Ἄρεως τόποις ὑπάρχων, ἐν τῇ τοιαύτῃ θέσει, ἀηδίαν καὶ συνοχὴν τοῦ στρατοῦ σημαίνει. ἀμφότεροι οἱ φωστῆρες ἐν τοῖς τοῦ Διὸς τόποις ὑπάρχοντες ἀγαθοὺς τοὺς ἡγεμόνας καὶ σώφρονας τοὺς στρατιώτας σημαίνουσιν. Ἥλιος ἐν τοῖς τῆς Ἀφροδίτης ὑπάρχων τόποις νοητικοὺς καὶ ἱκανοὺς τοὺς ἡγεμόνας σημαίνει. Ἥλιος ἐν
10 τοῖς Ἑρμαϊκοῖς τόποις ὑπάρχων δραστηρίους καὶ εὐτυχεῖς τοὺς ἡγεμόνας καθίστησιν. ἐνεργέστερα δὲ ἔσται τὰ προειρημένα, ὅταν ὁ κύριος τοῦ ζῳδίου καὶ τῶν ὁρίων ἐπιβλέπῃ τοὺς φωστῆρας ἢ ἐπιμαρτυρῇ αὐτούς.

Ἀφροδίτη ὡροσκοποῦσα ἢ ἐπαναφερομένη τῷ ὡροσκόπῳ
15 ἐπὶ πολεμικῇ καταρχῇ, τοῦ Ἄρεως αὐτῇ συσχηματιζομένου ἀνατολικῇ οὔσῃ, ἐπιτευκτικοὺς καὶ εὐτυχεῖς ποιεῖ τοὺς στρατηλάτας, καὶ ὑπακοὴν τοῦ στρατοπέδου ποιεῖ· καὶ βεβαιότερα ἔσται τὰ ἀγαθά, ὅταν καὶ ἡ Σελήνη ἐπιβλέπῃ τὴν Ἀφροδίτην· ὅταν δὲ Ἑρμῆς, σὺν αὐτῷ <τῷ> Ἄρει, αὐτῇ συσχηματισθῇ καὶ Κρόνῳ,
20 ποιεῖ τοὺς ἡγεμόνας ἅρπαγας, ἀδίκους καὶ πολυψόγους. Ἀφροδίτη ὡροσκοποῦσα ἐν δισώμῳ ζῳδίῳ, τοῦ Ἄρεως ὄντος ἐν δισώμῳ, διαίρεσιν τοῦ στρατοῦ δηλοῖ καὶ δυσὶ στρατηγοῖς κεχρῆσθαι. Ἀφροδίτη μεθ' Ἑρμοῦ ὡροσκοποῦσα ἢ μεσουρανοῦσα καὶ οὖσα ἀνατολικὴ πειθαρχεῖν παρασκευάζει τὸν στρατὸν καὶ σωφρονεῖν τοὺς ἡγε-
25 μόνας, καὶ μάλιστα θηλυκοῦ ἢ τροπικοῦ ὄντος τοῦ ζῳδίου. Ἀφροδίτη ὡροσκοποῦσα ἢ μεσουρανοῦσα, τῆς Σελήνης αὐτὴν ἐφορώσης σὺν τῷ Ἄρει, ὑποτάσσει τὸν στρατὸν τοῖς ἡγεμόσιν. Ἀφροδίτη ὡροσκοποῦσα σὺν Ἑρμῇ, Ἄρεως δύνοντος, ἀναστατοῖ τὸν στρατόν, καὶ ἐγείρει κατὰ τῶν ἡγεμόνων· διόρθωσις δὲ γίνεται τοῦ

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1 βλεπόμενος (?) cf. p. 236, l. 26 ; 239, l. 25. 3 ὑπάρχει τ. A, ὑπάρχων Sp 5 ἀειδίαν p 6 τῇ τοῦ Διὸς p 8 ὑπάρχει S 11 ἐνετέρας S 12 ὡρίων p 13 ἐπιβλέπει p ἐπιμαρτυρεῖ Ap 14-22 Haec capiti de Sole in codd. praeposita sunt 14 ἀναφερομένη A 15 πολεμικῆς καταρχῆς Ap 18 ἡ om. p 19 σὺν τῷ Ἄρει Ap Κρόνος p, om. S 20 καὶ ἀδίκους p 21 ὡροσκοπῶν p ζῳδίῳ om. Ap 23 καὶ οὖσα om. S 24 πειχαρχεῖν p τῷ στρατῷ καὶ σωφρονεῖ τοῖς ἡγεμοσι Ap

and being harmed by the destructive planets acts according to what has been said before, except when it is in its own domicile or exaltation. The Sun being in Saturnine positions according to the aforementioned placement signifies that the soldiers are strong, effective, and successful. The Sun being in Martian positions, in such a placement, signifies unpleasantness and confinement of the army. Both luminaries being in the positions of Jupiter signify good and prudent commanders and disciplined soldiers. The Sun being in the positions of Venus signifies intelligent and capable commanders. The Sun being in Mercurial positions establishes the commanders as energetic and fortunate. The aforementioned effects will be more powerful when the lord of the sign and of the terms looks upon the luminaries or bears witness to them.

Venus ascending or succedent to the ascendant

15 at the inception of a military campaign, with Mars configured with her while she is oriental, makes the generals successful and fortunate, and produces obedience in the army; and the good things will be more assured when the Moon also looks upon Venus; but when Mercury, together with Mars, is configured with her and Saturn, 20 it makes the commanders rapacious, unjust, and much-censured. Venus ascending in a bicorporeal sign, with Mars being in a bicorporeal sign, indicates a division of the army and that two generals are employed. Venus with Mercury ascending or culminating and being oriental makes the army obedient and the commanders 25 prudent, especially when the sign is feminine or tropical. Venus ascending or culminating, with the Moon beholding her together with Mars, subordinates the army to the commanders. Venus ascending with Mercury, while Mars is setting, throws the army into disorder and stirs it up against the commanders; but a correction of this occurs

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1 being seen (?) cf. p. 236, 1. 26 ; 239, 1. 25. 3 there is t. A, existing Sp 5 aedians p 6 of Zeus p 8 ὑπάρχει S 11 eneteras 12 limits R 13 on he sees p Snἐpimatyrei Ap 14-22 These things have been placed before the chapter on the Sun in codd. they are in charge 14 ἀναφερομένη A 15 πολεμικής at first Ap 18 or about. p 19 σὺν τῷ Ἄρει Ap Saturn p, om. S 20 and unjust p 21 ascending p live thirst om. App 23 and then om. S 24 say Harhein p to to the army and is prudent toward the commanders Ap

Διὸς ἐπέμβασιν ποιουμένου ἐν ᾧ τόπῳ ἐπιβλέπει τὸν κατὰ πῆξιν ὡροσκόπον. Ἀφροδίτη ὡροσκοποῦσα, τοῦ Κρόνου δύνοντος· ὁ στρατηγὸς ὑπὸ τοῦ ἰδίου στρατοῦ ἀναιρεῖται. Ἀφροδίτη ὡροσκοποῦσα, Σελήνης ὑπὸ γῆν οὔσης, εὐτυχίαν τοῦ στρατοῦ σημαίνει καὶ νίκην λαμπρὰν καὶ ἐπάνοδον ταχεῖαν καὶ ἀγαθήν. Ἀφροδίτη ὡροσκοποῦσα ἐν θηλυκῷ ζῳδίῳ εὐγένειαν τοῦ στρατηγοῦ καὶ δικαιοπραγίαν σημαίνει. Ἀφροδίτη ὡροσκοποῦσα καὶ ἀνατολικὴ οὖσα ἢ ἐπαναφερομένη τῷ μεσουρανήματι εὔπρακτον ποιεῖ τὴν ἐπιστρατείαν καὶ προσβολὰς δυσαντήτους, καὶ μάλιστα Κρόνου μὴ ἐφορῶντος. Ἀφροδίτη μεσουρανοῦσα ἐν θηλυκῷ ζῳδίῳ νωχελεῖς πολέμους καὶ βραδείας προσβολὰς ἐπιτελεῖ, καὶ μάλιστα τοῦ Ἄρεως αὐτῇ μὴ συσχηματιζομένου. εἰ δὲ καὶ Ζεὺς καὶ Ἄρης αὐτὴν μὴ ἐπίδωσιν, παντελῶς πόλεμος οὐ γίνεται. Ἀφροδίτη ἐν ἀρσενικῷ ζῳδίῳ ἢ ἐπαναφερομένη τῷ μεσουρανήματι, τῆς Σελήνης ἐν ἀρσενικῷ οὔσης ζῳδίῳ καὶ μαρτυρουμένης ὑπὸ Ἄρεως καὶ Ἑρμοῦ, ἐπανδρότερον καὶ παραβολώτατον ποιεῖ τὸν στρατόν, καὶ διὰ μηχανημάτων καὶ τρακταισμῶν τὴν νίκην ἐπιτελεῖ. Ἀφροδίτη δύνουσα, Ἄρεως μὴ ἐφορῶντος· εἰς σπονδὰς καὶ εἰρήνην τρέπεται ἡ ἐπιστρατεία. Ἀφροδίτη μεσουρανοῦσα καὶ ὑπὸ Κρόνου θεωρουμένη ὄντος ἐν ἰδίῳ τόπῳ ἰσχυροὺς τοὺς στρατοπεδάρχας καὶ ἱκανωτάτους ποιεῖ, καὶ μάλιστα ἐν τροπικοῖς ὄντος ζῳδίοις. Ἀφροδίτη μεσουρανοῦσα ἢ ἐν τῷ ὑπὸ γῆν καὶ μαρτυρουμένη ὑπὸ Κρόνου καὶ Ἄρεως ἐξ ἀλλοτρίων τόπων, Διὸς μὴ βοηθοῦντος, ἐφυβρίστους καὶ ἐπονειδίστους ποιεῖ τοὺς στρατηλάτας, καὶ ἀναστατοῖ τὸν στρατὸν κατ' αὐτῶν, πρὸς οἷς δὲ καὶ τῆς Σελήνης βλαπτομένης, καὶ ἡῆτταν τοῦ στρατοῦ σημαίνει. Ἀφροδίτη δύνουσα, Ἄρεως μεσουρανοῦντος, ἔνδοξον παρέχει τὴν νίκην κατὰ τῶν ἐχθρῶν. Ἀφροδίτη δύνουσα καὶ ὑπὸ Διὸς ὁρωμένη ἐνισχύει τοὺς ἀντιστρατευομένους. Ἀφροδίτη δύνουσα, Κρόνου ἢ Ἄρεως μεσουρανούντων καὶ

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1 *Διὸς ἐπ' ὄμμασιν* S *κατὰ τάξιν* Ap 2 *ὡροσκόπου* p
4 *γῆν* codd. 8 *ἀναφερομένη* S *τῷ μάρτυρι* Ap *ἔμπρακτον* Ap
9 *δυσαντώτους* S, *δησαντήτους* p 10 *εὐφορῶντος* S *νωλεχεῖς* S 11 *βραδεῖς* codd. 12 *καὶ Ζεὺς* S, *Ζεὺς* Ap 13 *ἐφίδωσιν* p 14 *μεσουρανήματι* per symbolum S, *μάρτυρι* Ap 15 *μαρτυρουμένων* p 16 *ποιεῖται* Ap, *ποιῆσαι* S 18 *εὐφῶντος* S
21 *ὄντες* Sp 25 *αὐτὸν* S 27 *μεσουρανῶν* p ; compendium, cui superimpositae sunt litterae *α ρ ς*, A 29 *Κρόνῳ* Ap *μεσουρανῶν* p

Jupiter transiting in the place where it aspects the ascendant fixed at the founding. Venus ascending, with Saturn setting: the general is killed by his own army. Venus ascending, with the Moon below the earth, signifies good fortune for the army and a brilliant victory and a swift and favorable return. Venus ascending in a feminine zodiac sign signifies the nobility of the general and just conduct. Venus ascending and being oriental or applying to the midheaven makes the campaign prosperous and attacks hard to withstand, especially when Saturn does not aspect. Venus culminating in a feminine zodiac sign brings about sluggish wars and slow attacks, especially when Mars does not configure with her. And if neither Jupiter nor Mars aspects her, war does not occur at all. Venus in a masculine zodiac sign or applying to the midheaven, with the Moon being in a masculine zodiac sign and testified by Mars and Mercury, makes the army more vigorous and most daring, and accomplishes victory through siege engines and stratagems. Venus setting, with Mars not aspecting: the campaign turns toward truces and peace.Venus culminating and beheld by Saturn being in his own place makes the commanders of the armies strong and most capable, especially when he is in tropical signs. Venus culminating or in the place below the earth and testified by Saturn and Mars from alien places, with Jupiter not assisting, makes the generals objects of insult and reproach, and stirs up the army against them; and in addition, when the Moon is also afflicted, it signifies defeat of the army. Venus setting, with Mars culminating, brings a glorious victory over the enemies. Venus setting and beheld by Jupiter strengthens those who are fighting against. Venus setting, with Saturn or Mars culminating and

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1 Jupiter before the eyes S by class Ap 2 ascendant P
4 earth codd. 8 being referred to the witness Ar effective AP
O hard to encounter 5, hard to meet p 10 flourishing S continuously
S 11 slow codd. 12 and Zeus S, Zeus Ap 13 they look upon
p 14 midheaven by symbol S, witness Ap 15 wit-
being witnessed
p 16 makes Ap, to make S 18 flourishing S
21 ὄντες Sp 25 αὐτὸν 27 culminating p; compendium,
Superimposed are the letters a es, 29 Saturn Ap me
Ασουρανώ p

ἐν τροπικοῖς ὄντων ζῳδίοις· οὐχ ἅπαξ τὸ κακὸν γενήσεται, ἀλλὰ καὶ πολλάκις. Ἀφροδίτη ἐν τῷ ὑπὸ γῆν λύπην παρέχει τοῖς ἐπιστρατεύουσι καὶ μάλιστα ἐν ἀρσενικῷ οὖσα ζῳδίῳ. Ἀφροδίτη ἐπὶ τὸν Κρόνον ἐρχομένη καλὴ πρὸς πᾶσαν πρᾶξιν, καὶ ἐπιρρέψει· τρέπει γὰρ τοὺς ὑπεναντίους. Ἀφροδίτη ἐπὶ τοὺς τοῦ Διὸς ἐρχομένη τόπους ἐν ἐλπίσιν ἀγαθαῖς εἶναι τὸ στρατόπεδον σημαίνει. Ἀφροδίτη ἐπὶ τὸν Ἥλιον ἐρχομένη ἀναστατοῖ τὸ στρατόπεδον καὶ εἰς ἀντιλογίας παρασκευάζει. Ἀφροδίτη ἐπὶ Ἑρμῆν ἐρχομένη αὔξει τὰς εὐτυχίας, καὶ τὰς νίκας παρέχει τῷ ἐπιστρατεύοντι. Ἀφροδίτη ἐπὶ Σελήνην ἐρχομένη καλὴ καὶ ἱλαροποιὸς καὶ ἔμπρακτος.

Ἑρμῆς ὡροσκοπῶν καὶ ἀνατολικὸς ὑπάρχων εὐδαιμονίαν καὶ ὀξυπραγίαν τοῦ στρατοῦ σημαίνει. Ἑρμῆς ὡροσκοπῶν μετὰ καλοποιοῦ· χρήμασιν ἀναπείθεται ὁ διώκων, καὶ παύει τοῦ ἐγχειρήματος. Ἑρμῆς ὡροσκοπῶν ἢ μεσουρανῶν ἐν δισώμῳ ζῳδίῳ καὶ ἀνατολικὸς ὑπάρχων πλῆθος αἰχμαλωσίας παρασκευάζει τοῖς στρατιώταις. Ἑρμῆς μετὰ Ἀφροδίτης ὡροσκοπῶν ἢ μεσουρανῶν δόξαν παρέχει τῷ στρατῷ· εἰ δὲ καὶ Ζεὺς ἐπιμαρτυρήσει, λαμπροτέρα φανήσεται ἡ στρατηγία. ἐὰν δὲ ὕπαυγος εἴη ὁ Ἑρμῆς ἐν τῇ τοιαύτῃ θέσει, κακοτρόπους καὶ ἐνδομύχους καθίστησι τοὺς ἡγεμόνας. Ἑρμῆς μεσουρανῶν ἢ ἐπαναφερόμενος ἐν τῷ μεσουρανήματι ἢ τῷ ὡροσκόπῳ δόξαν καὶ εὐπραγίαν παρέχει τοῖς στρατιώταις, καὶ ἀπαράμονον τὴν ἐπιστρατείαν ποιεῖ, ἐν οἷς δὲ καὶ ὑποσπόνδους τοὺς ὑπεναντίους ἄγει καὶ εἰρήνην βραβεύει. Ἑρμῆς δύνων πλῆθος στρατιᾶς ἀναιρεῖ καὶ μάλιστα ἐν τροπικῷ ἢ δισώμῳ ζῳδίῳ ὑπάρχων καὶ τοῦ Ἄρεως ἐπιβλέποντος αὐτόν. Ἑρμῆς ὑπόγειος τὰ αὐτὰ ποιεῖ. ὁ Ἑρμῆς χαίρει συνὼν τοῖς καλοποιοῖς καὶ τοῖς κακοποιοῖς ἀστράσι, ἐπειδήπερ οἱ μὲν καλοὶ ἔμπρακτον αὐτὸν ποιοῦσιν, οἱ δὲ κακοποιοὶ πανοῦργον. Ἑρμῆς μετὰ Κρόνου ὡροσκοποῦντος βλάβην ἐπιφέρει τῷ παρατασσομένῳ. Ἑρμῆς

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4 ἐπιρέψει S, ἐπιρρίψει Ap 6 τοὺς τόπους Sp
8 Ἑρμοῦ p 10 Σελήνης p 13 ὀξυπραγίας S 14 διώκων omisso ὁ p 15-17 ἐν δισώμῳ ζῳδίῳ - στρατιώταις om. S
17 μετὰ Ἀφροδίτης om. S 18 ἐπιμαρτύρησε S
19 στρατιά S ἐν om. S 21 μεσουρανίῳ p 22 ἢ τοῦ S
23 παράμονον AS 25 στρατείας Ap 26 ὑπάρχει S
28 ἀστήρσι p ὁ μὲν καλοὶ p 29 κακοὶ πανοῦργον Ap

when they are in cardinal signs; the evil will not occur once, but many times. Venus in the subterranean place brings grief to those who go to war, and especially when she is in a masculine sign. Venus approaching Saturn is favorable for every undertaking, and by her influence she turns the enemy. Venus approaching the places of Jupiter signifies that the army is in good hopes. Venus approaching the Sun throws the army into disorder and stirs up disputes. Venus approaching Mercury increases good fortune and brings victory to the one who goes to war. Venus approaching the Moon is favorable, cheering, and effective.

Mercury in the ascendant and oriental signifies the prosperity and swift action of the army. Mercury in the ascendant together with a benefic: the pursuer is persuaded by money and ceases from the undertaking. Mercury in the ascendant or at the midheaven in a bicorporeal sign and being oriental produces a great multitude of captives for the soldiers. Mercury together with Venus in the ascendant or at the midheaven brings glory to the army; and if Jupiter also bears witness, the generalship will appear more brilliant. But if Mercury is under the rays in such a position, it makes the commanders devious and secretive. Mercury at the midheaven or succedent to the midheaven or to the ascendant brings glory and success to the soldiers, and makes the military campaign not long-lasting, and in some cases brings the enemy under treaty and arbitrates peace. Mercury setting destroys a multitude of the army, especially when he is in a cardinal or bicorporeal sign and Mars is looking upon him. Mercury below the earth produces the same effects. Mercury rejoices when he is together with the benefic and the malefic stars, since the benefics make him effective, while the malefics make him crafty. Mercury with Saturn in the ascendant brings harm to the one drawn up in battle array. Mercury

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4 cast 5, cast Apn10 Moon 6 the Spn13 avidity
8 Ermou **p** **p** loci **S** 14 sec
kon omisso o 15-17 ἐν δισομῳ ῳδιῳ - soldiers om. S
pn17 with Venus om. Sn19 18 testified **S**
army S ἐν om. S 21 mesuraniῳn25 **p** 22 or Sn26
2:3 paramonon army Ap there is S
ASn28 astirsi **p** the indeed good **p** 20) wicked, villainous Ap

ὑπὸ τῶν κακοποιῶν ἐφορώμενος ἐν ταῖς τοιαύταις καταρχαῖς καὶ τοὺς ἡγεμόνας καὶ τοὺς στρατιώτας ἀδίκους καθίστησιν.

Σελήνη ὡροσκοποῦσα καὶ αὔξουσα τοῖς φωσὶ τῷ παρατασσομένῳ βοηθεῖ. Σελήνη ἐπὶ ἡμερινῆς καταρχῆς ὡροσκοποῦσα ἢ μεσουρανοῦσα μικρὰς ὑποτίθησι καὶ ἐμποδίζει τὰς εὐτυχίας, καὶ μᾶλλον ὅταν φθοροποιοὶ αὐτὴν ἐπίδωσιν ἢ ἐπαναφέρωνται· ἔκπτωσιν γὰρ μετὰ τὴν νίκην ἐπάγει. ἐὰν δὲ ἡ Σελήνη ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι ἐν τῇ τοιαύτῃ θέσει καὶ ὑπὸ καλοποιῶν μαρτυρῆται, ἡ νίκη λαμπρὰ καὶ περιβόητος γενήσεται. Σελήνη ἐπὶ νυκτερινῆς καταρχῆς ὡροσκοποῦσα ἢ μεσουρανοῦσα ἢ ἐπαναφερομένη τοῖς εἰρημένοις κέντροις λαμπρὰν καὶ περιβόητον παρέχει τὴν νίκην, καὶ τὰ ποριζόμενα ἐλαττοῖ. εἰ δὲ καὶ καλοποιὸς ἐπίδοι, πολλῷ πλέον λαμπρὰ καὶ ἐπίδοξος ἔσται ἡ νίκη καὶ τὰ ποριζόμενα ἄφθονα. Σελήνη ἐν τῷ δύνοντι ὀξεῖαν νίκην τοῖς ἐχθροῖς σημαίνει καὶ ἔκπτωσιν τοῖς παρατασσομένοις καὶ ὀξεῖαν σκύλευσιν καὶ τροπὴν ἀκατάσχετον. Σελήνη ἐν τῷ ὑπὸ γῆν κέντρῳ οὖσα καὶ ὑπὸ κακοποιῶν βλαπτομένη διὰ λόχων καὶ ἐνεδρῶν καὶ δόλου ποιεῖ τὴν καθαίρεσιν τῷ λόγον ἔχοντι πρὸς τὸν τόπον ἐξ ἑκατέρων τῶν μερῶν· εἰ δὲ καὶ ἀγαθοποιοὶ [illegible]ῶσιν ἢ ἐπιβλέπωσιν, ἀπὸ λόχμων καὶ δόλων τὴν ὠφέλειαν ἐμποιεῖ τῷ προειρημένῳ μέρει. Σελήνη ἐν Ἄρεως τόποις ὑπάρχουσα κατὰ τὴν προειρημένην θέσιν θρασεῖς καὶ ἀνδρείους καὶ δραστηρίους τοὺς στρατιώτας σημαίνει. προσήκει μέντοι καὶ τὰς μαρτυρίας τῶν ἀστέρων ἐπιβλέπειν· ἐὰν μὲν γὰρ καλοποιοὶ ἐφορῶσι τοὺς φωστῆρας ἐν τοῖς προειρημένοις τόποις, δικαίαν προαίρεσιν τῶν ἡγεμόνων σημαίνουσι· εἰ δὲ κακοποιοὶ ἐφορῶσι τὰ φῶτα, ἀδίκους καὶ δολίους τοὺς ἡγεμόνας σημαίνουσι. Σελήνη ἐν τοῖς τῆς Ἀφροδίτης τόποις ὑπάρχουσα εὐτυχίαν καὶ εὐπραγίαν δι' ἐπινοιῶν τοῦ στρατηγοῦ σημαίνει. Σελήνη εἰς τὸν ἑαυτῆς ἐρχομένη τόπον, εἰς ὃν ἦν ἐν τῇ καταρχῇ τῆς ἐπιστρατείας, μετεωρισμοὺς τῷ στρατῷ παρέχει· ἐὰν δὲ καὶ

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1 ταῖς om. S 3 τῷ παρατ. β. Ap 5 μικρὸν codd. fors. recte ὑπερτίθησι p 6 ἐφίδωσιν p ἐπαναφέροντι codd. 8 μαρτυρεῖται codd. 11 εἰρ. καιροῖς Ap τὴν om. p 12 ἐφίδοι p 13 πλέω S 16 ἀνάσχετον p, κατάσχετον S καιρῷ Ap, sed in A superimpositum compendium quod est κέντρον 18 τοῦ λόγον ἔχοντος Ap, τὸν λόγον ἔχοντι S 19 ἐποῖεν ἢ ἐπιβλέποιεν A λόχων p 20 δατῶν Ap ποιεῖ A 27 σημαίνει S ὑπάρχουσα τόποις Ap 30 ἐπιστρατίας S

being looked upon by the malefics in such inceptions renders both the commanders and the soldiers unjust.

The Moon rising at the ascendant and increasing in light aids the one drawing up in battle array. The Moon at a diurnal inception rising at the ascendant or culminating at the midheaven produces minor setbacks and hinders good fortunes, and especially when the destructive planets aspect it or are in the succedent houses; for it brings a fall after the victory. But if the Moon is in its own house or exaltation in such a position and is testified by benefics, the victory will be brilliant and celebrated. The Moon at a nocturnal inception rising at the ascendant or culminating at the midheaven or in the succedent houses of the said angular points provides a brilliant and celebrated victory, but diminishes the spoils. If a benefic also aspects it, the victory will be all the more brilliant and glorious, and the spoils will be abundant. The Moon in the descendent signifies a swift victory for the enemies and a downfall for those drawn up in battle array, and a swift plundering and an irresistible rout. The Moon being in the subterranean angle and harmed by malefics brings about defeat through ambushes, stratagems, and treachery for whichever of the two parties has the relevant relationship to that place; but if benefics are present or look upon it, it brings advantage through ambushes and stratagems to the aforementioned party.The Moon being in the places of Mars in the aforementioned position signifies bold, courageous, and vigorous soldiers. One should, however, also examine the testimonies of the stars; for if benefics look upon the luminaries in the aforementioned places, they signify a just disposition of the commanders; but if malefics look upon the lights, they signify unjust and treacherous commanders. The Moon being in the places of Venus signifies good fortune and success through the general's ingenuity. The Moon coming to its own place, where it was at the inception of the military campaign, produces unrest for the army; and if also

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1 ταῖς om. S 3 para. b. No 5 small codd.
perhaps correctly superposition p 6 serpent p nὲπανα-
carrying codd. 8 attested codd.n12 11 in. weather
Ap τὴν om. p snakes R n13 sailing S16
ἀνάσχετον, ρατάσχετον S καιρῷ Ap, but in A superimposed
abbreviation which is κέντρον 18 τοῦ λόγον ἔχοντος Ap, τὸν
λόγον ἔχοντι S A of companies
20 δατῶν Ap 27 means 5 Pnúparchusa
places No 30 S. campaign

ἐν τροπικῷ τυγχάνῃ ζῳδίῳ, ἀπὸ πράξεως εἰς ἑτέραν πρᾶξιν μετατίθησι τὸ στρατόπεδον · ἐὰν δὲ μετὰ Ἀφροδίτης ἢ τοῦ Διὸς κατὰ τὴν πῆξιν ἐτύγχανε οὖσα, χαρὰν καὶ ἀγαλλίασιν τῷ στρατῷ παρέχει. Σελήνη εἰς τὸν τοῦ Ἡλίου τόπον ἐλθοῦσα καλὴ πρὸς σύστασιν
5 *καὶ ὑπακοὴν τοῦ στρατοῦ. Σελήνη εἰς τοὺς Ἄρεως τόπους ἐρχομένη, τῶν ἀγαθοποιῶν μαρτυρούντων, λαμπρὰν νίκην σημαίνει · εἰ δὲ κακοποιοὶ ἐπιβλέπωσιν, αἰφνίδιον κίνδυνον τοῦ στρατοῦ δηλοῖ. Σελήνη ἐπεμβαίνουσα τὴν Ἀφροδίτην, κακοποιοῦ μὴ μαρτυροῦντος, εὐπραγίαν τοῦ στρατοῦ δηλοῖ. Σελήνη ἐπὶ τὴν Ἀφρο-*
10 *δίτην ἐρχομένη, Ἄρεως σὺν αὐτῇ παρόντος, διαλλαγὰς καὶ σπονδὰς σημαίνει γεγενῆσθαι πρὸς τοὺς ὑπεναντίους. Σελήνη ἐπὶ Κρόνον ἐρχομένη, τοῦ Κρόνου ἐν ἰδίῳ ὄντος τριγώνῳ, καὶ αὔξουσα τοῖς φωσίν, ὠφέλειαν τῷ στρατῷ σημαίνει. Σελήνη ἐπὶ τὸν Ἑρμῆν ἐρχομένη, ἐὰν μὲν καλὸς ὁ Ἑρμῆς τύχῃ καὶ ὑπὸ ἀγαθοποιῶν μαρ-*
15 *τυρούμενος, καλὰ δηλοῖ τῷ στρατῷ · ἐὰν δὲ κακὸς καὶ ὑπὸ κακοποιῶν μαρτυρούμενος, κακὰ σημαίνει. Σελήνη ἐπὶ τὸ κατὰ πῆξιν ὡροσκοποῦν ἐλθοῦσα μετεωρίζει τὸ στρατόπεδον καὶ κενὰς ἐλπίδας παρέχει. Σελήνη ἐπὶ τῷ μεσουρανοῦντι τῆς καταρχῆς ἐρχομένη, δόξαν καὶ προαγωγὴν ἀγαθὴν ποιεῖ τῷ στρατῷ. Σελή-*
20 *νη ἐπὶ τὸ δῦνον τῆς καταρχῆς ἐρχομένη καλὴ πρὸς ἐπιβουλὰς κατὰ τῶν ἐναντίων. Σελήνη εἰς τὸ ὑπὸ γῆν ἐρχομένη τῆς καταρχῆς ὡσαύτως καλὴ πρὸς ἐπιβουλὰς καὶ λαθραῖα πράγματα καὶ ἀποκρύφια καὶ πρὸς χειρισμὸν τῶν τοιούτων.*

30. *Περὶ συναφῆς καὶ ἀπορροίας* (1).

25 *Σελήνη Κρόνῳ συνάπτουσα καὶ ἐν ἀποκλίματι οὖσα ἀδυναμίαν*

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1 *δὲ καὶ τροπικῷ* p ; *καὶ* om S, *ἐν* om. A 3 *τὴν πρᾶξιν* S *τυγχάνει* S 4 *καλὴ καὶ σύστασιν* 5 *ἐκ... τόπου* S *τοὺς τοῦ* p 7 *ἐπιβλέπουσιν* Ap 8-9 *Σελήνη - δηλοῖ* om. A 10 *καταλλαγὰς* S 11 *γεγενεῖσθαι* p 12 *Κρόνου* p, compend. AS *ὄντι* codd. *τριγώνου* p 13 *Σελήνης* p 14 *καλῶς* Ap 16 *ἐπὶ τὴν* S 17 *ὡροσκοποῦν* compend. AS (in S ? exit in *-ουν*), *ὡροσκοπῶν* p 19-20 *δόξαν - ἐρχομένη* om. S *δύνων* p 21 *ὑπεναντίων* S 22 *ἐπιβουλὴν* S 23 *ἀπόκρυφα* S *χειρισμῶν* A, *καὶ προχειρισμὸς* p Cap. 30. S, f. 248 Titulus deest in S.

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(1) De argumento cf. *Cat.* VIII, iii, p. 181.

is in a tropical sign, it shifts the army from one action to another; but if at the moment of the chart's establishment it happened to be with Venus or Jupiter, it brings joy and exultation to the army. The Moon entering the place of the Sun is favorable for the organization and obedience of the army. The Moon entering the places of Mars, when the benefics are bearing witness, signifies a brilliant victory; but if the malefics look upon it, it indicates a sudden danger for the army. The Moon applying to Venus, when no malefic bears witness, indicates success for the army. The Moon coming to Venus, with Mars present together with her, signifies that truces and negotiations have come about with the adversaries. The Moon coming to Saturn, when Saturn is in its own triplicity and the Moon is waxing in light, signifies benefit to the army. The Moon coming to Mercury — if Mercury happens to be in a good condition and witnessed by benefics, it indicates good things for the army; but if he is bad and witnessed by malefics, it signifies bad things. The Moon coming to the ascendant of the chart's establishment raises the army's spirits and provides vain hopes. The Moon coming to the midheaven of the inception brings glory and favorable advancement to the army.The Moon coming to the setting point of the inception is favorable for plotting against the adversaries. The Moon coming to the subterranean point of the inception is likewise favorable for plots and clandestine affairs and secret matters and for the management of such things.

30. On Conjunction and Separation (1).

25 The Moon applying to Saturn and being in decline indicates weakness

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1 but also and tropical p; and om S, in om. A 3 the action S happens S 1 good and establishment 5 from ... place S the of the p 7 they look upon Ap 8-9 Moon indicates om. A 10) reconciliations S 11 birth p 12 of Saturn P, compend. AS according to τριγώνου P 133 Σελήνης P 14 welcome NO codd.n16 on S 17 ὡροσκοποῦν compend. As (in S exit in -ún), soothsayers m 15 -20 δόξαν - ἐρχομένη om. S of power p 21 υπεναντίων S 22 ἐπιβουλὴν S 23 occult S χειρισμών A, και προχειρισμός p Cap. 30. S, f. 248 Title is absent in S.

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(1) On the subject, cf. Cat. VIII, iii, p. 181.

καὶ δειλίαν τοῦ στρατηγοῦ καὶ τοῦ στρατοπέδου δηλοῖ καὶ χειμασίαν καὶ πολὺν κίνδυνον · ἐὰν δὲ Ζεὺς μαρτυρήσῃ τῷ μεσουρανήματι ἢ τῷ δευτέρῳ τόπῳ, λύεται τὸ κακὸν καὶ μάλιστα ἐν τροπικοῖζῳδίοις <ὄντος τοῦ> Διός. Σελήνη Διὶ ἐπικέντρῳ καὶ εὐθυπορ-
5 *οῦντι συνάπτουσα, δόξαν τῷ στρατηλάτῃ παρέχει, κακῶς δὲ κειμένῳ τῷ Διὶ συνάπτουσα ἐλάττωσιν δόξης καὶ τιμῆς τῷ στρατηλάτῃ παρέχει. Σελήνη τῷ Διὶ συνάπτουσα καὶ ἐπίκεντρος οὖσα εὐδόκιμον καὶ εὐτυχῆ τὸν στρατὸν σημαίνει. Σελήνη Ἄρει συνάπτουσα καὶ ἐν ἀποκλίματι οὖσα ἀνωμαλίαν τῆς ἐπιστρατείας δηλοῖ*
10 *καὶ κινδυνώδεις ἐπιθέσεις καὶ ἀτυχίαν · ὅμως οὖν φοβοῦσι τοὺς ἐχθρούς. Σελήνη Ἄρει συνάπτουσα καὶ ἐπίκεντρος οὖσα, τοῦ Διὸς ἐφορῶντος, δραστήριον τὸν στρατηγὸν σημαίνει καὶ ἐπιτευκτικὸν καὶ νίκην λαμπρὰν ἀναδησόμενον. Σελήνη Ἄρει καλῶς κειμένῳ <συνάπτουσα> καὶ μειουμένη τοῖς φωσὶ πρακτικοὺς καὶ*
15 *θερμοὺς καὶ εὐτυχεῖς τοὺς ἡγεμόνας καθίστησι καὶ τοὺς στρατιώτας τολμηρούς · εἰ δὲ κακῶς κειμένῳ τῷ Ἄρει αὐξιφωτοῦσα συνάψει Σελήνη, φαύλη καὶ ἀπόστροφος ὑπάρχει καὶ τοῖς ἄρχουσι καὶ τοῖς ἀρχομένοις, καὶ μάλιστα τοῦ Ἄρεως ἀφαιρετικοῦ τυγχάνοντος. Σελήνη Ἡλίῳ συνάπτουσα ἐπὶ ἀρσενικῷ ζῳδίῳ δόξαν καὶ*
20 *μεγαλοπρέπειαν τῷ στρατηγῷ παρέχει, πλὴν ἐν ἀρχῇ λύπην ἐπάγει καὶ διασκέδασιν χρημάτων, προϊόντος δὲ τοῦ χρόνου, εὐτυχίαν καὶ ἐπιείκειαν περιχαρῆ ποιεῖ. Σελήνη τῇ Ἀφροδίτῃ συνάπτουσα, τοῦ Ἄρεως συσχηματιζομένου καὶ ἐπὶ χρηματιζόντων τόπων ὄντος, νικητὰς καὶ ἐπιεικεῖς τοὺς ἡγεμόνας δηλοῦσιν. Σε-*
25 *λήνη τῷ Ἑρμῇ συνάπτουσα καὶ ἐπίκεντρος οὖσα ἢ ἐπαναφερομένη τοῖς κέντροις, τοῦ Ἄρεως καλῶς κειμένου καὶ ἐπιμαρτυροῦντος, εἰς λαμπρὰν νίκην καὶ εἰς φόρους ἐπάγει τοὺς ἐπιτασσομένους.*

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1 στρατοῦ S 2 πολλὴν p μαρτυρήσει S μεσουρανίῳ p 3 λύεται om. Ap ; in A lacuna. 4 ὄντος τοῦ addidi 6 κειμένη S τῷ om. S 7 ἐπίκαιρος Ap 8 τῷ στρατῷ p 10 ἀτυχίας A τοὺς om. Ap 13 κειμένη codd. ; sed cf. l. 16 14 συνάπτουσα addidi 17 συνάπτει Sp Σελήνη S, καὶ Ap (e Lunae symbolo ἀπρόσφορος p 19 ἀρρηνικῷ ὄντι A 21 προιόντας p 22 ἐπιχαρῆ Ap 23 χρηματιζομένων Ap 24 ὄντων codd. 25 Ἀφροδίτῃ (pro Ἑρμῇ) S per symbolum ἐπιφανερομένη ἢ Ap, ἐπιφανερουμένη S 27 καὶ λαμπρὰν νίκην p, τῇ λαμπρᾷ νίκῃ S ὑποτασσομένους Sp

indicates cowardice of the general and the army, and storms and great danger; but if Jupiter witnesses the midheaven or the second place, the evil is dissolved, especially when Jupiter is in tropical signs. The Moon applying to Jupiter when he is angular and direct in course bestows glory upon the commander, but applying to Jupiter when he is badly placed brings diminishment of glory and honor to the commander. The Moon applying to Jupiter while she is angular signifies a celebrated and fortunate army. The Moon applying to Mars while she is in a declining place indicates irregularity of the campaign and dangerous attacks and misfortune; yet they still strike fear into their enemies. The Moon applying to Mars while she is angular, with Jupiter casting his aspect, signifies an energetic general who is effective and will be crowned with a brilliant victory. The Moon applying to Mars when he is well placed, while she is waning in light, makes the commanders active, ardent, and fortunate, and the soldiers bold; but if the Moon, while waxing in light, applies to Mars when he is badly placed, she is harmful and adverse both to rulers and to those under their command, especially when Mars happens to be in a subtractive position.The Moon applying to the Sun in a masculine sign bestows glory and magnificence upon the general, though at first it brings grief and dissipation of funds, but as time advances it produces good fortune and a joyful clemency. The Moon applying to Venus, with Mars configured and in operative places, signifies that the commanders will be victorious and fair. The Moon applying to Mercury while she is angular or rising up toward the angles, with Mars well placed and bearing witness, leads those under command toward a brilliant victory and the payment of tribute.

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1 army S 2 many P testify S middle
raniῳ R 3 is solved om. Ap? in A **lacuna.** 4 being of addidi
6 text S to om. S 7 current **Ap** 8 p.m
army p 10 misfortune A the om. App 1: text codd.
see cf. 1. 16 14 contracting addidi 17 ;ncontracts SpSe
moon S, and Ap (e Lunae symbolo unfit R 19
Masculine A 21 products **p** 22 happy No 23
when business is being conducted Ap 21 beings codd 25 Aphrodite (pro
Hermes) S by symbol exposed ἢ Ap, exposed S
27 and a glorious victory P, the brilliant victory S subjected/subordinated
Sp

Σελήνη τοῦ Κρόνου ἀπορρεέουσα καὶ συνάπτουσα τῷ Διὶ ἐν ταῖς πολεμικαῖς καταρχαῖς περίκτησιν καὶ περιποίησιν ἀπὸ καμάτου καὶ πολλῶν κόπων ποιεῖται, μετὰ καὶ πολλῶν χωρῶν ἐναλλαγήν, καὶ ἐπιστρατείαν καὶ ὑποστροφὴν ἀγαθήν · ἀπὸ δὲ Διὸς ἐπὶ Κρόνον φερομένη ἐν τῇ ἐπιστρατείᾳ τὰ ἐναντία τοῖς προειρημένοις ποιεῖ. ἀπὸ δὲ Κρόνου ἐπὶ Ἄρεα φερομένη κατὰ τὸν καιρὸν τῆς ἐπιστρατείας λύσιν κακῶν παρέχει, καὶ θρασεῖς καὶ τολμηροὺς παρασκευάζει τοὺς στρατιώτας · ἀπὸ δὲ Ἄρεως ἐπὶ Κρόνον φερομένη τὰ ἐναντία ποιεῖ. ἀπὸ δὲ Κρόνου ἐπὶ Ἀφροδίτην φερομένη ἡ Σελήνη <ἐν> τῷ καιρῷ τῆς ἐπιστρατείας πρὸς πάντα εὐχερής, προστίθησι <δὲ> θηλυκῶν προσώπων ἀνδραποδισμοὺς καὶ συνουσίας. ἀπὸ δὲ Ἀφροδίτης ἐπὶ Κρόνῳ φερομένη <ἐν> τῷ προειρημένῳ καιρῷ ἢ κατὰ τὸν συγκρουσμὸν τοῦ πολέμου νίκην κατὰ τῶν ὑπεναντίων ποιεῖ, καὶ μάλιστα τοῦ Κρόνου ἑσπερίου ὄντος · ἑῴου δὲ ὄντος τοῦ Κρόνου, λύπην μετὰ νίκην τῷ στρατῷ παρέχει. ἀπὸ δὲ Κρόνου πρὸς Ἑρμῆν φερομένη ἡ Σελήνη <ἐν> τῷ καιρῷ τῆς παρατάξεως φθόνον καὶ ἔριν ἐνσπείρει τοῖς ἡγεμόσι, καὶ νωχέλειαν τῷ στρατῷ παρέχει · ἐὰν δὲ ἑῷός ἐστιν ὁ Ἑρμῆς, λύσιν ἀκίνδυνον παρέχει · εἰ δὲ ἑσπέριος ἢ ὕπαυγος, δόλον ἐν τῷ στρατῷ παρασκευάζει. ἀπὸ δὲ Ἑρμοῦ ἐπὶ Κρόνον φερομένη ἐγκοπὰς τῆς νίκης ποιεῖ, καὶ νόσους ἐνσκήπτει τῷ στρατοπέδῳ. ἀπὸ δὲ Ἄρεως ἐπὶ τὸν Δία φερομένη ἡ Σελήνη ἐν ταῖς τοιαύταις καταρχαῖς πάνυ καλή, καὶ μάλιστα ὅταν ἑῷος ὁ Ζεὺς τύχῃ · ἐὰν δὲ ἑσπέριος, παραμυθίαν τῶν λυπηρῶν ποιεῖ. ἀπὸ δὲ Διὸς ἐπὶ τὸν Ἄρεα φερομένη ἡ Σελήνη ἐλάττωσιν καὶ λεῖψιν τῶν στρατιωτικῶν χρειῶν ποιεῖ. ἐὰν δὲ καὶ αὐξιφωτῇ, πολὺ χεῖρον. ἀπὸ δὲ Διὸς ἐπὶ Ἀφροδίτην ἐρχομένη ἡ Σελήνη πρὸς μὲν πάντα τὰ στρατιωτικὰ καλή, λαγνείαν δὲ καὶ ἀσωτίαν τῷ στρατῷ εἶναι δηλοῖ. ἀπὸ δὲ Ἀφροδίτης ἐπὶ τὸν

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1 *τῷ Κρόνῳ* A 2 *περίκτισιν* S 3 *κόπων* Ap, *τόπων* S 5 *Κρόνου* Ap 6 *Ἄρεως* p 7 *παρέχει* bis p 8 *Κρόνου* p 10 *εὐχερῆ* codd. *δὲ* addidi et *ἐν* 11 *θηλυκοῖς* S, *φιλικῶν* Ap *προσώποις* S 12 *Ἑρμοῦ* AS, *Ἀφροδίτην* p 13 *συγκρούοντα* S 14 *ὑπεναντίων* A, *πολεμίων* S 15-16 *λύπην - ἀπὸ δὲ Κρόνου* om. S *πρὸς* Sp, *ἐπὶ* A 17 *προστάξεως* S *νωχελία* Sp 18-19 *ἐὰν δὲ - παρέχει* om. Ap 21 *νόσου* 23 *ἂν δὲ ἑσπέριος* p 25 *λῆψιν* codd., corr. 27 *λαγνίαν* p 28 *δὲ* om. S *ἀσωτείαν* S *Ἀφροδίτην* p

The Moon separating from Saturn and applying to Jupiter in military inceptions brings acquisition and gain through toil and many labors, along with many changes of territory, a campaign and a good return; but moving from Jupiter to Saturn in a campaign it produces the opposite of what has been said. Moving from Saturn to Mars at the time of a campaign, it provides relief from evils and makes the soldiers bold and daring; but moving from Mars to Saturn it produces the opposite. The Moon moving from Saturn to Venus at the time of the campaign is easy in all respects, and adds enslavements of female persons and sexual unions. Moving from Venus to Saturn at the aforementioned time or at the moment of battle it produces victory over the enemies, and especially when Saturn is occidental; but when Saturn is oriental, it brings grief along with victory to the army. The Moon moving from Saturn to Mercury at the time of the battle sows envy and strife among the commanders, and brings sluggishness to the army; but if Mercury is oriental, it provides a safe resolution; but if occidental or under the beams, it prepares treachery in the army.Moving from Mercury to Saturn it causes hindrances to victory and inflicts diseases upon the army. The Moon moving from Mars to Jupiter in such inceptions is very favorable, and especially when Jupiter happens to be oriental; but if occidental, it provides consolation for griefs. The Moon moving from Jupiter to Mars brings diminishment and shortage of military supplies. And if it is also waxing in light, it is much worse. The Moon coming from Jupiter to Venus is favorable for all military matters, but indicates that there will be lust and licentiousness in the army. From Venus to

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1 τῷ Κρόνῳ A 2 περικτισιν 5 3 labors Ap,n7
τόπων S 6 Ares P provides bis p
5 Saturn Ap δὲ addidi et ἐν 11 feminine
8 Saturn γ 10 easy codd. 12 Mercury AS, Venus
κοῖς 5, friendly Ap persons 5
την p 13 clashing S's 14 opponents A, enemies S
15-16 grief - ἀπὸ δὲ Κρόνου omn. S towards Sp, upon A 17 προστά-
ξεως S sluggishness Sp 18-19 ἐὰν δὲ - παρέχει om. Ap 21
sluggishness Sp 25 λίψιν codd.,
illness 23 but if occidental P prodigality S'Aq-
28 de om. S
CORR. 27 lasciviousness P
Venus η

Δία φερομένη ἐν τοῖς πολέμοις καλὴ καὶ νικοποιός, καὶ δόξαν ἐπιτίθησι τοῖς ἡγεμόσι καὶ μεγαλοπρέπειαν, καὶ μάλιστα τὴν συναφὴν ἐπὶ τῶν κέντρων ποιοῦσα. ἀπὸ δὲ Διὸς ἐπὶ τὸν Ἑρμῆν φερομένη διὰ δόλων τὴν νίκην ποιεῖ. ἀπὸ δὲ Ἑρμοῦ ἐπὶ τὸν Δία φερομένη εὐτυχίαν καὶ ἐντεύξεις ἀγαθὰς δίδωσιν. ἀπὸ δὲ Ἄρεως ἐπὶ τὴν Ἀφροδίτην φερομένη, ἑσπερίων ὄντων ἀμφοτέρων, περίκτησιν καὶ αἰχμαλωσίαν ποιεῖ· ἐὰν δὲ καὶ ἑῷοι ὦσιν, καὶ λαμπρὰν νίκην προστιθέασιν. ἀπὸ δὲ Ἀφροδίτης ἐπὶ τὸν Ἄρεα φερομένη, ἑσπερίων ὄντων, πολυψόγους τοὺς ἡγεμόνας ποιοῦσιν· ἂν δὲ ἑῷοι, ἐπανδροτέρους καὶ εὐθαρσεῖς ποιοῦσι τοὺς στρατιώτας, πλὴν στάσιν ἐγείρουσι κατὰ τῶν ἡγεμόνων καὶ ἀντιλογίας ἐμποιοῦσιν. ἀπὸ δὲ Ἄρεως ἐπὶ τὸν Ἑρμῆν φερομένη ἐν ταῖς τοιαύταις καταρχαῖς ἡ Σελήνη, ἑῴων μὲν ὄντων ἀμφοτέρων, πειθηνίους καὶ ὑποτακτικοὺς ποιοῦσι τοὺς στρατιώτας· ἑσπερίων δὲ ὄντων, ἀκαταστάτους καὶ ῥαθύμους καὶ ἀστάτους ποιοῦσιν. ἀπὸ δὲ Κρόνου ἐπὶ Ἄρεα φερομένη ἡ Σελήνη, ἑῴων μὲν ὄντων, ἅρπαγας καὶ ἀδίκους δεικνύουσι τοὺς στρατιώτας. ἀπὸ δὲ Ἑρμοῦ ἐπὶ τὴν Ἀφροδίτην φερομένη ἡ Σελήνη ἱλαροὺς καὶ δαπανηροὺς καθίστησι τοὺς στρατιώτας, καὶ μάλιστα ἑσπερίων ὄντων· ἑῴων δὲ ὄντων, προστίθησι τὴν εὐτυχίαν. ἡ Σελήνη ἀπὸ συνόδου τοῖς καλοποιοῖς συνάπτουσα ἐν ταῖς στρατηγικαῖς καταρχαῖς ἀγαθὴ πρὸς εὐπραγίαν καὶ εὐτυχίαν, κακοποιοῖς δὲ συμβάλλουσα κακὴ καὶ ἀνεπιτήδειος. τοῦ δὲ Ἡλίου ἀπορρέουσα ἡ Σελήνη καὶ φερομένη ἐπὶ τὴν Ἀφροδίτην, αὐτῆς τῆς Ἀφροδίτης μηδὲν καταβλαπτομένης ὑπὸ τῶν κακοποιῶν, τιμὴν καὶ δόξαν καὶ ἔπαινον παρέχει τοῖς ἄρχουσι. ἐὰν δὲ ἡ Ἀφροδίτη βλάπτηται ὑπὸ τῶν φθοροποιῶν, ἢ ἐν οὐ καλῷ τόπῳ εἱστήκει, κακεμφάτους καὶ ἀντιλογιστὰς καὶ θρασυδείλους ποιεῖ τοὺς στρατιώτας. τῆς Ἀφροδίτης ἀπορρέουσα ἡ Σελήνη, οὐ καλῶς κειμένης τῆς Ἀφροδίτης, δυσεπιτεύκτους καὶ ἀτυχεῖς ποιεῖ τοὺς στρατιώτας. ἀπὸ δὲ τοῦ Ἑρμοῦ ἀπορρέουσα ἡ Σελήνη, τοῦ Ἑρμοῦ καλῶς κειμένου, εὐτυχεῖς καὶ ἐπιτευκτικοὺς παρασκευάζει τοὺς στρατηγούς οἱ φωστῆρες ἐν ἀγαθοποιοῖς τόποις ἐρχόμενοι καλοὶ καὶ ἐπί-

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1 *νικοποιή* S 2 *ἐντίθησι* p 3 *Διὸς ἐπὶ τὴν Ἀφροδίτην* S, *Ἑρμῆ* p 4 *διαδάτων* Ap 5 *εὐτυχίας* S 6 *ὄντων τῶν ἀμφ.* S 9 *ὑποψόγους* A, *ποψόγους* p *ἑῶον* p 10 *ποιῶσιν* S 12 *Ἄρεα* p 21 *ἀγαθὴν* p 24 *καταλαμπομένης* Ap 25 *τιμὴν καὶ δόξαν* om. S *ἡ* om. p 28–30 *οὐ καλῶς - ἡ Σελήνη* om. S 32 *ἀγαθοποιῷ τόπῳ* S *ἐρχόμενοι - φωστῆρες* om. p

Moving toward Jupiter in military undertakings, it is favorable and victory-bringing, and bestows glory and magnificence upon commanders, especially when forming the conjunction at the angles. Moving from Jupiter to Mercury, it brings victory through cunning. Moving from Mercury to Jupiter, it grants good fortune and favorable audiences. Moving from Mars to Venus, when both are occidental, it produces acquisition of booty and captivity; but if they are also oriental, they add a brilliant victory. Moving from Venus to Mars, when occidental, they make the commanders subject to much blame; but if oriental, they make the soldiers more courageous and bold, though they stir up sedition against the commanders and provoke disputes. When the Moon moves from Mars to Mercury in such inceptions, if both are oriental, they make the soldiers obedient and disciplined; but if occidental, they make them unstable, idle, and inconstant. When the Moon moves from Saturn to Mars, if they are oriental, they show the soldiers to be rapacious and unjust. When the Moon moves from Mercury to Venus, it makes the soldiers cheerful and extravagant, especially when they are occidental; but if oriental, it adds good fortune.The Moon joining the benefics from the new moon in military inceptions is favorable for success and good fortune, but joining the malefics it is harmful and unsuitable. When the Moon separates from the Sun and moves toward Venus, with Venus herself suffering no harm from the malefics, it brings honor, glory, and praise to the commanders. But if Venus is harmed by the destructive planets, or is situated in an unfavorable place, it makes the soldiers ill-spoken, contentious, and braggardly cowards. When the Moon separates from Venus, with Venus not well placed, it makes the soldiers hard to succeed and unfortunate. When the Moon separates from Mercury, with Mercury well placed, it makes the generals fortunate and effective. The luminaries coming to benefic places are favorable and

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1 victory-making S 2 inserts p 3 of Jupiter upon Venus S, Mercury p The distributor Ap 5 good fortune S 6 of those being both sides 5 6 blameworthy A, destructive γ eastern P 10 they make S 12 Mars P 21 good p 21 κατα- shining Ap 25 honor and glory om. Snoὺ kalῶς - him. Mr 2870 or Moon om. S 32 agatopoiῷ τοπῳ S 80% from men - luminaries om. p

δοξοι· ἐὰν δὲ οἱ δύο φωστῆρες κακωθῶσιν ὑπὸ Ἄρεως ἢ Κρόνου, φρενοβλαβεῖς καὶ κακοτρόπους ποιοῦσι τοὺς ἡγεμόνας. οἱ κακοποιοὶ ἐπὶ τὰ κέντρα ἐρχόμενοι καὶ ἐπισφαλεῖς καὶ πάσης ἀδοξίας ἐπίμεστοι, καὶ μάλιστα τῶν καλοποιῶν ἀποστρόφων ὄντων.

31. *Περὶ τριγώνων.*

Κρόνος διὰ τρίγωνος ἐν ταῖς τοιαύταις καταρχαῖς ἱκανωτάτους καὶ ἰσχυροτάτους τοὺς ἡγεμόνας καθίστησι καὶ εὐνοϊκωτάτους τοῖς αὐτῶν βασιλεῦσι μετὰ καὶ τῆς τῶν ἐχθρῶν ἐπικρατείας· εἰ δὲ καὶ ὁ Ἑρμῆς τούτοις συσχηματισθῇ, ἀγχίνους καὶ ἐπινοητικοὺς τοὺς τοιούτους δείκνυσιν. εἰ δὲ καὶ Ἄρης καλῶς κείμενος τούτοις συσχηματισθῇ, καὶ δι' αἱμάτων τὴν νίκην ποιεῖ· πλὴν φόνους καὶ μέμψεις περιποιεῖ ἐν ταῖς πράξεσιν. Ἄρης Κρόνῳ τρίγωνος ἐν τοῖς τοιούτοις ἐνεργεστέραν τὴν πρᾶξιν ποιεῖ. Κρόνος Ἡλίῳ τρίγωνος ἐν ταῖς πολεμικαῖς καταρχαῖς προκοπὰς καὶ δόξας ποιεῖ· εἰ δὲ καὶ ἐν τῷ φανερῷ ἡμισφαιρίῳ, πολὺ κρεῖττον. Κρόνος Ἀφροδίτῃ τρίγωνος ἐν ταῖς τοιαύταις θέσεσιν εὐστάθειαν καὶ σεμνοπρέπειαν τοῦ στρατοῦ ποιεῖ. Κρόνος τῷ Ἑρμῇ τρίγωνος συνετοὺς καὶ ἐμπείρους ἀποδείκνυσι τοὺς ἡγεμόνας διὰ λόγων μᾶλλον καὶ ἐπινοιῶν· εἰ γὰρ δι' αἱμάτων, τὰς νίκας ἐπινοουμένους. Κρόνος Σελήνῃ τρίγωνος λαμπρὰς καὶ μεγάλας τὰς νίκας παρέχει καὶ μάλιστα τοῖς φωσὶν αὔξουσα· λείπουσα δ' ἐλαττοῖ τὰ προειρημένα.

Ζεὺς Ἄρει τρίγωνος δραστηρίους καὶ ἐπιτευκτικοὺς ποιεῖ τοὺς στρατηγούς. Ζεὺς Ἡλίῳ τρίγωνος λαμπρότητα καὶ εὐδαιμονίαν τῶν ἡγουμένων σημαίνει καὶ δόξαν καὶ τιμὴν τοῖς βασιλεῦσι. Ζεὺς Ἀφροδίτῃ τρίγωνος χαριεῖς καὶ ἱλαροὺς καὶ ἠγαπημένους τοὺς ἡγεμόνας καθίστησιν. Ζεὺς τῷ Ἑρμῇ τρίγωνος ἐπινοητικὸν καὶ ἔμπρακτον τὸν στρατηλάτην δείκνυσιν. Ζεὺς Σελήνῃ τρίγωνος ἔνδοξον καὶ πολύγνωστον καὶ ἐπιεικῆ τὸν στρατηγὸν καθίστησι,

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1 *καὶ Κρόνου* A 2 *ποιεῖ* S 4 *κακοποιῶν* codd., corr. Cap. 31. A, f. 315; S, f. 250, p. f. 1 1. — Cf. *Cat. codd. astr.*, I, p. 201. 9 *εὐνοηκοτάτους* S, *εὐνοητάτους* p 10 *τοῖς* om. Sp 11 *τούτοις* Ap, *τούτ* S 14 *καὶ μέμψεις* om. S An *Ἄρει Κρόνος τρίγωνος*? 15 *Κρόνος Ἡλίω* SA, *Ἄρις Ἡλίῳ* p 17 *κρεῖττον* A, *κρείττω* Sp 20 *καὶ* om. Ap *ὑποδείκνυσι* S 21 *εἰ γὰρ* Ap, *ἢ γὰρ* S 24 *Ζεὺς Ἄρεῖ* p, signa Jovis et Martis A, signa Jovis et Veneris S; cf. l. 27 27 *χαριεῖς* p, *χαρίεις* A, *χάρις* S 28 *τῷ τοῦ Ἑρμοῦ* codd.

glorious; but if the two luminaries are afflicted by Mars or Saturn, they make the commanders mentally impaired and of evil disposition. The malefics coming to the angles make them precarious and full of all manner of disgrace, especially when the benefics are in aversion.

31. Concerning of trines.

Saturn trine Jupiter in such inception charts establishes the commanders as most capable and most powerful and most well-disposed toward their kings, along with dominance over the enemy; and if Mercury is also configured with these, it shows such men to be shrewd and resourceful. And if Mars, well-placed, is also configured with these, it brings victory through bloodshed as well; yet it brings killings and accusations in the course of their actions. Mars trine Saturn in such circumstances makes the action more effective. Saturn trine the Sun in martial inception charts brings advancement and glory; and if also in the visible hemisphere, much better. Saturn trine Venus in such configurations brings stability and dignity to the army. Saturn trine Mercury shows the commanders to be intelligent and experienced, achieving victories more through words and stratagems; for if through bloodshed, they are conceived victories. Saturn trine the Moon provides brilliant and great victories, especially when she is waxing in her light; but when waning, she diminishes the aforesaid. Jupiter trine Mars makes the generals energetic and successful. Jupiter trine the Sun signifies brilliance and prosperity of the leaders and glory and honor for the kings. Jupiter trine Venus establishes the commanders as joyful, cheerful, and beloved. Jupiter trine Mercury shows the general to be resourceful and effective in action. Jupiter trine the Moon establishes the general as distinguished, widely known, and fair,

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1 and Saturn A2 by SnCap. 331. A, f. 4 villains cold, corr.nCf. Cat. 315: S, f. 250, p. f. 1 1. nO ευνοικοτατους 5, codd. astr., 1, p. 201.n10 to om. ευνοητατους γντοις .p, this Sngônos Spn11 of nAi "Are ncreitto Spngàar 14 καὶ μέμψεις om. S tri Saturn Ar, ἡ 15 Saturn Ilio SA, Aris Ilioῳn20 xal om. p 17 Kreitton A, γὰρ App sub-indication S 21 ex S 21 Zeus Are p, signa Jovis et Martis A, signan27 Thursday and Friday S; cf. 1. joy P, joy A, grace S 27n28 τῷ τοῦ Ερμου codd.

τὸ δὲ στρατόπεδον πειθήνιον τοῖς στρατοπεδάρχαις καθίστησι, καὶ μᾶλλον ὅταν αὐξιφωτῇ ἡ Σελήνη. Ἄρης Ἡλίῳ τρίγωνος δραστήριον καὶ θυμικὸν τὸν στρατηγὸν δείκνυσιν.

Ἄρης Διὶ τρίγωνος, τοῦ Διὸς ἐπικέντρου ὄντος καὶ τῆς Σελήνης καλῶς ἑστώσης, καὶ τοῖς στρατηγοῖς καὶ τῷ στρατοπέδῳ δόξαν καὶ νίκην παρέχει καὶ μᾶλλον ὅταν ἐπὶ ἀρσενικῶν τύχωσι ζῳδίων. Ἄρης Ἀφροδίτῃ, τρίγωνος δυναμικοὺς καὶ ῥωμαλεωτάτους τοὺς ἡγεμόνας ποιεῖ καὶ μεγαλόφρονας. Ἄρης Ἑρμῇ τρίγωνος ἐμπράκτους καὶ εὐτυχεῖς ἐν πολέμοις καὶ ὀξεῖς καθίστησι τοὺς στρατιώτας. Ἄρης Σελήνῃ τρίγωνος λειψιφωτούσῃ ὀξυπραγίαν τοῦ στρατοῦ σημαίνει καὶ εὐτυχίαν, Διὸς δὲ ἐπιβλέποντος, προστίθησι λαμπρότητα.

Ἥλιος καὶ Σελήνη ἀλλήλοις τριγωνίζοντες, καὶ ὑπὸ καλοποιῶν μαρτυρούμενοι, καλοὶ καὶ εὐδόκιμοι.

32. *Περὶ τετραγώνων.*

Κρόνος ἐπιδεκατεύων Δία ἐπὶ τῆς πολεμικῆς καταρχῆς ἐλαττοῖ τὴν νίκην, καὶ ἐναντιοβουλίαν καὶ ἀντιλογίαν ἐνσπείρει τῷ στρατῷ, καὶ ἐγκοπὴν παρέχει τῶν πράξεων, καὶ διεγείρει στάσεις. Ζεὺς ἐπιδεκατεύων Κρόνον ἐν τῇ τοιαύτῃ καταρχῇ ἥττονα τὰ προειρημένα ποιεῖ, εὔνοιαν δὲ ἔχειν πρὸς τοὺς κρατοῦντας παρασκευάζει τὸν στρατόν. Κρόνος ἐπιδεκατεύων Ἄρεα ἐν τῇ πολεμικῇ καταρχῇ χαλεπός· ἀπραγίαν γὰρ καὶ λύπην ἐμποιεῖ τῷ στρατῷ καὶ πολλὴν ἀδημονίαν.

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2 *αὐξιφωτῇ* S 3 *θυμικὸν* Ap, *θεμιστόν* S 4 *τοῦ Διὸς* om. S *καλῶς* om. S 6 *ἐπὶ ἀρσενικοῖς τύχωσι ζωδίοις* S 7 *ῥωμαλαιοτάτους* A *τοὺς* om. S 8 *Ἄρης καὶ Ἑρμῆς* SA, *Ἄρις καὶ Ἑρμῆς* p 10 *τριγώνων* p *λειψοφοτούσης* codd. 12 *ἀλλήλοις*

Cap. 32. A, f. 345ᵛ, S, f. 250ᵛ, p, f. 11ᵛ. — Cf. *Cat. codd. astrol.*, II, p. 206.

15 *Δία* et alibi planetarum nomina, totis litteris scripta, accusativo gaudent in SA ; accusativumque declarant interdum articulorum formae planetarum signis praemissae — haec in SA. In p contra crebrior dativus cum *ἐπιδεκατεύω* et *διαμετρέω* vocibus. Singula quaeqne iam non enotabo. 16 *ἐναντιβουλίαν* S 17 *ἐκκοπήν* S 18 *τοιαύτῃ*, sc. *πολεμικῇ* 19 *πρὸς* Ap, Iovis signum S 21 *χαλεπός - λύπην* Ap, *χαλεπὴν ἀπολογίαν καὶ λύπην* S *ποιεῖ* S

makes the army obedient to its commanders, and especially when the Moon is waxing. Mars in trine with the Sun shows the general to be vigorous and spirited.

Mars in trine with Jupiter, when Jupiter is at a cardinal point and the Moon is well placed, brings glory and victory both to the generals and to the army, and especially when they happen to be in masculine signs. Mars in trine with Venus makes the leaders powerful, very strong, and magnanimous. Mars in trine with Mercury makes the soldiers effective and fortunate in wars and quick in action. Mars in trine with a waning Moon signifies swift action and good fortune for the army, and when Jupiter looks upon it, adds brilliance.

The Sun and Moon in trine with each other, and witnessed by benefics, are favorable and of good repute.

32. Concerning squares.

15 Saturn overcoming Jupiter by a tenth in a military inception diminishes the victory, and sows contrary counsel and contention in the army, and causes obstruction of affairs, and stirs up seditions. Jupiter overcoming Saturn by a tenth in such an inception makes the aforementioned things less severe, and disposes the army to hold 20 goodwill toward those in power. Saturn overcoming Mars in a military inception is harsh; for it brings inaction and grief to the army and much distress.

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2 auxifotῇ S 3 thymicon Ar, themisto, 4 of Jupiter om. welcome omg Sn6 on men's lucky lives om. S Sandios 5 Sn7 Romaliotatus 8 Mars and 10 triangles ellipse- AnHermis SA, Áris and Hermis p gntousis codd.12 alleloiisnCap. 32.

A, f. 345, S, f. 250º, p, f. 11. Cf. Cat. codd. astrol, II, np. 206.

154ła and elsewhere the names of the planets, written out in full, take the accusative in SA; and the accusative is sometimes indicated by the forms of the articles prefixed to the planetary signs in SA. In p, on the contrary, the dative is more frequent with the words ἐπιδεκᾶτεύω and διαμετρέω. Individual cases I will no longer note separately.

16 ἐναντιβουλίαν S 17 ἐκκοπήν S

18 so, sc. polemicῇn21 19 πρὸς Ap, sign of Jupiter S haleposnpoieῖ grief Ar, I apologize and I'm sorry S

Ἄρης ἐπιδεκατεύων Κρόνον καὶ τὸν στρατηγὸν προαναιρεῖ, καὶ ἐχεχειρίαν παρέχει τῷ στρατοπέδῳ μετὰ πολλοῦ φθόνου καὶ ἔριδος.

Ἥλιος ἐπιδεκατεύων Κρόνον ἐν ταῖς ἐπιστρατείαις τὰ τοῦ δημο-
5 *σίου χρήματα διασκεδάζει, καὶ τοὺς συνασπιστὰς εἰς τοὺς ἐχθροὺς μετατίθησιν, καὶ ἐλαττοῖ τὰς εὐτυχίας.*

Κρόνος ἐπιδεκατεύων Ἥλιον στάσεις καὶ τυραννίδας ἐγείρει κατὰ τοῦ βασιλέως, τυχὸν δὲ καὶ ἀναίρεσιν αὐτοῦ παρασκευάζει.

Κρόνος ἐπιδεκατεύων Ἀφροδίτην ἔκπτωσιν δηλοῖ τοῦ στρατοπέδου
10 *καὶ πένθος καὶ ῥαθυμίαν μετὰ δυστυχίας, τοὺς δ' ἡγεμόνας ποιεῖ διαψευσθῆναι τῆς ἐλπίδος.*

Ἀφροδίτη ἐπιδεκατεύουσα Κρόνον ἔνδοξον τὴν ἐπιστρατείαν ποιεῖ.

Κρόνος ἐπιδεκατεύων Ἑρμῆν ἐνατιώσεις πολλὰς καὶ καταψύ-
15 *ξεις καὶ ῥαθυμίας ἐντίθησι τῷ στρατῷ. Ἑρμῆς ἐπιδεκατεύων Κρόνον οὐκ ἀγαθοῖ μὲν, εἶτα δὲ κακοῖ τὰ προειρημένα.*

Σελήνη ἐπιδεκατεύουσα Κρόνον ἀπραγίαν καὶ ῥαθυμίαν τοῦ στρατοῦ σημαίνει.

Κρόνος ἐπιδεκατεύων τὴν Σελήνην θνήσεις τῶν τοῦ στρατοῦ
20 *κτηνῶν ἐμποιεῖ, ἐὰν δὲ καὶ ἐπὶ θηλυκοῦ ζῳδίου ἔτι χεῖρον.*

Ζεὺς ἐπιδεκατεύων Ἄρη ἔνδοξον καὶ ἐπιφανῆ τὸν στρατηγὸν καθίστησι, τὸν δὲ στρατὸν ἐνισχύει κατ' ἐχθρῶν.

Ἄρης ἐπιδεκατεύων τὸν Δία θρασεῖς καὶ ὁρμητὰς καὶ παραβολωτάτους καθίστησι τοὺς στρατιώτας, πλὴν σφαλλομένους ἔν τισιν.
25 *Ἥλιος ἐπιδεκατεύων τὸν Δία λαμπρότατον καὶ μεγαλοπρεπῆ τὸν στρατηγὸν σημαίνει, πλὴν μειοῖ αὐτοῖ τὰ χρήματα ἐπὶ τῇ τῶν ἐχθρῶν ἀμύνῃ.*

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1 *προαιρεῖ* A 2 *καὶ οὐκ ἐγχειρίαν* S *τὸ στρατόπεδον* AS, *τῷ στρατόπεδον* p 2-3 *μετὰ - ἔριδος* A, *μετὰ πολλοῦ φόβου* (2. man. *φθόνου*) *καὶ ἔριδος* p, *φθόνους καὶ ἔριδας* S 4 *ἐν ταῖς ἐπιστρατείαις* Ap, *τῆς ἐπιστρατείας* S 5 *εἰς τοὺς εἰς* Ap 8 *τυχὼν* p 10 *πένθη* p 11 *διαψευσθῆναι* A, 2 man. ; *δαψιλευθῆναι* SAp 14 *πολλὰς καὶ* S, *πολλὰς* Sp 16 *ἀγαθοὶ* S, *ἀγαθὸς* sed in correctura A, *ἀγαθοὺς* p *κακοὶ* AS, *κακοῖ* A 17 *τῶν προειρημένων* codd. 20 *τῆς σελήνης* AS, *τῇ Σελήνῃ* p *θνῆσις* p *τῶν* om. Ap 21 *καὶ κτηνῶν* Ap ; sed *τῶν κτηνῶν τοῦ στρατοῦ* 2 man. A 20 *χείρω* p 22 *καθίστησι* Sp, *ποιεῖ καὶ* A *τὸν δὲ* Sp, *τὸν* A *ἐνισχύειν* S 24 *ἐν τισιν* Ap, *καθίστησι* S 25 *Ἥλιος* AS, *Σελήνη* p 26 *μειοῖ - ἀμύνῃ* Ap, *πλὴν χρήματα ἐπὶ τῶν ἐχθρῶν ἀμύνει* S

Mars applying the tenth to Saturn kills the general first and brings a truce to the army with much envy and strife.

The Sun applying the tenth to Saturn in military campaigns scatters the public funds, transfers the allies to the enemy, and diminishes their good fortunes.

Saturn applying the tenth to the Sun stirs up seditions and tyrannies against the king, and perhaps even brings about his death. Saturn applying the tenth to Venus signifies the downfall of the army and mourning and sloth with misfortune, and causes the commanders to be deceived in their hope.

Venus applying the tenth to Saturn makes the military campaign glorious.

Saturn applying the tenth to Mercury instills many oppositions and coldness and sloth in the army. Mercury applying the tenth to Saturn does not improve, but then worsens, the aforementioned conditions.

The Moon applying the tenth to Saturn signifies inactivity and sloth of the army.

Saturn applying the tenth to the Moon causes the death of the army's livestock, and if also in a feminine sign, it is even worse.

Jupiter applying the tenth to Mars makes the general glorious and distinguished, and strengthens the army against its enemies.

Mars applying the tenth to Jupiter makes the soldiers bold, impetuous, and exceedingly reckless, yet stumbling in certain matters. The Sun applying the tenth to Jupiter signifies a most brilliant and magnificent general, but diminishes their funds in defending against the enemies.

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1 precedes L 2 and not ἐγχειρίαν S the army - τόπεδον A5, τῷ στρατόπεδόν2-3 with strife A, with strife A, with much fear (2nd hand: envy) and strife β, envies and strifes 5 · in the military campaigns Ap, of the military campaign 55 against the into Ap8 having obtained p 10 mournings μ 11 to be deceived A, 2nd hand; to be supplied abundantly SAp 14 many and S, many Sp 10 good ς, good but in correction A, good (acc.) p evil AS, κακοί A 17 of the aforementioned codd. 20 of the moon AS, the Moon m Onesis μ of the om. Ap but of the cattle of the army 2nd hand. A 20 worse m 21 and of cattle Ap' θίστησι Sp, makes and 22 and A τὸν δὲ Sp, τὸν A ἐνισχύειν S 21 in certain [manuscripts] Ap, καθίστησι S 25 Sun AS, Moon p 20 μειοί - ἀμύνῃ Ap, except money defends against the enemies S

Ζεὺς ἐπιδεκατεύων Ἥλιον <τοῖς> ἡγεμόσι καὶ τοῖς στρατιώταις ἀγαθὰ σημαίνει.

Ζεὺς ἐπιδεκατεύων Ἀφροδίτην σπονδὰς καὶ διαθήκας ποιεῖ ἐν ταῖς ἐπιστρατείαις. Ἀφροδίτη ἐπιδεκατεύουσα τὸν Δία μωροὺς καὶ εὐθαρσεῖς ποιεῖ τοὺς στρατιώτας.

Ζεὺς ἐπιδεκατεύων Ἑρμῆν διὰ μηχανημάτων καὶ ἐπινοιῶν παρέχει τὰς νίκας.

Ἑρμῆς ἐπιδεκατεύων τὸν Δία ἀδιακρίτους καὶ ἀδικητὰς καθίστησι τοὺς ἡγεμόνας καὶ ἀφαιρουμένους καὶ νοσφιζομένους τὰ τοῦ στρατοῦ λάφυρά τε καὶ σκῦλα.

Ζεὺς ἐπιδεκατεύων τὴν Σελήνην τοῖς ἡγεμόσι καὶ τοῖς στρατιώταις καλοποιεῖ· δόξαν γὰρ καὶ νίκην παρέχει.

Σελήνη τὸν Δία ἐπιδεκατεύουσα εἰς πάντα καλὴ καὶ δοξαστική, καὶ βοηθεῖ τοῖς ἡγεμόσι.

Ἥλιος ἐπιδεκατεύων τὸν Ἄρεα οὐδὲ τοῖς ἡγεμόσιν οὐδὲ τοῖς στρατιώταις ἀγαθόν· σκυλευθῆναι γὰρ ποιεῖ τὸ στρατόπεδον καὶ ἀντιλογίας ἐνσπείρει.

Ἄρης ἐπιδεκατεύων τὸν Ἥλιον νόσον ἐνσκήπτει τῷ στρατῷ.

Ἄρης ἐπιδεκτατεύων Ἀφροδίτην πονηρὸς πάνυ καὶ ἀνιαρός, καὶ ἐναντιώσεις ποιεῖ· εἰ δὲ ἐν τροπικοῖς ὦσι ζῳδίοις, ῥαθύμους καὶ χαύνους καθιστᾶσι τοὺς στρατιώτας.

Ἀφροδίτη ἐπιδεκατεύουσα τὸν Ἄρεα τὰ προειρημένα ποιεῖ.

Ἄρης ἐπιδεκατεύων τὸν Ἑρμῆν πολλῶν κακῶν αἴτιος γίνεται· βλάπτει γαρ καὶ συνοχὰς ἐπάγει, καὶ τὰς πολεμικὰς πράξεις ἐμποδίζει.

Ἑρμῆς ἐπιδεκατεύων Ἄρεα ἅρπαγας καὶ νοσφιστὰς καθίστησι τοὺς στρατιώτας.

Ἄρης τὴν Σελήνην ἐπιδεκατεύων τοὺς στρατιώτας ποιεῖ σκυλεύεσθαι καὶ ῥιψάσπιδας γενέσθαι, χείρονα δὲ ἔσται τὰ κακά, ὅταν ὁ Ἄρης ἐν Κρονικοῖς ὑπάρχῃ τόποις, καὶ ἡ Σελήνη ἐν Ἑρμαικοῖς ἢ ἐν Ἀρεωτικοῖς ὑπάρχῃ τόποις.

Σελήνη ἐπιδεκατεύουσα τὸν Ἄρεα ἀπανθρωπίαν καὶ ἀνικανίαν

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4 *στρατείας* S *δεκατεύουσα* Ap *μωροὺς* om. Ap 5 *εὐθαρσοὺς* S 12 *καὶ δόξαν*, omisso *γάρ*, A *δόξαν καὶ*, omisso *γάρ*, p *παρέχει καὶ νίκην* A 13 *πρὸς πάντα* p 18 *τὸν* om A 19 *πονηροὺς* S *ἀνιαροὺς* S 20 *ἐναντίωσιν* S *εἰ* om. S *καὶ ἐν* p *ὦσι* Sp, *ὑπάρχουσι* A 23 *γίνεται* om. S 24 *τὰς πολεμικὰς* om. S 27 *τὴν Σελήνην* Ap, *τὸν Δία* S 29 *ὑπάρχων* Ap 30 *ἀραιωτικοῖς* S *ὑπάρχῃ τόποις* A, *ὑπάρχων τόποις* p 31 *ἀνικανίαν* Ap, *ἀνικωΐα* (= *ἀνηκοΐαν*?) S

Jupiter in the tenth from the Sun signifies good things for the commanders and the soldiers.

Jupiter in the tenth from Venus brings about truces and treaties during military campaigns. Venus in the tenth from Jupiter makes the soldiers foolish and overconfident.

Jupiter in the tenth from Mercury brings victories through devices and stratagems.

Mercury in the tenth from Jupiter makes the commanders undiscriminating and unjust, and causes them to seize and misappropriate the army's spoils and plunder.

Jupiter in the tenth from the Moon benefits the commanders and the soldiers; for it bestows glory and victory.

The Moon overcoming Jupiter by the tenth sign is good and glorious in all things, and aids commanders.

15 The Sun overcoming Mars by the tenth sign is good neither for commanders nor for soldiers; for it causes the army to be plundered and sows discord.

Mars overcoming the Sun by the tenth sign brings disease upon the army.

Mars overcoming Venus is very harmful and distressing, and 20 produces opposition; but if they are in tropical signs, they render the soldiers lazy and slack.

Venus overcoming Mars by the tenth sign produces the aforementioned effects.

Mars overcoming Mercury by the tenth sign becomes the cause of many evils; for it harms and brings captivity, and hinders military operations.

25 Mercury overcoming Mars by the tenth sign makes the soldiers plunderers and embezzlers.

Mars overcoming the Moon by the tenth sign causes the soldiers to be plundered and to throw away their shields; and the evils will be worse when Mars is in Saturnine places, and the Moon is in Hermaic 30 or Martial places.

The Moon overcoming Mars by the tenth sign brings inhumanity and incapacity

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Or military service S dekateúousa Ap mōroús om. Ap 5 eu tharsoús 5 12 kaì dóxan, omisso gár, A dóxan kaì, omisso paréchei kaì níkēn A 13 pros pánta for, R p 18 tón om A 19 ponēroús d aniároús 5 20 enantíōsin S if If. S and in p ōsi Sp, hypárchousi A 23 ylve- tai om. S 24 the warlike om. S 27 the Moon AP, Zeus S 29 being Ap in rarefying places S Ar * O be in places Ah, existing places p 31 ἀνικανιαν Ap, ἀνικοτα (= ἀνικοιαν) S

τῶν ἡγεμόνων σημαίνει μετὰ καὶ τῆς τοῦ στρατοῦ δυστυχίας καὶ ἐκεχειρίας.

Τὰ φῶτα ἄλληλα ἐπιδεκατεύοντα καὶ ἐπίκεντρα μὲν ὑπὸ καλοποιῶν μαρτυρούμενα ἔμπρακτον καὶ ἔνδοξον τὴν ἐπιστρατείαν σημαίνει, ὑπὸ δὲ κακοποιῶν μαρτυρούμενα κίνδυνον τοῦ στρατοῦ σημαίνει. ἐὰν δὲ ἀποκέκλικε τὰ φῶτα ἐν τῇ ἐπιδεκατεύσει μετὰ καλῆς μαρτυρίας, μεσότητα τῶν πραγμάτων δηλοῖ.

Ἑρμῆς καὶ Ἀφροδίτη ἀλλήλους ἐπιδεκατεύσαντες διὰ ὑδάτων τὰς νίκας παρέχουσιν.

Σελήνη ἐπιδεκατεύσασα τὴν Ἀφροδίτην εὐτυχίαν τῷ στρατῷ σημαίνει.

Ἀφροδίτη ἐπιδεκατεύσασα τὴν Σελήνην ἀλλεπαλλήλους παρέχει τὰς νίκας καὶ περιποίησιν ἀνδραπόδων ποιεῖ. Ἀφροδίτη ἐπιδεκατεύσασα τὴν Σελήνην διὰ μηχανίας καὶ ἐπινοίας ποιεῖ τὴν νίκην· ἐν ταύτῃ δὲ τῇ θέσει καὶ ἂν ὁ Ἑρμῆς ὑπὸ φθοροποιοῦ δεκατεύηται, διὰ δόλου τὴν νίκην παρασκευάζει.

33. *Περὶ διαμέτρων.*

Κρόνος διαμετρῶν τὸ Λία λύπην τῷ στρατῷ παρέχει· ἐὰν δὲ Κρόνος ὡροσκοπῇ, Ζεὺς δὲ δύνῃ ὄψιμον τὴν νίκην παρέχει. Κρόνος διαμετρῶν τὸν Ἄρεα ἐναντιώτητας καὶ ταραχὰς καὶ στάσεις ἐμποιεῖ τῷ στρατῷ, καὶ κατὰ τῶν ἡγεμόνων τυραννίδα ἐγείρει. εἰ δὲ καὶ ἐπίκεντροι ὦσιν ἀλλήλους διαμηκίζοντες, φθορὰν τῷ στρατῷ μηνύουσιν. ἐν δὲ ταῖς ἐπαναφοραῖς τὰς ἐλπίδας ἐκκόπτουσι

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1 *ἡγουμένων* S 2 *ἐνκεχερίας* S 3 *ἀλλήλων* Ap *ἐπιδεκατεύονται* S *καὶ* om. S 5 *τοῦ στρατοῦ* om. S 6 *ἀποκέκληκε* Sp *ἐπιδεκατήσει* S, *ἐπιδεκατωσει* A, *ἐπιδεκατώσῃ* p 8 *ἀλλήλοις* Ap *ἐπιδεκατεύοντες* Ap *διὰ ὑδάτων* S, *διαδάτων* Ap ; An *διὰ δόλων*? Cf. p. 215, l. 10 *ἐπιδεκατεύουσα* Ap 12 *ἐπιδεκατεύουσα* Ap 13 *ἀνδραπόδων* A, *ἀνδραπόδῳ* p *ἀνδραποδώδη* S *Ἑρμῆς* signo scriptum (pro *Ἀφρ*) AS 14 *ἐπιδεκατήσασα* S, *ἐπιδεκατεύων* Ap 15 *καὶ ἂν* S, *ἐὰν* Ap

Cap. 33. S, f 252, A, f. 346 ; p, f. 13. Cf. *Cat. codd. astr*, II, p. 209. 18 *λύπην* om. S 19 *ὡροσκοπῶν* p *δύνει* Ap *παρέχει* p, *ποιεῖ* S, *παρέχει ἢ ποιεῖ* A 20 *καὶ ταραχὰς* Ap, *καταρχὰς* S 22 *ἐπίκεντρος* p *ὦσιν* Sp, *εἰσίν*, A *ἀλλήλοις* A *διαμωχίζοντες* S

of the commanders signifies, along with the misfortune of the army, also a truce.

The luminaries decimating one another and being angular, when witnessed by benefics, signify a vigorous and glorious military campaign; when witnessed by malefics, they signify danger for the army. But if the luminaries have declined in the decimation with favorable testimony, this indicates a middling outcome of affairs.

Mercury and Venus decimating one another grant victories through water.

The Moon decimating Venus signifies good fortune for the army.

Venus decimating the Moon brings successive victories and results in the acquisition of captives. Venus decimating the Moon brings victory through contrivance and ingenuity; and in this same configuration, if Mercury is also decimated by a destructive planet, it produces victory through treachery.

33. Concerning of oppositions.

Saturn opposing Jupiter brings grief to the army; but if Saturn is at the ascendant and Jupiter is setting, it brings a delayed victory. Saturn opposing Mars introduces hostility, turmoil, and sedition into the army, and stirs up tyranny against the commanders. If they are also angular while opposing one another, they portend destruction for the army. In the succedent houses they cut off hopes.

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1 of the S2 of the S3 of alleles Apnėdekatetaut Skaì om. S5 τοῦn6 was separated Spėpidekatēsi 5, ἀπ-ndecatōcie Λ, epidekatōsī m 8 army om. S alleles Ap epīdekateonndia water S, diadaton Ap ? Au by deceit Cf. p. 215, 1. the Apn10 degenerate No. 12 degenerate Arndon A, 13 men ἀνδραποδῳ ῃ ἀνδραποδος S written in the sign of Hermes (pro Αφρ) AS 14 tithes 5, tithes Ap 15 and if 5, if No

Cap. 33. S, f 252, A, f. 346 ; p, f. 13. Cf. *Cat. codd. astr* , II, p. 209.

18 λύπην om. S 19 ὡροσκοπῶν P no par ἔχει], ποιεῖ S, παρέχει ἢ ποιεί A 20 and disturbances Ap, beginnings there are, A S 22 ἐπίκεντρος p ὧσιν Sp, one another A fighting S

τοῦ στρατοῦ, ἐν δὲ τοῖς ἀποκλίμασιν ἑστῶτες ἐλάττω μὲν βλάπτουσι, λύπας δὲ καὶ μόχθους καὶ διαπτώσεις ἐπιφέρουσιν.

Κρόνος Ἥλιον διαμετρῶν, Διὸς αὐτοῖς μὴ μαρτυροῦντος, θάνατον στρατηγοῦ σημαίνει καὶ τοῦ στρατοῦ πολλὴν ἀγωνίαν, καὶ μάλιστα ἐπὶ θηλυκῶν ζῳδίων. Κρόνος Ἀφροδίτην διαμετρῶν ἄδικον στρατηγὸν καὶ ἅρπαγας τοὺς στρατιώτας σημαίνει. Κρόνος Ἑρμῆν διαμετρῶν σκύλευσιν τῶν στρατιωτῶν σημαίνει καὶ λύπην πολλήν· εἰ δὲ καὶ ἐπὶ τετραπόδων ζῳδίων ἑστήκασι, φθορὰν τῶν ἵππων καὶ τῶν ἡμιόνων ποιοῦσιν· εἰ δὲ ἀνθρωποειδῆ τὰ ζῴδια ᾖ, ἐκ τῶν ἐχθρῶν ἔσται αὐτοῖς ἡ ἐπαγωγή· εἰ δὲ κάθυγρα τὰ ζῴδια, ἐκ ποταμῶν καὶ χειμόνων ἔσται αὐτοῖς ἡ συμφορά. Ζεὺς διαμετρῶν τὸν Ἄρεα λιποτάκτας καὶ ῥιψόπλους ἐν ταῖς παρατάξεσι ποιεῖ γενέσθαι τοὺς στρατιώτας. Ζεὺς Ἥλιον διαμετρῶν οὐκ ἀγαθός· ποιεῖ γὰρ τοὺς στρατιώτας ὑπὸ τῶν ἐναντίων σκυλεύεσθαι. Ζεὺς Ἀφροδίτην διαμετρῶν οὐκ ἀγαθός· στασιαστὰς γὰρ ποιεῖ τοὺς στρατιώτας ἢ καὶ ἐναντιολάλους. Ζεὺς Ἑρμῆν διαμετρῶν διὰ μηχανῆς καὶ δόλων ποιεῖ τὴν νίκην, καὶ οὐκ εὔχρηστον δίδωσι τέλος. Ζεὺς τὴν Σελήνην διαμετρῶν ἀνατολικὴν οὖσαν καλός· θάρσος γὰρ ἐντίθησι τοῖς στρατιώταις· εἰ δὲ δυτικὴν καὶ τοῖς φωσὶν ἀφαιροῦσαν, ἐγείρει καὶ τυραννίδα κατὰ τῶν ἡγεμόνων. εἰ δὲ καὶ ὕπαυγος ἔσται ἡ Σελήνη, ἐναντιότητα καὶ διάπτωσιν τοῦ στρατοῦ σημαίνει.

Ἄρης τὸν Ἥλιον διαμετρῶν κακοθάνατον τὸν στρατηγὸν σημαίνει, καὶ τὸν στρατὸν δυσεπίτευκτον ποιεῖ. Ἄρης Ἀφροδίτην διαμετρῶν ἀκαταστασίαν τοῦ στρατοῦ σημαίνει. Ἄρης Ἑρμῆν διαμετρῶν ποιεῖ τὴν νίκην διὰ δόλων, καὶ μάλιστα ὅταν ᾖ ἐν ὁρίοις τοῦ Κρόνου ἢ ἐν οἴκοις Ἑρμοῦ. Ἄρης Σελήνην διαμετρῶν κακός· κίνδυνον γὰρ εἰς τὸν στρατὸν σημαίνει.

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1 *τοῖς* Ap, *ταῖς* S 4 *πολὺν ἀγῶνα* Sp 8 *δὲ* om. S *ἑστήκασι* Ap, *εἴκασιν* S 9-10 *εἰ δὲ ἀνθρωποειδῆ ἐπαγωγή* om. S 11 *Διὸς Ἄρεα διαμετροῦντος* S (e signi interpretatione) 12 *λιποτάκτας* om. S, *τὸ λιποτάκτας* p *ποιεῖ* om. S 13 *οὐκ ἀγαθός* unus exhibet A 14 *γάρ* om. Sp 15 *οὐκ ἀγαθός* Ap, om. S *στασιαστὰς γὰρ* Ap, *οὐ στασιαστὰς* S 17 *δόλων* A, *δόλου* A, *δάτων* p ; cf. p. 215, 4. 18 *καλός ἐστι* A, *καλῶς* Sp 19 *γὰρ* om. S *τοὺς στρατιώτας* Sp *δυτικὴ* Sp 20 *ἀφαιροῦσα* Sp *τυραννίαν* p 26 *διὰ δόλον* p, *διὰ δόλου* A *διὰ δόλου ποιεῖ τὴν νίκην* A 27 *ἐν οἴκοις* A, *οἴκοις* Sp 28 *γὰρ τῷ στρατῷ* Ap

of the army, and those standing in the declining houses cause less harm, but bring grief and hardships and failures.

Saturn in opposition to the Sun, when Jupiter does not aspect them, signifies the death of the general and great anguish for the army, especially in feminine signs. Saturn in opposition to Venus signifies an unjust general and soldiers who are plunderers. Saturn in opposition to Mercury signifies the despoiling of the soldiers and great grief; and if they stand in signs of four-footed animals, they cause the destruction of horses and mules; and if the signs are human in form, the affliction will come to them from the enemies; and if the signs are watery, the disaster will come to them from rivers and storms. Jupiter in opposition to Mars causes the soldiers to become deserters and those who throw down their weapons in battle. Jupiter in opposition to the Sun is not good; for it causes the soldiers to be despoiled by the enemy. Jupiter in opposition to Venus is not good; for it makes the soldiers mutinous or even contentious. Jupiter in opposition to Mercury brings victory through devices and trickery, and does not grant a useful outcome. Jupiter in opposition to the Moon when she is rising is favorable; for it instills courage in the soldiers; but if she is setting and diminishing in light, it also stirs up tyranny against the commanders. And if the Moon is also under the rays, it signifies opposition and the downfall of the army.

Mars in opposition to the Sun signifies a general who dies badly, and makes the army difficult to succeed. Mars in opposition to Venus signifies instability of the army. Mars in opposition to Mercury brings victory through deceit, and especially when it is either in the terms of Saturn or in the houses of Mercury. Mars in opposition to the Moon is evil; for it signifies danger for the army.

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1 τοῖς Ap, ταῖς 4 very competitive Sp8 δὲn8 δὲn9-10 εὐ
If. S Snέστικασι Ap, eikasin δὲ anthropoidῆn11 Zeus
Snἐπαγωγή om. S "Area measuring S (e signin12 desert om. S, τὸ
interpretation) lipotactas Pnpoiei om. S133 not good unus exhibet
A 14 gar bpi.n15 not good Ap, om. S because you rebel Ap, not
Sp στασιαστόν17 δολον A, δατον 215, 4. καλός ἐστι A,
S

welcome Sp 10 gram om. S the soldiers Sp
western Sp 20 minus Sp tyranny r 26
through deceit p, through deceit A through deceit achieves victory A 27 in
houses A, houses Sp 28 because to the army No

Ἀφροδίτη Σελήνην διαμετροῦσα οὐκ ἀγαθὴ πρὸς ἐπιρριφὰς καὶ ἐνέδρας.

Ἑρμῆς διαμετρῶν Σελήνην δειλίαν ἐντίθησι τῷ στρατῷ.

34. *Περὶ ἑξαγόνων.*

Οἱ ἀστέρες ἀλλήλους ἑξαγωνίζοντες τὰ αὐτὰ ποιοῦσιν ἃ καὶ οἱ τριγωνίζοντες, ἐλάττονα δὲ μικρὸν ἐπὶ τὸ ἀγαθὸν καὶ τὸ κακόν.

35. *Περὶ πολέμου κατὰ Θεόφιλον.*

Ὅταν τις εἰς πόλεμον ἐξέλθῃ, καὶ ἐπιστρατεύσασθαι βούληται τοὺς ἐχθρούς, σκέπτου οὕτως. ἔστω σοι ὁ πόλεμος <ὁ> Ἄρης, ὁ δὲ ἐπιστρατευόμενος <ὁ> ἀστὴρ, οὗ ὁ Ἄρης ἀπέρρευσεν, ὁ δὲ ἀντιστρατευόμενος ὁ ἀστὴρ, ᾧ ὁ Ἄρης συνάπτει. ἐὰν οὖν Ζεὺς ἀπὸ τοῦ Κρόνου ἢ τοῦ Ἑρμοῦ λιβικοῦ ὄντος φέρηται, ὁ Ἄρης, ὁ ἐπιστρατευόμενος, βλαβήσεται καὶ τροπὴν ὑπομενεῖ. ἐὰν δὲ αὐτῷ τῷ Κρόνῳ ἢ τῷ Ἑρμῇ λιβικῷ ὄντι συνάπτει ὁ Ἄρης, ὁ ἀντιστρατευόμενος βλαβήσεται, καὶ τραπήσεται. ἐὰν δὲ αὐτὸς ὁ Ἄρης ἀδικῆται, ἢ ὕπαυγος ὢν ἢ ἐμπεριεχόμενος μεταξὺ Ἡλίου τε καὶ Σελήνης, ὁ πόλεμος οὐκ εὔθετος οὔτ' ὠφέλιμος οὔτε τῷ πολεμοῦντι οὔτε τῷ πολεμουμένῳ. ἐὰν δὲ Ἄρης ἀπὸ καλοποιοῦ

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1 *διαμετροῦσα τὴν Σελήνην* Ap *καὶ ἐπιριφὰς* S, omisso *πρός*. Cap. 31. S, f 252ᵛ ; A f. 246ᵛ, f 13ᵛ.

Cap. 35. S, f. 253 ; P, f. 110 ; A, f. 337ᵛ ; p, f. 13ᵛ. *Περὶ πολέμου* S, *ἄλλως περὶ πολέμου* p 8 *βούλεται* Sp, *βούληται* P sed post *ἐχθρούς* 9 *τοὺς* om. Sp 9-10 *ὁ* addidi bis 10 *ἐπιστρατεύων δὲ* P *οὗ* SpA, *ἐφ' ᾧ* P *ἀπέρευκεν* Sp 11 *ἀντιστρατεύων δὲ ἀστὴρ ᾧ* P, *ὁ δ' ἐάν τι στρατευόμενος* p *οὖν* om. S 12 *ἀπὸ* om. S, *ἐὰν ἀπὸ τοῦ Κρόνου* p, *καὶ ἐὰν ἀπὸ τοῦ κυρίου* P *λυβικοῦ* S *ὄντως* S *φέρεται* APp, *φαίρεται* S 13 *ὁ ἐπιστρατεύων* P *ὑπομείνει* S, *τροπὴν ὑπομείνῃ* p, *τροπὴν ὑποστῇ* P 14 *αὐτῷ δὲ* Pp *λιβύηνον τι* p 15 *ἀντιστρατεύων* P, *ἐπιστρατευόμενος* S *καὶ τραπήσεται* SAp, *τὰ ὅμοια πάθη* P *δὲ* om. S, *δὲ αὐτὸς* om. P 16 *ἀδικεῖται* SP, *ἀδικται* p *ἢ* Ap, *ἤτοι* SP 17 *τε* om. P *Σελήνης* et A, sed in marg., in textu *Κρόνου* 18 *δὲ* om. SP

Venus in opposition to the Moon is not favorable for nice too ambushes.

Mercury in opposition to the Moon instills cowardice in the army.

34. Concerning of sextiles.

5 The planets in sextile aspect to one another produce the same effects as those in trine, but slightly less so for both good and ill.

35. On War According to Theophilus.

When someone goes out to war and wishes to make war against enemies, consider it thus. Let war be represented by Mars, the one making war by the star from which Mars has separated, and the one being made war upon by the star to which Mars is applying. If therefore Jupiter is moving away from Saturn or from Mercury when it is in the south, Mars — the one making war — will be harmed and will suffer a rout. But if Mars applies to Saturn itself or to Mercury when it is in the south, the one being made war upon will be harmed and will be routed. But if Mars itself is afflicted, either being under the rays or enclosed between the Sun and the Moon, the war is not favorable nor profitable for either the one waging war or the one being warred upon. And if Mars is from a benefic

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1 opposing the Moon Ar and casting rays S, omitting πρός.

Cap. 31. S, f252v; A f. 246v, f 13v.

Cap. 35. S, f. 253 ; P, f. 110 ; A, f. 337v ; p, f. 13v. On war- μου S, otherwise on war p 8 βούλεται Sp, βούληται P but after ἐχθρούς() τοὺς om. Sp§-10 d added twice 10) the one campaigning against δὲ Ροῦ SpA, ἐφ᾽ ᾧ Ρἀπέρευκεν Sp11 ἀντι- οῦ SpA, ἐφ᾽ ᾧ Ρἀπέρευκεν Sp11 ἀντι- στρατεύων δὲ ἀστὴρ ᾧ P, ὁ δὲ ἐάν τι στρατευόμενος οὖν om. 12 ἀπό om. S, ἐὰν ἀπὸ τοῦ Κρόνου p, καὶ ἐὰν ἀπὸ τοῦ κυρίου Ρλυβικού Sὄντως φέρεται App, φαίρεται S 13 the one campaigning against E ὑπομείνει S, τροπὴν ὑπο- μείνῃ P, τροπὴν ὑποστῇ P 14 αὐτῷ δὲ Ρρλιβύηνον τι μ

15 the one campaigning against P, the one campaigning against S and will be routed SAP, the same sufferings P δὲ om. S, δὲ αὐτὸς om. P 16 κεῖται SP, ἀδικται p Or Ap, ie SP 17 te om. R adi-nSeli νης and A, but in the margin, in the text Κρόνου 18 but om. SP

ἐπὶ καλοποιὸν φέρηται, καὶ τῷ πολεμοῦντι καὶ τῷ πολεμουμένῳ λυσιτελεῖ· εἰς εἰρήνην γὰρ καὶ εἰς σπονδὰς τρέπεται τὰ ἀμφότερα μέρη ἐὰν δὲ τὸ τοῦ Ἄρεως δωδεκατημόριον πέσῃ εἰς ὅριον Διός, τοῦ Διὸς λόγον ἔχοντος πρὸς τὸν ὡροσκόπον καὶ τὸ μεσουράνημα καὶ τὸ δεύτερον ζῴδιον ἀπὸ τοῦ ὡροσκόπου, ὁ πολεμῶν νικήσει. εἰ δὲ καὶ τοὐναντίον τοῦ Διὸς λόγον ἔχοντος πρὸς τὸ δῦνον καὶ τὸ ὄγδοον ζῴδιον καὶ τὸ ὑπὸ γῆν, ὁ πολεμούμενος νικήσει. ἐὰν τὸ τοῦ Ἄρεως δωδεκατημόριον εἰς ὅριον Κρόνου πέσῃ, τοῦ Κρόνου λόγον ἔχοντος πρὸς τὸ δῦνον καὶ τὸ ὄγδοον ζῴδιον καὶ τὸ ὑπὸ γῆν, ὁ πολεμούμενος νικήσει. ἐὰν τὸ τοῦ Ἄρεως δωδεκατημόριον εἰς ὅριον πέσῃ Κρόνου λόγον ἔχοντος πρὸς τοὺς προρρηθέντας τόπους, εἰς οὓς ἔχει λόγον ὁ Ἄρης, ἐνσπείρει φόβον καὶ δειλίαν, ἤτοι δυοῖν θατέρῳ τῶν ἑκατέρων μερῶν. ἐὰν τὸ τοῦ Κρόνου δωδεκατημόριον εἰς τὸ τῆς Ἀφροδίτης πέσῃ ὅριον, καὶ λόγον ἔχῃ ἡ Ἀφροδίτη ἐν ἑνὶ τῶν προειρημένων μερῶν, αὐτὸ τὸ μέρος, οὗ ἐπέχῃ τὸν λόγον, προτείνει τὴν εἰρήνην τῷ ἑτέρῳ μέρει, καὶ τοῦτο αἰτεῖται· κἂν τὸ τοῦ Ἄρεως δωδεκατημόριον πέσῃ εἰς τὸ τοῦ Ἑρμοῦ ὅριον, τοῦ Ἑρμοῦ λόγον ἔχοντος ἐν ἑνὶ τῶν προειρημένον μερῶν, μηχανὰς καὶ τρακταϊσμοὺς πορίζει ἐκείνῳ τῷ μέρει.

36. Ἐάν τις τυραννῆσαι θέλῃ καὶ ἑαυτὸν ἐλευθερῶσαι ἀπὸ ὑποταγῆς τῶν κρατούντων.

Ἐάν τις περὶ τυραννίδος σκέπτηται, ἔστω ἡ Σελήνη ἀκάκωτος

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1 φαίρεται S 2 σπονδὰς φιλικὰς P τρέπεται SAp, φέρεται P 3 τοῦ Διὸς ASp, τούτου P τὸ μεσουράνημα P τὸν μεσουρανοῦντα S τὸ μεσουρανοῦν p 5-7 εἰ δὲ - νικήσει om. P 8 εἰς ὅριον πέσῃ Κυρίου P τοῦ Κρόνου om. P, τὸν Κρόνον p 9 πρὸς APp, καὶ S 9-11 τὸ δῦνον - ἔχοντος πρὸς om. ASp 11 κυρίου λόγον P προρρηθέντας om. S 12 εἰς om. p ἔχει λόγον p, λ. ἔσχεν P, λόγον ὁ Κρόνος S ἐνσπείρει φόβους om. S, ἐν. φόβον A δειλίας S 12-13 ἤτοι - μερῶν ASp, δυοῖν τοῖν μεροῖν P Κρόνου A, Ἄρεως P 14 τῆς Ἀφροδίτης πέσῃ ὅριον P λόγον ἔχει Sp, ἔχῃ λόγον P 15 αὐτοῦ Pp οὗ APp, ἐὰν S ἐπέχει APp 16 τὴν εἰρημένην p τούτων Ap, ταύτην P αἰτήσεται P 17 πέσῃ et sequitur Veneris compendium in S 17-18 τοῦ Ἑρμοῦ (ante λόγον) om. P 18 ἐν SPp, καὶ ἐν A ἑνὶ - μερῶν ASp, εἰς ἓν τῶν προειρημένων κέντρων P μηχανὰς om. S

Cap. 36. S, f. 253ᵛ; p, f. 14; Φ, f. 378ᵛ. 22 ἔστω cett., ὅταν S, saepius

is carried toward a benefic, it is advantageous both to the one waging war and to the one being warred upon; for both sides turn toward peace and treaties. But if the dodecatemory of Mars falls into the term of Jupiter, with Jupiter bearing a relationship to the ascendant and the midheaven and the second sign from the ascendant, the one waging war will be victorious. And conversely, if Jupiter bears a relationship to the setting sign and the eighth sign and the subterranean place, the one being warred upon will be victorious. If the dodecatemory of Mars falls into the term of Saturn, with Saturn bearing a relationship to the setting sign and the eighth sign and the subterranean place, the one being warred upon will be victorious. If the dodecatemory of Mars falls into the term of Saturn bearing a relationship to the aforementioned places to which Mars also bears a relationship, it sows fear and cowardice in one or the other of the two sides. If the dodecatemory of Saturn falls into the term of Venus, and Venus bears a relationship in one of the aforementioned sides, that very side over which it holds the relationship offers peace to the other side, and this is what it seeks. And if the dodecatemory of Mars falls into the term of Mercury, with Mercury bearing a relationship in one of the aforementioned sides, it provides stratagems and negotiations to that side.

20 36. If someone wishes to seize power and free himself from subjection to those in authority.

If someone is contemplating tyranny, let the Moon be unafflicted

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1 is taken away S 2 truces friendly Γ turns SAP, is carried P
3 of Jupiter ASp, of this one P the midheaven P the one culminating
the culminating [midheaven] γ 5-7 but if - will conquer om. P 8 into the term
falls Lord P of Saturn om. P, the Saturn m 9 toward App,
and S 9-11 the descending - having toward to. ASp 11 of the lord
account P aforementioned om. S 12 into om. p has
account P, a. had P, account Saturn S sows fears
om. 5, in. fear A of cowardice S 12-13 that is - of the parts ASP,
of the two parts P Saturn A, Mars P 14 of Venus
falls term P ratio has Sp, has ratio P15
of him Pr of which APp, if S oversees App 16 the aforemen-
remaining p of these Ap, this P will ask R 17 falls et
followed by the abbreviation for Venus in S 17-18 of Mercury (before λόγον)
om. P 18 in SPp, and in A εἰς ἓν - μερῶν ASP, εἰς ἓν τῶν προ-
of the mentioned centers P machine om.
SnCap. 36. S, f. 253v, p, f. 14? Ø, I. 378. 22 let cett., when
Yes, often

καὶ ἐφοράσθω ὑπὸ τῶν καλοποιῶν· οὕτως γὰρ παράμονος ἔσται ἡ τυραννὶς καὶ ἡ αὐτονομία. ἐὰν δὲ ἡ Σελήνη τῶν καλοποιῶν ἀπορρῇ, κακοποιῷ δὲ συνάπτῃ, ἡ προτέρα ὑποταγὴ τῆς τυραννίδος ἔσται κρείττων. πάλιν ὁ τύραννος ἔστω ὁ ὡροσκοπῶν, ὁ δὲ τυραννούμενος ὁ δύνων, τὸ δ' αἴτιον, δι' οὗ ἡ τυραννίς, ἀπὸ μέσου, ποταπὴ δὲ ἀποβήσεται αὐτῷ ἡ τυραννίς, ἀπὸ τοῦ ὑπογείου σκέπτου. σκέπτου δὲ καὶ τὰ δύο ἡμισφαίρια, τό τε ὑπὲρ γῆν καὶ τὸ ὑπὸ γῆν, καὶ τοὺς ἐπόντας ἑκάστῳ ἀστέρας. οἱ μὲν γὰρ ὑπόγειοι τὰ μέλλοντα δηλοῦσι, καὶ μάλιστα ἐκεῖνος ὁ ἀστὴρ ὁ ἀπὸ τοῦ ὑπὸ γῆν ἡμισφαιρίου εἰς τὸ ὑπέργειον ἀναβαίνειν μέλλων. ἐὰν μὲν γὰρ ἀγαθοποιοὶ ὦσιν ἐν τῷ ὑπὸ γῆν ἡμισφαιρίῳ, καλὸν τὸ μέλλον ἔσται τῷ τυράννῳ· ἐὰν δὲ κακοποιοί, πονηρόν. Σελήνη ἐν τῷ δυτικῷ οὖσα καὶ σὺν αὐτῇ κακοποιὸν ἔχουσα· τὸν τυραννούμενον λέγε διὰ τάχους ἀπολωλέναι.

37. *Ἐάν τις τῶν πολεμούντων καὶ πολεμουμένων ἐπικηρυκεύεται πρὸς τὸν ἕτερον ζητῶν χάριν ἢ σπονδάς.*

Ἐπικηρυκευομένου τινὸς ἔστω ἡ Σελήνη ἐπὶ τοῦ ὡροσκόπου

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1 *κακοποιῶν* Φ *ἔστω* cett., *ὅταν* S 2 *καὶ ἡ* cett., *καὶ* S 2 *κακοποιῶν* S, *κακοποιὸν* p *συνάπτει* p 3 *ἔσται* S, *ἔστω* p 5 *ὁ δύνων* deest in S, ubi lacuna *αἴτιον* S, *ἄρτι* p 6 *ἀπομήσεται* S *αὐτὴ ἡ τυραννίδα* S. 7-8 *ὑπογείου - καὶ τοὺς* p, *ὑπογείου σκέπτου, ἐπιτήρ<ει> δὲ καὶ τὰ δύο ἡμισφαίρια, τό τε ὑπὲρ γῆν δηλονότι κτέ* Φ, *ὑπογείου κέντρου δὲ κατὰ β'' ἡμισφαιρίαν, τὸ ὑπὲρ γῆν καὶ τὸ ὑπὸ γῆν καὶ τοὺς* S 8 *ἐπόντας* p] *ἕποντας* cett. *ἑκάστῳ τόπῳ* Φ *ἀστέρας* deest in Φ 9 *ὑπὸ γῆν* Φ 10 *ὁ ἀπὸ τοῦ ὑπὸ γῆν* p, *ἀπὸ τοῦ ὑπὸ γῆν* Φ, *μετὰ τοῦ ὑπὸ γῆν* S *εἰς τὸ ὑπέργειον* S, *ὑπὲρ τὸ ὑπὲρ γῆν* S, *πρότερος εἰς τὸ ὑπὲρ γῆν* Φ 11 *μέλλον* S *μὲν οὖν* Φ *ἀγαθοποιοὶ* om. S, *καλοποιὸς* Φ *ὦσιν - ἡμισφαιρίῳ* Sp, *τύχῃ*, ceteris omissis, Φ 12 *καλὸν - τυράννῳ* Sp, *ἔσται τῷ τυράννῳ ἀγαθὰ κακοποιῇ* S, *κακοποιὸς* Φ *πονηρά* Φ 13 *οὖσα κέντρῳ* Φ *κακοποιὸς* Φ 14 *τὸν τυραννούμενον κτέ.* Sp, *ὁ τυραννούμενος ἀπολέσει τὸν τυραννοῦντα ἤγουν τὸν ἀποστάτην.*

Cap. 37. S, f. 254 ; p, f. 142v. Titulus non perspicuus est in S, atque ita scriptus ut haec cum praecedentibus cohaereant, nulloque intervallo separentur, et duo capita in unum coaluerint. 15 *ἐὰν* et S 16 *πρὸς* deest in S, ubi lacuna 18 *ἐπικηρυκευόμενοι τινὲς* S *ἔστω* p, *ὅταν* S (et alibi) *τὸν ὡροσκόπον* S

and let it be beheld by the benefics; for thus the tyranny and the autonomy will be lasting. But if the Moon separates from the benefics and applies to a malefic, the former subjection under the tyranny will be the stronger. Again, let the tyrant be the one ascending, the one tyrannized be the one setting, and the cause through which the tyranny arises, from the midheaven; but what kind of tyranny will befall him, examine from the subterranean point. Examine also the two hemispheres, both the one above the earth and the one below the earth, and the stars present in each. For those below the earth indicate things to come, and especially that star which is about to rise from the subterranean hemisphere into the one above the earth. For if benefics are in the subterranean hemisphere, the future will be good for the tyrant; but if malefics, it will be bad. The Moon being in the western position and having a malefic with her: say that the one tyrannized has perished swiftly.

15 37. If one of those who are at war and are being warred upon sends a herald to the other seeking favor or a truce,

When someone sends a herald, let the Moon be upon the ascendant

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1 of thugs F let cett., when S 2 and the cett., and it 2 of villains S,νται thug R concludes p 3 ἔσ- S, ἔστω p 5 deest in S, fill the lacuna ah- tion 5, just g 6 will result Sthe tyranny itself 5.
7-8 of the subterranean and the P, of the subterranean examine, observe also the two hemispheres, that above the earth, that is, etc. Φ of the subterranean of the center according to the 2 hemispheres, that above the earth and that below the earth and the S 8 following ρ' following cett. each place Φ stars absent in O below the earth Φ 10 the one from below the earth p, from below the earth Φ, with the below the earth S into the above the earth 5, above the above the earth S, pre- Φ
into the above the earth 5, above the above the earth S,
vious into the above the earth Φ 11 future S indeed therefore Φ bene-
indeed therefore Φ
ficent planets om. 5, benefic is – hemisphere Sp, fortune,
Φ is – hemisphere Sp, fortune,
with the rest omitted, Φ 12 good – for the tyrant Sp, there will be good things for the tyrant
malefic S, malefic Φ evil Φ 13 being at the center Φ
thug F the one tyrannized etc. Sp, the one being tyr-
annized will destroy the one tyrannizing, that is, the rebel.
Ch. 37. S, f. 254; p, f. 142. Title not is clear in S, and written in such a way that these sections are connected with the preceding ones, and are not separated by any interval, and two chapters have merged into one. 15 if and S 16 προς is absent in S, where there is a lacuna 18 self-proclaimed some 5 ἔστω P, ὅταν S (and elsewhere) the roskopon S

ἢ ἐν τοῖς τριγώνοις αὐτοῦ, ἢ ἐν τοῖς τετραγώνοις, προστιθεῖσα τοῖς ἀριθμοῖς καὶ τοῖς φωσίν· ὁ δὲ οἰκοδεσπότης τοῦ ὡροσκόπου ἔστω μετὰ τῆς Σελήνης εὐθυπορῶν, ἢ αὐτῷ συναπτέτω ἡ Σελήνη· οὕτω γὰρ ὁ αἰτῶν καὶ ἐπικηρυκευόμενος πρέσβυς οὐκ ἀποτεύξεται. κρεῖττον δέ ἐστιν, ἐὰν ἡ Σελήνη ἐπὶ τὸν ἑαυτῆς οἶκον ἔρχηται ἢ ἐφορᾷ αὐτόν. ὡσαύτως καὶ Ἑρμῆς σὺν τῷ Διὶ τυγχανέτω· κρεῖττον γὰρ ἔσται ἐάν, συνὼν τῷ Κρόνῳ ἐν τῇ τοιαύτῃ καταρχῇ, οὐκ ἐπινεύσῃ ἥτις ἂν ἡ αἴτησις πρὸς ἑαυτὸν γένηται. Ἑρμῆς σὺν τῇ Ἀφροδίτῃ τυγχάνων ἐπιτυχεῖν ποιεῖ. εἰ δὲ καὶ ὁ Ζεὺς εὐθύπορος τυγχάνει καὶ μὴ βλαπτόμενος ὑπὸ Κρόνου, ἐπιτυχίας ποιεῖ· ἐὰν δὲ ὑποποδίζῃ ὁ Ζεὺς καὶ βλάπτηται ὑπὸ Κρόνου, οὐκ ἐπιτεύξεται ὁ πρεσβεύων.

38. Περὶ τυραννίδος.

Ἔστω ὁ μὲν τυραννῶν ὁ ὡροσκόπος καὶ ἡ Σελήνη, ὁ δὲ τυραννούμενος βασιλεὺς ὁ Ἥλιος καὶ τὸ μεσουράνημα. τὸ ὡροσκοποῦν ζῴδιον στερεὸν ὂν καὶ ἡ Σελήνη ἐν τοῖς τοιούτοις ζῳδίοις οὖσα· ἐπὶ πολὺν χρόνον ἔσται τῷ τυράννῳ ἡ τυραννίς. τροπικὸν δὲ ζῴδιον ὡροσκοποῦν καὶ ἡ Σελήνη ἐν τροπικῷ· οὐκ ἐπὶ πολὺν χρόνον ἐπιμένει τῇ τυραννίδι ὁ τύραννος. δίσωμον δὲ ζῴδιον ὡροσκοποῦν καὶ ἡ Σελήνη ἐν τοιούτῳ πλῆθος πολὺ συνεπάγε-

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1 αυτ S ἐντιθεῖσα S 3 ἔστω p, ὅταν S
5 κρείσσω Sp ; cf. l. 6 6 ἐφορῶσα Sp σὺν Διὶ S
κρείττω Sp 7 ἐὰν συνὼν p, καὶ συνὼν S ἐν - καταρχῇ p
ἀντὶ τοιαύτης καταρχῆς S 8 ἐπινεύσει Sp πρὸς om. S
αὐτὸν p 9 τυγχάνων S 10 ὑπὸ Κρόνου ἐπιτυχίας
ποιεῖ om S ἐὰν δὲ om. S 11 ὑποδίζει S, ἀποδείξῃ p
Cap. 38. S, f. 254-254ᵛ ; Φ, f. 379-379ᵛ ; p, f. 14ᵛ-16. In Φ
titulus est : ἄλλως ; antecedit enim caput 28. 14 Ἔστω om. S
ὡροσκόπος, omisso ὁ, S a δὲ om. Φ 15 post βασιλεὺς
lacuna in S ; Φ igitur et p aliquid omisisse videntur τὸ μ.
per compendia S Φ, μεσουρανοῦν p τὸ ὡροσκοποῦν ego, ὁ et
compendium Φ, compendium tantum S, ὡροσκοπῶν p 16 στερεὸν
ὂν Φ, ἐν τροπικοῖς καὶ στερεοῖς Sp 17 οὖσα deest in Sp ἡ
τυραννὶς ἔσται τοῦ τυράννου Sp τροπικὸν - πλῆθος Φ,
μὴ μακρύνοντος Σελήνη ἐν δισώμῳ ζῳδίῳ καὶ ὡροσκοπῶν πλῆθος
Sp

or in its trines, or in its squares, adding to the numbers and to the lights; and let the lord of the ascendant be in direct motion together with the Moon, or let the Moon apply to it — for in this way the petitioner and the ambassador sent to negotiate will not fail. 5 It is better, however, if the Moon is moving toward her own house or is in aspect to it. Likewise, let Mercury also be in conjunction with Jupiter; for it will be better if, when conjoined with Saturn at such an inception, it does not assent to whatever request is made of it. Mercury in conjunction with Venus brings success. And if Jupiter is also in direct motion 10 and not harmed by Saturn, it produces success; but if Jupiter is retrograde and is harmed by Saturn, the ambassador will not succeed.

38. Concerning of tyranny.

Let the tyrant be represented by the ascendant and the Moon, and the king who is being tyrannized by the Sun and the midheaven. If the ascending sign is a fixed sign and the Moon is in such signs, the tyrant's rule will last for a long time. But if a cardinal sign is ascending and the Moon is in a cardinal sign, the tyrant will not persist in his tyranny for a long time. If a bicorporeal sign is ascending and the Moon is in such a sign, it brings along a great multitude

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1 aut s placing within 3 ἔστω P, ὅταν S
5 κρείσσω Sp; cf. l. 6 κρείττω Sp 6 ἐφορῶσα Sp with Jupiter
ἀντὶ τοιαύτης καταρχής S 7 ἐὰν συνών P, καὶ συνών S at — the inception R
αὐτὸν P 8 ἐπινεύσει Sp πρὸς om. S
9 τυγχάνων S 10 under Saturn's success
ποιεί om. S ἐὰν δὲ om. S 11 ὑποδίζει 5, ἀποδείξῃ p
Cap. 38. S, f. 254-254°; Ø, f. 379-379; p, f. 14°-16. In Φ
the title is: ἄλλως; for chapter 28 precedes it. 14 Ἔστω om. S
ὡροσκόπος, with 6, 5 a omitted om. F 15 after βασιλεὺς
lacuna in S; therefore p also appears to have omitted something the m.
by abbreviations SΦ, μεσουρανούν p τὸ ὡροσκοπούν by me, ὁ and
abbreviation Φ, abbreviation only S, ὡροσκοπων p 16 στερεόν
ὂν Φ, ἐν τροπικοῖς καὶ στερεοίς Sp 17 οὐσα is absent in Sp ἡ
τυραννὶς ἔσται τοῦ τυράννου Sp tropical - quantity Φ,
the Moon not being far off in a bicorporeal sign and the ascendant being multiple
Sp

σθαι τῷ τυράννῳ σημαίνει, μεταγινώσκειν δὲ εἰς ὃ πέπραχε. ἡ Σελήνη ἐν τοῖς πλαγίοις ζῳδίοις ὡροσκοποῦσα ἀβέβαιον νόημα καὶ πρᾶγμα ἀλυσιτελὲς τούτῳ σημαίνει. ὀρθὸν ζῴδιον ὡροσκοποῦν καὶ ἔχον τὴν Σελήνην λυσιτελεῖ τῷ τυράννῳ, καὶ εὔθετον αὐτῷ τὴν τυραννίδα
5 παρασκευάζει. Σελήνη οὖσα ἐν ταῖς πρώταις πεντεκαίδεκα μοίραις τῶν δισώμων ζῳδίων πρῶτον τετυραννηκέναι λέγει τὸν τύραννον· ἐὰν δὲ ἐν ταῖς ἐσχάταις, καὶ δὴ πρὸ τούτου τετυραννηκέναι. ἡ Σελήνη ὡροσκοποῦσα εἰς ἀνατολὰς λέγει τὸν τύραννον εἶναι ἐκεῖ ἢ ἀπελθεῖν· ἐὰν δὲ μεσουρανῇ ἐπὶ νότον, δύνουσα δὲ ἐπὶ τὴν δύσιν,
10 ὑπὸ τὴν γῆν εἰς τὰ βόρεια, μεταξὺ δὲ τῶν κέντρων οὖσα πρὸς τὰς μεταξὺ τῶν ἀνέμων, τὴν ἐκκλισιν λέγει. ἡ Σελήνη συνάπτουσα τῷ Ἄρει ἢ μαρτυρουμένη ὑπ' αὐτοῦ ἐκ τετραγώνου ἢ διαμέτρου ἢ δεσμὸν ἢ φυγὴν σημαίνει τῷ τυράννῳ ἢ βίᾳ αὐτὸν ληφθῆναι καὶ ἀχθῆναι πρὸς τὸν τυραννούμενον. Σελήνη Κρόνῳ συνάπτουσα στη-
15 ρίζοντι ἐπιβουλευθήσεσθαι τὸν τύραννον ὑπὸ τῶν συνασπιστῶν λέγει. Σελήνη τῷ Κρόνῳ συνάπτουσα, μὴ στηρίζοντος τοῦ Κρό-

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1 πέπρακεν S ἡ om. Sp 2 ὡροσκοποῦσα Φ, καὶ ὡροσκ. per symbolum Sp ἀβέ καὶ S πρᾶξιν Sp 3 ἀλυσιτελῆ p, ἀλυσιτελεῖ S τούτῳ Φ, τῷ τυράννῳ Sp καὶ ἔχων Φ ἢ ἔχων Sp. 4 τῷ τυράννῳ om. Φ εὔκολον Sa αὐτὸν τὴν τυραννίδα S, αὐτῷ τῇ τυραννία p 5 παρασκευάζει ὡς προείρηται Sp 5-6 ἐν ταῖς - ζῳδίων Φ, ἐν δισώμῳ ζῳδίῳ ἤτοι ἐν ταῖς πρώταις αὐτοῦ μοίραις Sp (sed in p est μοίρες cum αι supra ε sc.) ἷς πρώταις αὐτοῦ μοίρας Sp (sed in p est μοίρες ε scriptis) 7 ἐν om. Sp ἐσχάταις Φ, ἐσχάταις τοῦ ζῳδίου μοίραις Σελήνη τύχη Sp (sed ἡ Σ. p) τετυράννηκε p, τετυράννηκεν S, τετυράννικε Φ 8 ὡροσκοποῦσα Φ, τὸν ὡροσκόπον κατέχουσα S λέγει τὸν τύραννον εἶναι Φ, εἶναι τὸν τύραννον λέγε p, om. S ἢ om. Sp ἀπελεύσεσθαι Sp 9 ἐὰν δὲ μεσουρανῇ (per comp. Φ), μεσουρανοῦσα S, μεσουρανοῦσα δὲ p ἐπὶ νότον Φ, ἐπὶ νῶτον ἀπελεύσεσθαι S, ἐπινόει τὸν αὐτὸν τύραννον ἀπελεύσεσθαι S ἐπὶ τὰς δύσεις Sp 10 ὑπὸ τὴν γῆν Φ, ὑπὸ γῆν Sp, ὑπόγειος a βόρια p, μόρια S 10-11 μεταξὺ - ἔκκλισιν Φ, Σελήνη τῶν κέντρων μετακλίνασα καὶ τὰς μεταξὺ τῶν ἀνέμων τὴν ἔγκλησιν S, Σ. ἐν τῶν κέντρων ἀποκλίνουσα πρὸς τὰς μεταξὺ τῶν ἀνέμων ἐκκλισιν p (in Φ ἔκλισιν) λέγε Φ, λέγει τῆς πορρείας p, λέγε τὲ πορίας S ἡ om. Sp τῷ om. Sp. 13 ἢ δεσμὸν ἢ om. Φ a (sed in p εἰς φ.) 14 πρὸς τὸν τυραννούμενον om. Sp 14-16 στηρίζοντι - μὴ om. Φ στηριζομένου S 15 λεύθησεσθαι S 16 λέγε Sp τῷ om. Sp μὴ στηρίζοντος τοῦ Κρόνου Φ, μὴ στηρίζοντι Sp

to signify submission to the tyrant, but the Moon repenting of what she has done, rising in the oblique signs, signifies an unstable intention and an unprofitable matter for him. A straight sign rising and having the Moon benefits the tyrant, and prepares the tyranny to be well-suited for him. The Moon being in the first fifteen degrees of the bicorporeal signs says that the tyrant has held power for the first time; but if in the last degrees, and indeed before this the Moon rising toward the east says that the tyrant is there or has departed; but if she culminates toward the south, setting toward the west, below the earth toward the north, and being between the angles toward the intermediate winds, she indicates the deflection. The Moon applying to Mars or being witnessed by him from a square or opposition signifies either imprisonment or flight for the tyrant, or that he is taken by force and brought before the one being tyrannized. The Moon applying to Saturn when he is stationary says that the tyrant will be plotted against by his allies. The Moon applying to Saturn, when Saturn is not stationary

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1 πέπρακεν ἡ om. Sp 2 spies F, nave and and Snὡροσκ. by the symbol Sp Snpraxin Spntoutus 3 αλυσιτελῆ pP, ἀλυσιτελεῖς F, to the tyrant Sp and ἔχων Φ ἢ ἔχων Sp. 4 τῷ τυράννῳ om. Φ easy Sa αὐτὸν τὴν τυραννίδα 5, αὐτῷ τῇ τυραννίαp5 παρασκευά-ζει ὡς προείρηται Sp 5-6 ἐν ταῖς - ζωδίων Φ, ἐν δισώμῳ ζωδίω ἤτοι ἐν ταῖς πρώταις αὐτοῦ μοίραις Sp (sed in p est μοίρες cum ad supra ε sc.) ῖς πρώταις αὐτοῦ μοίρας Sp (sed in p est μοίρες ε scriptis) 7 ἐν om. Sp ἐσχάταις Φ, ἐσχάταις τοῦ ζωδίου ἐσχάταις Φ, ἐσχάταις τοῦ ζωδίου μοίραις Σελήνη τύχη Sp (sed ἡ Σ. p) τετυράννηκε p, τετυράν-νηκεν S, τετυραννικε φ 8 ὡροσκοποῦσα Φ, τὸν ὡροσκόπον καιτέχουσα S λέγει τὸν τύραννον εἶναι Φ, εἶναι τὸν τύραννον λέγε p, om. S ἡ om. Sp ἀπελεύσεσθαι Sp Ο ἐὰν δὲ μεσου ρανῇ (per comp. Φ), μεσουρανούσα S, μεσουρανοῦσα δὲ p upon νότον Φ, ἐπὶ νῶτον ἀπελεύσεσθαι 5, ἐπινόει τὸν αὐτὸν τύραννον ἀπε-λεύσεσθαι S ἐπὶ τὰς δύσεις Sp 10 ὑπὸ τὴν γῆν Φ, ὑπὸ γῆν Sp, underground a northern p, portions S 10-11 μεταξύ - ΕκκλισινΦ, Σελή-νη τῶν κέντρων μετακλίνασα καὶ τὰς μεταξὺ τῶν ἀνέμων τὴν ἔγκλησιν 5, Σ. ἐν τῶν κέντρων ἀποκλίνουσα πρὸς τὰς μεταξὺ τῶν ἀνέμων ἐκ-κλισιν (in Φ ἐκλισιν) p say Φ, says of the journey P, say of the journeys S or om. Sp to om. Sp. 13 or a bond or om. a (sed in p εἰς φ.) Φ 14 πρὸς τὸν τυραννούμενον om. Sp 14-16 στηρίζοντι - μὴ om. Φ supported S 15 solution S16 says Spnradiant of to om. Sp don't Saturn F, not supported Sp

νου, ὄλεθρον τινῶν τῶν τούτῳ προσηκόντων σημαίνει, δηλοῖ δὲ αὐτὸν ἐλθεῖν μετὰ πολλὴν κακοπάθειαν πρὸς τὸν βασιλέα. Σελήνη ὑπὸ ἀγαθοποιῶν μαρτυρουμένη ἢ τούτοις συνάπτουσα· συμφέρει τῷ τυράννῳ ἡ ἄνταρσις. Σελήνη σὺν τῷ Κρόνῳ εἰς τὰς ὑπὲρ γῆν πεντεκαίδεκα μοίρας οὖσα ταχεῖαν πρόδοσιν τοῦ τυράννου σημαίνει. Σελήνη ἀσύνδετος οὖσα τῷ ὡροσκόπῳ καὶ τῷ Ἡλίῳ ἐπὶ τῆς παροιστρήσεως τοῦ τυράννου σημαίνει. ἡ Σελήνη τῷ Ἡλίῳ συνοδεύουσα τὸ αὐτὸ δηλοῖ. ἐὰν εὑρεθῇ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου ἀναποδίζων, τὸν τύραννον εἰς μετάμελον ἐλθεῖν ποιεῖ καὶ ἀφ' ἑαυτοῦ πρὸς τὸν τυραννούμενον ἔχειν. ἐν ἰδίῳ οἴκῳ δὲ ὢν ὁ τοῦ ὡροσκόπου κύριος καὶ μὴ ἀναποδίζων, ἐπιμένει τῇ τυραννίδι. καὶ ἐὰν ἐν τῷ ὑπὸ γῆν ἡμισφαιρίῳ εὑρεθῇ, ἐπίμονον ποιεῖ τὴν τυραννίδα, ἐν δὲ δύνοντι ταχέως λυομένην. ὁ Ἥλιος δύνων, ἢ μεσουρανῶν, μετά τινος τῶν κακοποιῶν τὴν Σελήνην ἐκ τετραγώνου ἢ διαμέτρου· τεθνήξεται ὁ τυραννηθεὶς πρὸ τοῦ λυθῆναι τὴν τυραννίδα. ὁ Ἥλιος ὁρῶν τὴν Σελήνην ὑπὲρ γῆν· ταχέως ἡ τυραννὶς

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1 *ὀλέθρων* S *τυράννῳ προσηκόντων* Sp, *τούτου Φ* *δηλοῖ δὲ* om. Sp 2 *ἔρχεσθαι* Sp *μετὰ πολλὴν κακοπάθειαν Φ*p, *μετὰ πολλῶν εἰς τὸν βασιλέα μετὰ πολλὴν κακοπάθειαν* S 3 *ἢ τούτοις Φ, καὶ τούτοις* S, *τούτοις* p *σύμφορος* p, *σύμφορον* S 4 *ἡ ἄνταρσις* om. Sp 4-5 *εἰς τὰς - οὖσα Φ, εἰς τὰ ὑπὲρ γῆν κέντρα* p, *ἐκ τῶν ὑπὸ γῆν κ* (sc. symbol. = *κέντρον*) S, 5 *τὴν πρόδοσιν* Sp 6 *καὶ αὐτῷ Ἡλίῳ* S 7 *ἐπὶ τῆς - τυράννου Φ* (ubi *παραστρήσεως*), *ἐπιβαίνειν τὸν τύραννον ἐν τῇ περιστρήσει αὐτοῦ* S, *ἐπιμένειν τὸν τύραννον ἐν τῇ παροιστήσει αὐτοῦ* p 8 *συνοδεύουσα* om. *Φ* *τῷ αὐτῷ Φ* *σημαίνει* Sp *ἐὰν εὑρεθῇ* om. a 9 *ὡροσκοπίου* p *ἀναποδίζεται* S 10-11 *τὸν τύραννον - ἔχειν Φ, ὁ τύραννος εἰς* (*ἐκ* S) *μετάμελον ἐλθὼν ἀφ' ἑαυτοῦ ἔρχεται πρὸς τὸν τυραννηθέντα* (*τυραννοννηθέντα* S) Sp *ἐν ἰδίῳ - ἀναποδίζων Φ, ἐὰν δὲ ἐν ἰδίῳ οἴκῳ εὑρεθῇ ἢ ὁρίοις καὶ μὴ* (*μὴ* om. S) *ἀναποδίζων ἐστὶ* (*ἐστὶ* non exhibet S) Sp 11 *ὁ ὡροσκόπος* a *ἐπιμένει* non habet p, *ἐπιμένειν* a *τῇ τυραννίδι Φ, ὁ τύραννος ἐν τῇ αὐτοῦ* (*αὐτῇ* S) *τυραννίδι* Sp 12 *ἐπίμονον ποιεῖ τὴν τυραννίδα Φ, ἐπίμονος ἔσται ἡ τυραννὶς* Sp 13 *ἐν δὲ - λυομένην Φ, κἂν ἀστήρ τις δύνῃ τὸ τάχος λυθήσεται ἡ τυραννὶς* Sp *ὁ* om. Sp 14 *σύν τινι* Sp *τὴν Σελήνην - διαμέτρου* om. Sp *ἢ ἐπιθεωρῶν αὐτὴν ἐκ τετραγώνου ἢ διαμέτρου* a 15 *πρὸς τοῦ* p, *πρὸς τὸ* S 16 *τὴν τυραννίδα. ἐπιθεωρούμενος ἐκ τετραγώνου ἢ διαμέτρου* Sp *Ἥλιος*, omisso *ὁ* Sp *ὑπὲρ γῆς* S, om. p

nou, signifies the destruction of some of those belonging to him, and indicates that he will come to the king after much suffering. The Moon witnessed by benefics or conjoining with them: the revolt is advantageous to the tyrant. The Moon being with Saturn in the fifteen degrees above the earth signifies the swift betrayal of the tyrant. The Moon being unconnected to the ascendant and to the Sun signifies the frenzy of the tyrant. The Moon traveling with the Sun indicates the same thing. If the lord of the ascendant is found in retrogradation, it causes the tyrant to come to repentance and to have dealings with the one tyrannized on his own initiative. But if the lord of the ascendant is in his own house and not retrograde, he persists in the tyranny. And if he is found in the hemisphere below the earth, it makes the tyranny persistent, but if in the descending sign, quickly dissolved. The Sun descending, or at the midheaven, with one of the malefics aspecting the Moon from a square or opposition: the one tyrannized will die before the tyranny is dissolved. The Sun seeing the Moon above the earth: the tyranny quickly

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1 ολέθρων S τυράννῳ προσηκόντων Sp, τούτου δηλοῖ δὲ om. Sp 2 ἔρχεσθαι Sp μετὰ πολλὴν κακοπάθειαν Φρ, μετὰ πολλῶν εἰς τὸν βασιλέα μετὰ πολλὴν κακοπάθειαν S 3 ἢ τούτοις Φ, καὶ τούτοις S, however Sp symbol P, symbol 4-5 ron s 4 the rebellion om. to the - ear F,n center) to the above-ground centers p, from the below-ground k " S,n7 on (sc. symbol.n5 the betrayal Sp6 and to the Sun S the - of a tyrant F (ubi of performance), they mount the tyrant in his rotation S, they insist on the tyrant in his presence pn8 accompanying om. F τῷ αὐτῷ F stands for if om is found. 9 The horoscope 10-11 the Spnàresponsible for S tyrant has F, the tyrant in (from S) later he comes of himself to the tyrannized (tyrannized) nSἐν idiom - they contradict F, but if he is found in his own house - rebut F, but if in the same house it is found and do not (not om. S) rebut it (is non exhibet S) Spn11 the astrologer insists non habet p, insists non habet p, insists against the tyrant F, the tyrant in his S) tyrannin12 perseveringly does the tyrannide Φ, persevering is ἡn13 ἐν δὲ - lyomenen Φ, ἀν ἀστηρ by τις δυνη τὸ ταχονό om. Sp14 syn tiny Spnom. SpÁ inspecting it from 15 to R, to S Spntyrannis the Spnṭen Selini tyrannis is solved - square diameter or diameter 2 16 the tyranny. being aspected by square or opposition Sp "Helios, omisso & Sp above the 5, om. P

λυθήσεται, καὶ προδοθήσεται ὁ τύραννος ὑπό τινος τῶν συνασπιστῶν. Σελήνη μετὰ Κρόνου ὡροσκοποῦσα· ἑαυτὸν προδόσει ὁ τύραννος. ἀγαθοποιοὶ ὡροσκοποῦντες ἢ ἐφορῶντες τὸν ὡροσκόπον, τὸν τύραννον τελείως ἀπολύσουσι τοῦ φόβου καὶ τοῦ πολέμου. Ἀφροδίτη ἐφορῶσα τὸν ὡροσκόπον καὶ τὴν Σελήνην ἀφ' ἑαυτοῦ ἐλθεῖν τὸν τύραννον σημαίνει καὶ μηδὲν κακὸν παθεῖν ὑπὸ τῶν κρατούντων, τιμῆς δὲ μᾶλλον ἀξιωθῆναι βασιλικῆς. Σελήνη αὐξιφωτοῦσα οὐ ῥᾳδίως λύει τὸν τύραννον, ἀλλὰ καὶ θαρσαλέον σημαίνει. Σελήνη μειουμένη τῷ φωτὶ μικρὰν σημαίνει τὴν τυραννίδα καὶ ἐντὸς ὀλίγου καιροῦ λυομένην. ὁ Ἥλιος δύνων καὶ Κρόνος ἐν τῷ ὀγδόῳ τόπῳ ὢν τὸν βασιλέα ὑπὸ τούτου ἀναιρεῖσθαι δηλοῖ. οἱ κακοποιοὶ ἐν τῷ μεσουρανήματι ὄντες ἢ μετὰ τοῦ Ἡλίου· καταπονεῖσθαι καὶ ἡττηθήσεσθαι τὸν τυραννούμενον ὑπὸ τοῦ τυράννου λέγε. Σελήνη ἐν τῷ δυτικῷ οὖσα κέντρῳ, Ἄρεως ἐπικαταφερομένου αὐτῇ, βιοθάνατον ποιεῖ τὸν τύραννον ἢ καύσει πυρὸς παραδεδόσθαι.

Σελήνη δύνουσα, Ἄρεως καὶ Ἑρμοῦ ἐπικαταφερομένων, κακοθάνατον ποιοῦσι τὸν τύραννον. Σελήνη δύνουσα, Ἄρεως ἐν τῷ ὑπὸ γῆν ὄντος, τὰ αὐτὰ δηλοῖ. Σελήνη ἀφώτιστος ὑπὸ Ἄρεως θεωρουμένη ζῶντα τὸν τύραννον καίει ἢ σιδήρῳ ἀναιρεῖ. τὴν Σελήνην λειψιφωτοῦσαν ἐν Ζυγῷ ἐφορῶν Κρόνος· βέβαιον τὸ κακὸν τοῦ τυράννου καὶ ἄστεκτον λέγε. Ἑρμῆς τὴν Σελήνην ἐφορῶν μετὰ

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1 *ταχέως λυθήσεσθαι τὴν τυραννίδα σημαίνει* Sp, sed S omittit *τὴν τυραννίδα* *προδοθῆναι τὸν τύραννον* p, *προδοθῆναι* S *ὑπὸ - συνασπιστῶν* om. S 2 *Σελήνη καὶ* Sp *ὡροσκοπῶν* p, compend. S, *ὡροσκοποῦντες* a *ἑαυτὸν - τύραννος Φ, λέγε τὸν τύραννον ἑαυτὸν προδιδόναι* Sp 3 *ἀγαθοποιὸς Φ* *ἐφορῶν Φ* S pro his in Sp : *οἱ ἀγαθοποιοὶ τὸν ὡροσκόπον ἀφορῶνται (ἐφορῶντες τὸν τύραννον* Sp 7 *τιμῆς δὲ μᾶλλον Φ, ἀλλὰ τιμῆς* Sp *ἀξιοῦται ὁ τοιοῦτος* Sp *βασιλικῆς* non exhibet Sp 8 *τὸν τύραννον Φ, τὴν τυραννίδα* Sp 9 *σημαίνει τὸν τύραννον καὶ ἀφοβίᾳ διοικεῖσθαι* Sp *οὐ μακρὰν* Sp 10 *ἀλλὰ καὶ* Sp *μικροῦ χρόνου διαλύεσθαι* Sp *ὁ* om. S 11 *τόπῳ* om. S *ὑπὸ τοῦ τυράννου* Sp *δηλοῖ Φ, λέγε* Sp 12 *οἱ κακοποιοὶ - λέγε* non exhibet *Φ* 14 *ἐν τῷ δυτικῷ οὖσα Φ, ἐν τῷ δύνοντι* Sp *κέντρῳ* om. Sp 15 *πυρὸς* om. *Φ* *παραδίδοσθαι* S 17 sqq. et p 258, 1-17 non exhibet *Φ* 19 *ὄντως* S 21 *λειψιφωτοῦσαν* om. S *ἐν ζυγῷ* om. S, exhibet p (2 man) *Κρόνῳ* p, om. S *Κρόνος - Σελήνην* om. S *τὸ ὑπὸ τοῦ* p 22 *ἀστέκτου* p

he will be dissolved, and the tyrant will be betrayed by one of his shield-bearers. Moon with Saturn in the ascendant: the tyrant will betray himself. Benefic planets in the ascendant or aspecting the ascendant will entirely free the tyrant from fear and war. Venus aspecting the ascendant and the Moon signifies that the tyrant will come of his own accord and suffer no harm at the hands of those in power, but rather be deemed worthy of royal honor. Moon waxing does not easily dissolve the tyrant, but also signifies boldness. Moon waning in light signifies a small tyranny, dissolved within a short time. The Sun setting and Saturn being in the eighth place indicates that the king will be killed by him. When the malefic planets are in the midheaven or with the Sun, say that the one tyrannized will be oppressed and defeated by the tyrant. Moon being in the western angle, with Mars descending upon her, causes the tyrant to die a violent death or to be handed over to be burned by fire.

Moon setting, with Mars and Mercury descending, causes the tyrant to die an evil death. Moon setting, with Mars being below the earth, signifies the same things. Moon without light, being aspected by Mars, burns the tyrant alive or destroys him by iron. When Saturn aspects the Moon waning in light in Libra, declare the tyrant's misfortune to be certain and unbearable. Mercury aspecting the Moon with

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1 signifies that the tyranny will be dissolved quickly Sp, but S omits "the tyranny" — that the tyrant will be betrayed p, betrayed Sp — by trusted companions om. S 2 Moon and Sp — horoscoping p, compend. 5, those who are horoscoping — hlmself - tyrant Φ, say the ty- himself - tyrant Φ, say the ty- 3 benefic Φ

rant to betray himself Sp aspects Φς

pro his in Sp: the benefics aspect the ascendant (aspecting

the tyrant Sp 7 but rather of honor Φ, but of honor Sp

such a one is deemed worthy Sp of royal does not appear Sp 8 τὸν

tyrant Φ, the tyranny Sp O signifies the tyrant and

administered without fear Sp not far Sp 10 but also Sp

to be dissolved in a short time Sp ó om. S 11 place om. S

by the tyrant Sp indicates Φ, say Sp 12 the malefics

what kind - say not exhibited by Φ 14 being in the western Φ, in the

setting Sp central point om. Sp 15 of fire om. Φ paradiδσ

given S 17 sqq. and p 258, 1-17 not exhibited by Φ 19 όντως S

21 leaving the light-giving om. S in Libra om. S, exhibited by p (2nd hand)

Saturn p, om. S Saturn - Moon om. S the under

of the p 22 homeless

τῶν κακοποιῶν· αὐτόχειρα λέγε γενέσθαι τὸν τύραννον. Σελήνη ἐπὶ Ἄρεα φερομένη καταβαίνοντα τὰ νότια, ἢ τὰ βόρεια, τοῦ Ἄρεως αὐτοῦ μὴ ἐφορῶντος, φόβον καὶ κίνδυνον τῷ τυράννῳ σημαίνει. οἱ κακοποιοὶ ἐν τῷ ὑπὸ γῆν ἢ ὑπὸ δύσιν ὄντες, μηδενὸς
5 τῶν καλοποιῶν ἐπόντος ἢ μαρτυροῦντος, θάνατον τοῦ τυράννου δηλοῦσι. Σελήνη μεσουρανοῦσα, ἐὰν οἱ κακοποιοὶ διαμετρήσωσιν, ἢ τετραγωνίσωσιν· τὸν τύραννον ἑαυτὸν ἀναρτᾶν λέγε ἢ σταυρούμενον. Σελήνη μεσουρανοῦσα ἢ ὑπὸ γῆν οὖσα ἢ δύνουσα καὶ περιεχομένη ὑπὸ Ἡλίου καὶ Κρόνου ἐπιδημίου. ζῶν καίεται ὁ τύ-
10 ραννος.

Τὸ δὲ πότε ἡ τυραννὶς πληροῦται, σκέπτου ἐκ τῶν τῆς Σελήνης καὶ τοῦ Ἡλίου διαμέτρων ἀποκαταστατικῶν σχημάτων. καὶ ἔτι Ἥλιος ὢν ἐν τῇ καταρχῇ τετράγωνος τῷ ὡροσκόπῳ ἢ τῇ Σελήνῃ τετραγώνων, διάμετρον δὲ διαμέτρων, τρίγωνος δὲ ἐν τοῖς τριγώ-
15 νοις τοῦ τε ὡροσκόπου καὶ τῆς συνόδου τῆς Σελήνης, καὶ τοῦ ὡροσκόπου τὰ δύο καὶ δέκα μόρια ἐν τῷ ὡροσκόπῳ πεπτωκότα, ῥᾳδίαν τὴν λύσιν τῆς τυραννίδος σημαίνει.

39. Περὶ τυραννίδος.

Περὶ τυραννίδος φαμὲν ὅτι χρὴ σκοπεῖν τὸν ὡροσκόπον καὶ
20 τὸν κύριον αὐτοῦ, περὶ δὲ τοῦ ἐρωτῶντος ἀπὸ τοῦ ἑβδόμου τόπου. ἐρευνᾶν δὲ δεῖ τοὺς σχηματισμοὺς καθὼς ἐν τῷ περὶ πολέμου εἴρηται.

40. Ἐν ποίῳ τόπῳ γίνεται ὁ πόλεμος

Ἐὰν ἐν ταῖς πολεμικαῖς καταρχαῖς εὑρεθῇ ὁ Ἄρης ἐν τῷ πρώτῳ
25 δεκανῷ τοῦ Κριοῦ ἐν τραχείᾳ γῇ καὶ ψαφαρᾷ. ἐν τῷ δευτέρῳ δε-

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2 νότια pP, μόρια S αὐτοῦ codd. 4 σημαίνουσιν p ἢ - ὄντες S, ἢ ὑποδύοντες p 5 ἐπόντος S ἔποντος p, 6 δὴμετρήσωσιν S 7 ἀναρ p 9 ἐπιδημείου p, ἐπιδημεῖ S 12 ὑποκαταστικῶν p 14 διάμετρον (per sym.) δὲ διαμέτρων S, δὲ δὲ τετραγωνῶν p. Verba corrupta 15 τῆς συνόδου S τῇ ὠνόδου p οὔσης τῆς p

Cap. 39. P, f. 111 ; p, f. 14. 19 τοῦ ὡροσκόπου κα ἰ τοῦ κυρίου P 20 τόπου corr. : αὐτοῦ codd.

Cap. 40. S, f. 255ᵛ ; p, f. 17. 25 Κριοῦ S, per symbolum, quod tamen potius Tauri quam Arietis est, Κυρίου P καὶ ψαφαρᾷ om. S

of the malefics; declare that the tyrant became a murderer by his own hand. The Moon moving toward Mars while he is descending to the south, or to the north, with Mars himself not aspecting, signifies fear and danger for the tyrant. The malefics being in the subterranean place or under the setting, with none of the benefics present or testifying, indicate the death of the tyrant. The Moon at the midheaven, if the malefics cast a diameter or a square: say that the tyrant hangs himself or is crucified. The Moon at the midheaven, or being under the earth, or setting, and being enclosed by the Sun and Saturn in transit: the tyrant is burned alive.

As for when the tyranny is fulfilled, consider it from the opposition and restorative configurations of the Moon and the Sun. And further, the Sun being at the inception in square to the ascendant or in square to the Moon, opposition to opposition, trine in the trigons of both the ascendant and the conjunction of the Moon, and the twelve degrees of the ascendant having fallen in the ascendant, signifies an easy dissolution of the tyranny.

39. Concerning of tyranny.

Concerning tyranny, we say that one must examine the ascendant and its lord, and regarding the querent, from the seventh place. One must investigate the configurations just as has been stated in the section on warfare.

40. In What Place Does the War Occur

If in the martial inceptions Mars is found in the first 25th decan of Aries, it is in rough and sandy ground. In the second

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2 southern pP, degrees S of this codd. 4 mean p or ἢ - 6 count S
5, or those setting r ἔποντος S ἔποντος p,
7 Anar 9 ἐπιδημείου P, ἐπιδημεῖ S12 υποκαταστι
Rnkis R 14 diameter (per sym.) δὲ διαμέτρων S, δὲ δὲ τετραγωνῶν
p. Corrupted words 15 τῆς συνόδου S τῆ ὠνόδου p οὔσης τῆς P
Cap. 39. P, f. 111; p, f. 14.19 τοῦ ὡροσκόπου καὶ τοῦ κυ
19 τοῦ ὡροσκόπου καὶ τοῦ κυ
Rio R 20 τόπου corr. : αὐτοῦ codd.
Cap. 40. S, f. 255; p, f. 17. 25 Aries S, per symbolum, quodnkaì
however it belongs rather to Taurus than to Aries, Κυρίου P psafara om. S

κανῷ ὧν ὁ Ἄρης, ἐν ὑψηλῷ τόπῳ καὶ ἀμπελώδει. ἐν τῷ τρίτῳ δεκανῷ ἐν πεδικῷ καὶ νομαδικῷ. Ταύρῳ δὲ ἐν τῷ πρώτῳ δεκανῷ ἐν νεώμασιν · ἐν τῷ δευτέρῳ ἐν ὑψηλῷ τόπῳ καὶ δενδρώδει · ἐν τῷ τρίτῳ ἐν ἐπιπέδοις καὶ μυλίτας ἔχ σ λίθους. Διδύμοις ἐν τῷ πρώ-
5 *τῳ δεκανῷ, ἐν ὄρεσι καὶ δρυμοῖς · ἐν τῷ δευτέρῳ, ἐν τραχείᾳ γῇ καὶ κατοικούσῃ · ἐν τῷ τρίτῳ ἐν φάραγξι καὶ χαράδραις. ἐν Καρκίνῳ ἐν τῷ πρώτῳ δεκανῷ ἐν ὑδρηλοῖς τόποις καὶ συνδένδροις · ἐν τῷ δευτέρῳ ἐν τοῖς χερσώδεσι καὶ ἀσπόροις · ἐν τῷ τρίτῳ ἐν ὑψη-λοῖς καὶ συνδένδροις. Λέοντι ἐν τῷ πρώτῳ δεκανῷ ἐν προσάντεσι*
10 *τόποις καὶ ὄρεσιν · ἐν τῷ δευτέρῳ ἐν βουνώδεσι καὶ χορτώδεσιν · ἐν τῷ τρίτῳ ἐν τραχέσι καὶ ἐρήμοις. Παρθένῳ ἐν τῷ πρώτῳ ἐν σιτοσπόρῳ · ἐν τῷ δευτέρῳ ἐν νεώμασι καὶ ἐλαιῶνι · ἐν τῷ τρί-τῳ ἐν ὄρεσι καὶ ἐν τραχέσι καὶ πετρώδεσι τόποις. Ζυγῷ ἐν τῷ πρώτῳ ἐν λειμῶνι καὶ πεδιασίμῳ · ἐν τῷ δευτέρῳ ἐν ὄρεσι καὶ*
15 *ὑψηλοῖς τόποις · ἐν τῷ τρίτῳ ἐν ἡμέροις τόποις καὶ οἰκήσεσιν. Σκορπίῳ ἐν τῷ πρώτῳ δεκανῷ ἐν τραχέσιν · ἐν τῷ δευτέρῳ ἐν ἀμ-πέλοις · ἐν τῷ τρίτῳ, ἐν ἁλμυροῖς καὶ ἁλώδεσι τόποις. Τοξότῃ ἐν τῷ πρώτῳ δεκανῷ ἐν τραχέσι καὶ ξηρώδεσι · ἐν τῷ δευτέρῳ ἐν ἀμπελώδει γῇ · ἐν τῷ τρίτῳ, ἐν ὄρεσι καὶ ὑψώμασιν ἢ χώμασιν*
20 *ἢ βρυώδεσι τόποις. Αἰγόκερῳ ἐν τῷ πρώτῳ δεκανῷ ἐν ὑδρηλοῖς καὶ εὐβότοις · ἐν τῷ δευτέρῳ, ἐν ὄρεσι καὶ δρυμοῖς καὶ συνδένδροις ῥύαξιν · ἐν τῷ τρίτῳ, ἐν ἀμπέλοις καὶ ἀρδείᾳ. Ὑδροχόῳ ἐν τῷ πρώ-τῳ δεκανῷ, ἐν παραλίῳ ἢ ἐν ποταμῷ · ἐν τῷ δευτέρῳ, ἐν ἅλσεσι καὶ ἕλεσι · ἐν τῷ τρίτῳ ἐν λειμῶνι καὶ ἄγχει. ἐν Ἰχθύσι ἐν τῷ πρώτῳ*
25 *δεκανῷ ἐν ὑδρηλοῖς · ἐν τῷ δευτέρῳ ἐν ὑδρευτοῖς τόποις καὶ εὐβό-τοις · ἐν τῷ τρίτῳ ἐν ἀμπελῶνι καὶ συνδένδρῳ τόπῳ.*

41. *Πότε γίνεται πόλεμος.*

Περὶ τοῦ πότε γίνεται πόλεμος φησὶν ὁ Θεόφιλος ὅτι, ἐὰν

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2 *ἀνομαδικῷ* p *δὲ* om. S 3 *δενδρώδη* S, *συνδένδρῳ* p 4 *μυλίτους* S, *μυλιτοὺς* p *ἔχουσι* corr., *ἔχων* codd. 6 *φάξιρα* S 7 *ὑδριλοῖς* p 8 *ἀπόροις* p 10 *μονώδεσι* S 12 *νεάμασι* p 13 *Ζυγῷ* per symb. S, om. p. 16 *Σκορπίῳ - ἁλώδεσι τόποις* om. S 17 *ἁλμυροῖσι* p 19 *ἢ χώμασιν* om. p 20 *δεκανῷ* om. S *ὑδριλοῖς* p 21 *ἐν δένδροις* p 22 *ῥύαξιν* om. S *ἀρδία* S 24 *λιμῶνι* p *ἄχει* p 25 *ὑδριλοῖς* p, *ὑδρευτοῖς* S, *ἀρδεστοῖς* p

Cap. 41. S, f. 256-256ᵛ ; P, f. 111 ; p, f. 17ᵛ. 28 *Περὶ - ὅτι* om. Sp.

kanō where Mars is, in a high and vine-covered place. In the third decan in a flat and pastoral place. In Taurus, in the first decan in fallow fields; in the second, in a high and wooded place; in the third, in flat areas containing millstone rocks. In Gemini, in the first-
5 decan, in mountains and thickets; in the second, in rough and inhabited land; in the third, in gorges and ravines. In Cancer, in the first decan, in watery places and wooded areas; in the second, in dry and unsown land; in the third, in high and wooded places. In Leo, in the first decan, in steep 10 places and mountains; in the second, in hilly and grassy areas; in the third, in rough and desert places. In Virgo, in the first, in grain-sown land; in the second, in fallow fields and an olive grove; in the third, in mountains and in rough and rocky places. In Libra, in the first, in a meadow and flat plain; in the second, in mountains and 15 high places; in the third, in cultivated places and dwellings. In Scorpio, in the first decan, in rough places; in the second, in vineyards; in the third, in salty and marshy places.In Sagittarius, in the first decan, in rough and dry areas; in the second, in vine-covered land; in the third, in mountains and heights or mounds 20 or mossy places. In Capricorn, in the first decan, in watery and well-pastured areas; in the second, in mountains and thickets and wooded streams; in the third, in vineyards and irrigated land. In Aquarius, in the first decan, in a coastal area or by a river; in the second, in groves and marshes; in the third, in a meadow and a narrow place. In Pisces, in the first 25 decan, in watery places; in the second, in places supplied with water and well- pastured; in the third, in a vineyard and a wooded place.

41. When war occurs.

Concerning when war occurs, Theophilus says that, if

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2 ὅnomadicῳ R δὲ om. S 3 3 arboreal arboreal 5 5, with tree R 4 millstone-related 5, honey-related r ἔχος corr., ἔχον codd. 6 phar- dry S 7 water-related p 8 absent p 10 thousand S 12 new flows r 13 Vols ῷ per symb. S, om. p. 16 Skorpiῳ - alon19 see places om. S n17 almyroisi or soil om. pndendrios 20 dekanῷ om. S Πνύdriloῖs P 21 ἐν R 22 ῥύαξιν If. Sl ardia S 24 lemon R ache r 25 ὕδρι- λοῖς P, ὑδρευτοῖς 5, ἀρδεστοῖς m

Cap. 41. S, f. 256-256ᵛ ; P, f. 111 ; p, f. 17ᵛ. 28 About - that om. Sp.

τὰ φῶτα ἄλληλα τριγωνίζῃ καὶ ἐπιβλέπῃ τὸν ὡροσκόπον, ῥᾳδίως διαλυθήσεται ὁ πόλεμος· ἐὰν δὲ τετραγωνίζῃ, οὐ διαλυθήσεται ῥᾳδίως, ἀλλὰ καὶ ἀπὸ πολέμου εἰς πόλεμον καὶ ἐκ τόπου εἰς τόπον μετέρχεται ὁ ἐπιστρατευόμενος. ἐὰν τὰ φῶτα ἄλληλα διαμετρῇ, βραδέως γίνεται ὁ πόλεμος, καὶ ὀψέ ποτε διαλυθήσεται. ἡ Σελήνη ὑπὲρ τὰς ὄκτω μοίρας ἀπέχουσα τινὸς ἀστέρος καὶ μὴ κολλωμένη αὐτῷ μηδὲ συνάπτουσα, βραδύτερον σημαίνει τὸν πόλεμον γενέσθαι. Σελήνη συνοδεύουσα τινὶ τῶν ἀστέρων ἐν τῷ αὐτοῦ οἴκῳ πόλεμον ταχύτατον σημαίνει, καὶ μάλιστα τοῦ Ἡλίου ἐπιμαρτυροῦντος αὐτοῖς. ἐὰν τὸ τῆς Σελήνης δωδεκατημόριον ἔλθῃ ἐπὶ τὸν ὡροσκόπον ἢ τὸ μεσουράνημα ἢ ἐπ' αὐτὸν τὸν Ἥλιον, ἢ τὸν οἰκοδεσπότην αὐτοῦ, ἢ ἐπ' ἄλλον τινὰ ἀστέρα ἐν ἀνατολῇ ὄντα, τάχιον τὸν πόλεμον γενέσθαι σημαίνει. ἐν τῷ ἕκτῳ καὶ ἑβδόμῳ ἀπὸ ὡροσκόπου οὔσης τῆς Σελήνης οὐ γίνεται πόλεμος, ἐὰν μὴ ὁ Ἥλιος μαρτυρήσῃ. ἐν τῷ ἐκλειπτικῷ τόπῳ οὖσα ἡ Σελήνη δυσεπιχείρητον ποιεῖ τὸν πόλεμον. τὸν κλῆρον τοῦ πολέμου ἐποῦσα ἡ Σελήνη ἢ ἐπιβλέπουσα οὐ ῥᾳδίως γεγενῆσθαι τὸν πόλεμον σημαίνει. ἐὰν μηδεὶς τῶν φώτων οὐκ ἐπιβλέπῃ τὸν κλῆρον τοῦ πολέμου, οὐ σημαίνει γενέσθαι πόλεμον. Σελήνη ὡροσκοποῦσα ῥᾳδίως γενέσθαι σημαίνει τὸν πόλεμον. Ἥλιος ἐν Ζυγῷ ἢ Ὑδροχόῳ ἢ Διδύμοις ὡροσκοπῶν οὐ σημαίνει πόλεμον.

Ἄλλως. πότε γίνεται πόλεμος. Βλέπε πόσα ζῴδια μεταξὺ τοῦ ὡροσκόπου καὶ τῆς Σελήνης τυγχάνει, καὶ πάλιν πόσα μεταξὺ τοῦ Ἡλίου καὶ τοῦ ὡροσκόπου, καὶ σύνθες ἀμφοτέρους τοὺς ἀριθμούς· καὶ διὰ τοσούτων ἡμερῶν ἢ μηνῶν γίνεται ὁ πόλεμος.

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1 γνωρίζει S ἐπιβλέπει S 2 διαλύεται P ἐὰν δὲ καὶ P τετραγωνίσῃ Sp 3 ἀπὸ p, ἐπὶ P, μετὰ S 5 διαμετρεῖ S, διαμετρῆται P 6 η' μοίρας P, Κ' μοίρα Sp 7 κολουμένη S συνάπτει S 9 αὐτοῦ S, ἑαυτοῦ p, αὐτῷ P 11 μεσουρανοῦν p ὑπ' αὐτὸν S 13 τάχειον p γεγενῆσθαι σημαίνει p 14 ἀπὸ Pp, μετὰ S οὐ γίνεται om. S 15 ἐν τῷ ἕκτῳ τόπῳ S 16 δυσεπιχείριστον Sp 16-18 τοῦ πολέμου - σημαίνει om. S 17 τοῦ πολέμου ἕπων ὁ ἥλιος ἢ ἐπιβλέπων σημαίνει δημόσιον τὸν κλῆρον τοῦ πολέμου p ἐποῦσα P, ἔπουσα βλέπουσα p 18 ἐπιβλέπει SP 19 γενέσθαι σημαίνει Sp τὸν πόλεμον S, πόλεμον Pp 20-21 Ἥλιος - πόλεμον om. P 20 Ζυγῷ om. p 21 Διδυμοις S, Ζυγῷ p ὡροσκοποῦσα p 22-26 non exhibent Pp.

if the luminaries form a trine with each other and look upon the ascendant, the war will easily be dissolved; but if they form a square, it will not easily be dissolved, but the one who is making war moves from war to war and from place to place. If the luminaries are in opposition to each other, the war comes about slowly, and will only be dissolved at some late time. The Moon being more than eight degrees distant from some star and neither adhering to it nor applying to it, signifies that the war will come about more slowly. The Moon traveling together with one of the stars in its own house signifies a very swift war, and especially when the Sun bears witness to them. If the dodecatemory of the Moon comes to the ascendant or the midheaven or to the Sun itself, or to its house-ruler, or to some other star that is rising, it signifies that the war will come about more quickly. When the Moon is in the sixth and seventh from the ascendant, war does not occur, unless the Sun bears witness; the Moon being in the ecliptic place makes the war difficult to undertake. The Moon being upon or looking upon the Lot of War signifies that the war will not easily come to pass. If neither of the luminaries looks upon the Lot of War, it does not signify that war will occur.The Moon on the ascendant signifies that the war will easily come about. The Sun in Libra or Aquarius or Gemini on the ascendant does not signify war.

*Another method. When war will occur. See how many zodiac signs lie between the ascendant and the Moon, and again how many lie between the Sun and the ascendant, and add both numbers together; and after that many days or months, the war will occur.

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1 you know supervised by S 2 is dissolved P if and R Square Sp 3 from p, upon P, after S 5 measures 5, measures 1n7 stitch 6 or degrees P, K, degree Snjoins S Sp 9 of him 5, of himself R, αὐτῷ R 11 measure p under him S 13 more quickly p birth means p 14 from Pp, after 5 not gi it is om. S 15 in the sixth place S 16 difficult to undertake Sp 16-18 of the war - signifies om. S 17 of the war being the sun or looking upon signifies the public the lot of war p being upon Γ, being upon looking at p 18 oversees SP 19 born to signify Sp war S, war Pp 20-21 "Sunn21 - war om. PR 20 pounds om. p Duo mois 5, Zygo r voyeur p 22-26 do not present Pp.

42. *Περὶ τοῦ εἰ συμφέρει λαβεῖν ἢ ἄνδρα γυναῖκα ἢ γυναῖκα ἄνδρα.*

Περὶ τούτου εἰ ἐρωτήσει σέ τις, ὅρα τὸν κύριον τοῦ ὡροσκόπου, καὶ εἰ εὕρῃς αὐτῷ συνάπτοντα τὸν <κύριον> τοῦ ἑβδόμου τόπου, ἐρεῖς γενέσθαι τὸ συνάλλαγμα καὶ ἐπὶ συμφέρον. ἡ δὲ αἰτία τοῦ γενέσθαι ὑπάρχει ἀπὸ τοῦ ἐρωτῶντος. ἐὰν δὲ πάλιν εὕρῃς τὸν κύριον τοῦ ὡροσκόπου συναπτόμενον παρὰ τοῦ κυρίου τοῦ ἑβδόμου τόπου, ἐρεῖς τὴν αἰτίαν τοῦ γενέσθαι εἶναι ἀπὸ τοῦ προσώπου περὶ οὗ γέγονε τὸ ἐρωτώμενον. ἐὰν δὲ εὕρῃς τὸν κύριον τοῦ ὡροσκόπου καὶ ἀγαθοποιὸν ἐν τῷ ἑβδόμῳ τόπῳ ὑπάρχοντα, λέγε εὐτυχίαν γεγενῆσθαι ἀπὸ τοῦ ἐρωτῶντος πρὸς τὸ πρόσωπον τὸ περὶ οὗ γέγονεν ἡ ἐρώτησις. ὁμοίως καὶ ὅταν εὕρῃς τὸν κύριον τοῦ ὡροσκόπου ἀγαθοποιὸν καὶ ὄντα ἐν τῷ ὡροσκόπῳ, λέγε τὴν εὐτυχίαν γενέσθαι ἀπὸ τοῦ προσώπου, περὶ οὗ ἡ ἐρώτησις γίνεται, πρὸς τὸ πρόσωπον τὸ ποιοῦν τὴν ἐρώτησιν. ὁ δὲ τὴν συνάφειαν ἐπιφέρων ἀστήρ· ἐρεῖς γενέσθαι τὴν συνάφειαν δυσκόλως καὶ μετὰ φιλονεικίας. πρὸς τούτοις δὲ χρὴ σκοπεῖν καὶ τὸ ὑπόγειον κέντρον καὶ τὸν κύριον αὐτοῦ· καὶ εἰ μὲν ἀγαθοποιὸς ἔχει τὸ κέντρον, ἢ συσχηματίζει ὁ κύριος αὐτοῦ πρὸς ἀγαθότητα, ἐρεῖς ἀγαθὸν τὸ ἀποτέλεσμα ἔσεσθαι. εἰ δὲ κακοποιὸς ἔχει, ἢ συσχηματίζει ὁ κύριος αὐτοῦ πρὸς τὴν κακότητα, ἐρεῖς ἐναντίον ἔσεσθαι τὸ ἀποτέλεσμα.

43. *Ἐάν τις πεπόρνευκεν.*

Περὶ τούτου σκέψαι τὸν Ἄρεα, φησὶν ὁ Θεόφιλος, καὶ τὴν Ἀφροδίτην ἀλλήλοις συσχηματιζομένους καὶ ἐν ἠρεμωμένοις ὄντας τόποις. τῶν ἀγαθοποιῶν μὴ μαρτυρούντων, λέγε πεπορνευκέναι, κἂν ἀνήρ ἐστι, κἂν γυνή, περὶ οὗ ἡ ἐρώτησις. ὡσαύτως καὶ τὰ φῶτα κατὰ τὸ ὅμοιον σχῆμα ἐν θηλυκοῖς τόποις ὄντα καὶ μαρτυρούμενα ὑπὸ τῶν κακοποιῶν. Ἀφροδίτη ἐν Αἰγοκέρωτι καὶ Κριῷ, τοῦ Ἄρεως αὐτὴν <ἐφορῶντος> ἐξ ἑρμαϊκοῦ καὶ συσχηματιζομένου τόπου, τὸ αὐτὸ σημαίνει. Ἀφροδίτη διαμετρουμένη ὑπὸ

Cap. 42, P f. 11 4 *αὐτὸν* cod. *κύριον*, supplevit Boudreaux, deest in P 5 *ἐπισυμφέρον* p

Cap. 43, P, f. 111v. 24 *συσχηματιζομένοις* P *καὶ ἐνηρεμωμένοις* P 28 *μαρτυρούμενον* P 29 *ἐφορῶντος* addidi.

42. On whether it is advantageous for a woman to take a husband, or a man to take a wife.

Concerning this, if someone asks you about it, look at the lord of the ascendant, and if you find the <lord> of the seventh house applying to it, you will say that the transaction will come about and to mutual benefit. The cause of its coming about lies with the querent. But if again you find the lord of the ascendant being applied to by the lord of the seventh house, you will say that the cause of its coming about is from the person concerning whom the question was asked. And if you find the lord of the ascendant and a benefic present in the seventh house, say that good fortune has come about from the querent toward the person concerning whom the question was asked. Likewise also when you find the lord of the ascendant to be a benefic and to be in the ascendant, say that the good fortune comes about from the person concerning whom the question is asked, toward the person who is asking the question. But the star that brings the application: you will say that the application comes about with difficulty and with contention. In addition to these things, one must also examine the lower heaven's angle and its lord; and if a benefic holds the angle, or its lord forms an aspect toward beneficence, you will say that the outcome will be good.But if a malefic holds it, or its lord forms an aspect toward maleficence, you will say that the outcome will be the opposite.

43. If someone has committed fornication.

Concerning this, says Theophilus, examine Mars and Venus aspecting each other and being in quiescent places. If the benefics do not bear witness, declare that fornication has been committed, whether the subject of the question is a man or a woman. Likewise also the lights being in a similar configuration in feminine places and testified by the malefics. Venus in Capricorn and Aries, with Mars aspecting her from a Mercurial and configurated place, signifies the same thing. Venus in opposition by

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Cap. 42, P f. 11 4 that cod.n5 lord, supplied by Boudreaux, absent in P interest p

Cap. 43, P, f. 111. 24 συσχηματιζομένοις P and ἐνηρενωμένοις P 28 μαρτυρούμενον P 29 ἐφορῶντος added by me.

Ἄρεως, τοῦ Διὸς μὴ μαρτυροῦντος, τὰ αὐτὰ ποιεῖ. Ζεὺς καὶ Ἀφροδίτη ἐπίκεντροι τὴν Σελήνην ἐπιθεωροῦντες, τοῦ Ἄρεως μαρτυροῦντος · εἰς συγγενῆ τινα πεπορνευκέναι λέγε.

44. *Περὶ φαρμακείας.*

Κακούμενος ὁ Ἑρμῆς, φησὶν ὁ Θεόφιλος, φθόνον καὶ φαρμακείαν καὶ κλοπὴν καὶ ἐπιορκίαν σημαίνει · συγκακοποιουμένης δὲ καὶ τῆς Ἀφροδίτης, τὰ γυναικεῖα φάρμακα, οἷον φίλτρα καὶ μίσηθρα καὶ τὰ τοιαῦτα, καίτοι γε ἐπὶ τῶν κέντρων οὔσης τῆς κακώσεως, χαλεπώτερα ταῦτα ἔσται · καὶ ἐπὶ μὲν τοῦ ὡροσκόπου καὶ μεσουρανήματος φανερώτερα καὶ ἀρίδηλα · ἐπὶ δὲ τοῦ δύνοντος καὶ τοῦ ὑπογείου, κρυπτὰ καὶ ἀφανῆ· ἐπὶ δὲ τῶν ἀναφορῶν, ἀκμάζοντα καὶ ἐπίμονα · ἐπὶ δὲ τῶν ἀποκλιμάτων, ταχέως διαπίπτοντα καὶ σβεννύμενα.

45. *Περὶ προσδοκίας φόβου.*

Ἐάν τις σοι περὶ προσδοκίας φόβου <ἢ>πράγματος ἐρωτήσῃ, εἰ ἄρα διέλθῃ ἢ οὐ διέλθῃ, ἴδε τὸν ὡροσκόπον καὶ σκόπησον ὁμοίως καὶ τὸν ὄγδοον τόπον καὶ τοὺς κυρίους αὐτῶν. καὶ εἰ μὲν εὑρεθῶσιν οἱ ἀγαθοποιοὶ ἐν τῷ ὡροσκόπῳ καὶ τῷ ὀγδόῳ τόπῳ, δηλοῖ λύσιν τοῦ προσδοκωμένου φόβου · εἰ δὲ εὑρεθῇ ὁ κύριος τοῦ ὡροσκόπου συνάπτων τὸν κύριον τοῦ ὀγδόου τόπου, δηλοῖ γενέσθαι τὸ ὑπόφοβον πρᾶγμα, εἶτα καὶ διαλυθῆναι. πρὸς τούτοις δὲ σκόπησον <τὸ> ὑπόγειον κέντρον · καὶ εἰ ἄρα ἔχει ἀγαθοποιόν, ἢ συσχηματίζεται ὑπ' αὐτοῦ, δηλοῖ ἀγαθὸν ἀποτέλεσμα. εἰ δὲ μὴ οὕτως ἔχοιεν οἱ σχηματισμοί, δηλοῦσι τὸ ἀνάπαλιν. εἰ συσχηματίζει ὁ κύριος τοῦ ὑπογείου τοὺς ἀγαθοποιούς, δηλοῖ ἀγαθὸν ἀποτέλεσμα

46. *Περὶ ἀποδημοῦντος εἰ ἄρα ἐπιτείνεται ἡ ἀποδημία αὐτοῦ ἢ οὔ.*

Ἐάν τίς σε περὶ τούτου ἐρωτήσῃ, σκόπει ἀπὸ τοῦ ὡροσκόπου

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2 ἐπίκοινοι p
Cap. 44 : P, f. 111v.
Cap. 45 : P, f. 112. 15 ἢ addidi. 22 τὸ addidi
Cap. 46 : P, f. 112v.

Mars, with Jupiter not bearing witness, produces the same effects. Jupiter and Venus at the angles looking upon the Moon, with Mars bearing witness: declare that fornication has been committed with a certain relative.

44. On of poisoning.

5 Mercury afflicted, says Theophilus, signifies envy and poisoning and theft and perjury; and when Venus is also afflicted together with it, women's drugs, such as love potions and hate potions and the like — although when the affliction is at the angles, these will be more severe; and at the ascendant and midheaven, more manifest and clearly evident; at the descendant and the subterranean point, hidden and invisible; at the succedent houses, flourishing and persistent; and at the cadent houses, quickly failing and extinguished.

45. On the Expectation of Fear.

15 If someone asks you about the expectation of fear or a matter, whether it will pass or not, examine the ascendant and likewise consider the eighth house and their lords. And if the benefic planets are found in the ascendant and the eighth house, this indicates the dissolution of the feared expectation; but if the lord of the ascendant is found applying to the lord of the eighth house, this indicates that the dreaded matter will come to pass, and then be resolved. In addition to these things, examine the underground center; and if it has a benefic, or is configured by it, this indicates a good outcome. But if the configurations are not thus arranged, they indicate the contrary. If the lord of the underground house configures the benefics, this indicates a good outcome.

46. Concerning One Who Is Abroad, Whether His Journey Will Be Prolonged or Not.

If someone asks you about this, examine from the ascendant

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2 shared / in common p

Ch. 44 P, f. 111v.
Ch. 45: P, f. 112.
Ch. 46 P, f. 112v.

15 ἢ added by me. 22 τό added by me

καὶ τοῦ ἐννάτου τόπου καὶ ἀπὸ τῆς Σελήνης καὶ ἀπὸ τῶν κυρίων αὐτῶν, καὶ εἰ μὲν εὑρεθῇ ὁ κύριος τοῦ ὡροσκόπου ἢ τοῦ ἐννάτου τόπου ἢ ἡ Σελήνη ἐν τῷ δωδεκάτῳ τόπῳ, καὶ μέλλει εἰσελθεῖν ἐν τῷ ὡροσκόπῳ, δηλοῖ εἰσελθεῖν τὸν ἀποδημοῦντα ἐν τάχει ἐν ἐκείνῳ τῷ καιρῷ, μάλιστα δὲ ἐὰν καὶ ὁ ὡροσκόπος εὑρεθῇ ἴδιος οἶκος ἢ ἴδιον ὕψωμα τῆς Σελήνης. ὡσαύτως καὶ ὅταν εὑρεθῇ ἢ ὁ τοῦ ὡροσκόπου κύριος ἢ τοῦ ἐννάτου τόπου ὑπο<πο>δισμένος, δηλοῖ ἐπανελθεῖν τὸν ἀποδημοῦντα. ἐὰν δὲ εὑρεθῇ ὁ Ἑρμῆς εἰσελθὼν ἐν τῷ ὡροσκόπῳ ἢ συνάπτων τὸν κύριον τοῦ ὡροσκόπου, δηλοῖ δέξασθαι τοὺς ἐν τῇ οἰκίᾳ αὐτοῦ γραφὴν ἢ ἐξ ἐκείνου ἢ ἐξ ἄλλου τινὸς περὶ αὐτοῦ. ἐὰν δὲ ὁ Ἑρμῆς ἐξ ἀγαθοποιοῦ ἀπορρέῃ , δηλοῖ τὴν γραφὴν ἀγαθὴν δήλωσιν περιέχειν · ἐὰν δὲ πάλιν ἐκ κακοποιοῦ ἀπορρέῃ, δηλοῖ τὸ ἀνάπαλιν. ἐὰν δὲ ἀγαθοποιοὶ εὑρεθῶσιν ἢ ἐν τῷ ὡροσκόπῳ ἢ ἐν τῷ ἐννάτῳ τόπῳ ἢ ἐν τῷ δεκάτῳ, δηλοῖ ἀγαθὴν ἐπιδημίαν.

47. Περὶ κινήματος.

Εἴ τίς σε περὶ κινήματος ἐρωτήσῃ, εἰ μέλλει γίνεσθαι ἢ οὔ, ὅρα τὰ φῶτα καὶ τὸν κύριον τοῦ ὡροσκόπου καὶ τοῦ κλήρου τῆς Τύχης, ἔτι τε καὶ τῆς προγεγονυίας ἢ γέννας ἢ πανσελήνου. καὶ ἐὰν εὕρῃς ταῦτα πάντα ἐν ἀποκλίματι, λέγε μέλλειν γενέσθαι τὸ κίνημα, καὶ μάλιστα ἐὰν συνάπτῃ ὁ κύριος τοῦ ὡροσκόπου τὸν τοῦ ἐννάτου ἢ τρίτου τόπου ἢ τὸν Ἄρεα εὑρισκόμενον ἐν ἀποκλίματι, ἢ εὑρίσκεται ὁ κύριος ἢ τοῦ τρίτου ἢ τοῦ ἐννάτου τόπου ἢ ὁ Ἄρης συνάπτων τὸν κύριον τοῦ ὡροσκόπου, ἢ εὑρίσκεται ὁ κύριος τοῦ ὡροσκόπου ἢ ἐν τῷ ἐννάτῳ τόπῳ ἢ ἐν τῷ τρίτῳ, ἢ μέλλει ἐλθεῖν ἀπὸ ζῳδίου εἰς ἕτερον ζῴδιον, ἢ εὑρίσκεται ἡ Σελήνη δηλοῦσα περὶ τοῦ κινήματος. ἐὰν δὲ οἱ σχηματισμοὶ μὴ οὕτως ἔχοντες εὑρεθῶσιν, ἀλλὰ τὰ φῶτα ἐν τοῖς κέντροις ὄντα, ὁμοίως καὶ ὁ κύριος τοῦ ὡροσκόπου, δηλοῖ τὸ ἀνάπαλιν. ὡσαύτως καὶ ἐὰν οἱ κακοποιοὶ εὑρεθῶσιν ἢ ἐν τῷ ἐννάτῳ τόπῳ ἢ ἐν τῷ τρίτῳ, δηλοῖ τότε μὴ γενέσθαι τὸ κίνημα. ἐὰν δὲ πάλιν ἐρώτησις γένηται περὶ τοῦ εἰ συμφέρει ἢ οὐ συμφέρει γενέσθαι τὸ κίνημα, χρὴ σκοπεῖν ἀπὸ τοῦ ὡροσκόπου καὶ τοῦ ἑβδόμου ἔτι τε καὶ τοῦ τετάρτου καὶ τρίτου καὶ ἐννάτου τόπου καὶ τῶν κυρίων αὐτῶν. καὶ ἐὰν ἐν τοῖς

Cap. 47 : P, f. 112v.

and of the ninth house and from the Moon and from their lords, and if the lord of the ascendant or of the ninth house or the Moon is found in the twelfth house, and is about to enter the ascendant, this indicates that the traveler will return quickly at that time, especially if the ascendant is also found to be the proper domicile or proper exaltation of the Moon. Likewise also when the lord of the ascendant or of the ninth house is found combust, this indicates that the traveler will return. But if Mercury is found having entered the ascendant or applying to the lord of the ascendant, it indicates that those in his household will receive a letter either from him or from someone else concerning him; and if Mercury flows away from a benefic, it indicates that the letter contains good news; but if again it flows away from a malefic, it indicates the opposite. And if benefics are found either in the ascendant or in the ninth house or in the tenth, it indicates a favorable return.

47. Concerning of movement.

If someone asks you about a movement, whether it is going to happen or not, look at the luminaries and the lord of the ascendant and of the Lot of Fortune, and also of the preceding new moon or full moon. And if you find all these in a declining house, say that the movement is about to occur, and especially if the lord of the ascendant applies to the lord of the ninth or third house, or to Mars found in a declining house, or if the lord of the third or ninth house, or Mars, is found applying to the lord of the ascendant, or if the lord of the ascendant is found either in the ninth house or in the third, or is about to move from one sign into another sign, or if the Moon is found indicating the movement. But if the configurations are not found to be thus, but rather the luminaries are in the angular houses, and likewise the lord of the ascendant, it indicates the opposite. Likewise also if the malefics are found either in the ninth house or in the third, it then indicates that the movement will not occur. But if again a question is posed about whether it is advantageous or not advantageous for the movement to occur, one must examine from the ascendant and the seventh, and also the fourth and third and ninth house and their lords. And if in such

Cap. 47 : P, f. 112v.

τοιούτοις τόποις εὑρεθῶσιν οἱ ἀγαθοποιοί, ἢ συσχηματίζωσιν οἱ κύριοι αὐτῶν ἀπὸ ὑποδεκτικῆς καὶ ἀγαθῆς θεωρίας, δηλοῦσι τὸ συμφέρον. εἰ δὲ μὴ οὕτως ἔχοντες οἱ σχηματισμοὶ εὑρεθῶσιν, δηλοῦσι τὸ ἀνάπαλιν· καὶ ὅπου ἂν εὑρεθῇ κακοποιός, γίνεται ἡ
5 βλάβη ἀπὸ τοῦ τοιούτου τόπου.

48. Τὸ πότε κινοῦσιν.

Βλέπε τοὺς κυρίους τοῦ ὡροσκόπου καὶ τοῦ ἀνθωροσκόπου, ὅταν ὦσιν ἐπὶ τῶν κέντρων ἢ ἐπὶ τῶν ἀναφορῶν, καὶ πῶς ἔχουσι θέσεως πρὸς τὸ κοσμικόν· ἑῷοι γὰρ ὄντες, ἢ οἱ πλείους αὐτῶν,
10 ταχεῖαν τὴν κίνησιν λέγε αὐτοὺς ποιεῖσθαι. διὰ πόσου δὲ χρόνου, ἴδε αὐτῶν τὰς ἀπὸ τόπου εἰς τόπον μεταβάσεις μετὰ τῆς φώτων συσχηματίσεως, καὶ διὰ πόσου χρόνου τοῦτο ποιοῦσι. καὶ διὰ τοσούτων ἡμερῶν λέγε αὐτοὺς ποιῆσαι τὴν κίνησιν. εἰ δὲ καὶ ἑσπέριοί εἰσιν ἢ στηριγμὸν ποιοῦντες, βραδεῖαν τὴν κίνησιν λέγε
15 πρὸς τὴν αὐτῶν μετακίνησιν καὶ σχηματογραφίαν.

49. Περὶ τοῦ ἢ ἐπιτυχεῖν ἀξίας τίνας ἢ μὴ ἐπιτυχεῖν.

Εἴ τίς σε περὶ τούτου ἐρωτήσῃ, σκόπησον ἀπὸ τοῦ ὡροσκόπου καὶ ἀπὸ τοῦ μεσουρανήματος καὶ ἀπὸ τῶν κυρίων αὐτῶν. καὶ εἰ
20 μὲν εὕρῃς τὸν κύριον τοῦ δεκάτου τόπου συνάπτοντα τὸν κύριον τοῦ ὡροσκόπου ἀπὸ ὑποδεκτικῆς καὶ ἀγαθῆς θεωρίας, ἢ συναπτόμενον τὸν κύριον τοῦ δεκάτου τόπου ὑπὸ τοῦ κυρίου τοῦ ὡροσκόπου, ὁμοίως εἰ εὕρῃς ἕτερον ἀστέρα μεταφέροντα τὴν ἀκτῖνα ἀπὸ τοῦ κυρίου τοῦ μεσουρανήματος πρὸς τὸν κύριον τοῦ ὡρο-
25 σκόπου, ἢ εὕρῃς τὸν κύριον τοῦ μεσουρανήματος ἀγαθοποιὸν καὶ ὑπάρχοντα ἐν τῷ ὡροσκόπῳ, ἐρεῖς ἐπιτυχίαν δηλοῦντας τοὺς σχηματισμούς. ἐὰν δὲ εὕρῃς τὴν συναφὴν μὴ ἀπὸ ὑποδεκτικῆς καὶ ἀγαθῆς θεωρίας, ἀλλὰ μᾶλλον τοὐναντίον, καὶ τοὺς συνάπτοντας ἀγαθοποιούς, ἐρεῖς πάλιν δηλοῦντας μὲν αὐτοὺς τὴν ἐπιτυχίαν,
30 πλὴν μετὰ πολλοῦ κόπου καὶ δυσκολίας. ἐὰν δὲ εὕρῃς τοὺς συνάπτοντας κακοποιοὺς ὄντας, λέγε ὅτι ἀποτυχίαν καὶ βλάβην μεγάλην δηλοῦσιν.

Cap. 48 : P, f. 18ᵛ.
Cap. 49 : P, f. 113. 24 Cf. 25 μάρτυρος cod.

houses the benefics are found, or their lords form aspects from a receptive and favorable configuration, they indicate that it is advantageous. But if the configurations are not found to be thus, they indicate the opposite; and wherever a malefic is found, the harm comes from that house.

48. On When They Move from Place to Place.

Observe the lords of the ascendant and the descendant, when they are on the angles or on the succedent houses, and how they are positioned relative to the cosmos; for when they are oriental, or the majority of them, 10 say that they make their movement swift. As for how much time, look at their transitions from place to place together with the configuration of the luminaries, and in how much time they do this. And in that many days say that they will make their movement. But if they are occidental or making a station, say that the movement is slow 15 with respect to their change of place and their configuration.

49. On Whether One Will Attain Some Position of Dignity or Not Attain It.

If someone asks you about this, consider from the ascendant and from the midheaven and from their lords. And if 20 you find the lord of the tenth house applying to the lord of the ascendant from a receptive and favorable aspect, or the lord of the tenth house being applied to by the lord of the ascen- dant, likewise if you find another star transferring the light from the lord of the midheaven to the lord of the ascen- 25 dant, or you find the lord of the midheaven to be a benefic and present in the ascendant, you will say that the configurations indicate success. But if you find the application not from a receptive and favorable aspect, but rather the contrary, and those applying are benefics, you will say again that they indicate success, 30 but with much toil and difficulty. But if you find those applying to be malefics, say that they indicate failure and great harm.

Chap. 48: P, f. 18°.
nCap. 49: P, 1. 113. 24 Cf. 25 witness cod.

50. *Περὶ διαδοχῆς καὶ θανάτου.*

Περὶ διαδοχῆς ἄρχοντός τινος ἢ θανάτου αὐτοῦ ἔν τινι τόπῳ εἰ ἐρωτηθῇς, σκοπήσεις κατὰ τὴν προγραφεῖσαν ἤδη τοῦ Πτολεμαίου διδασκαλίαν.

5 51. *Περὶ τοῦ δωδεκάτου τόπου τῆς δωδεκατρόπου τῶν καταρχῶν.*

Ἐν τῷ ὀγδόῳ κεφαλαίῳ, τόπῳ πέμπτῳ, τῆς δωδεκατρόπου τῶν καταρχῶν ἤδη προγράψαντες κατὰ τὴν τοῦ Θεοφίλου διδασκαλίαν, τὰ νῦν λέγομεν ὅτι, ἐπεὶ ὁ ἑνδέκατος τόπος δηλοῖ περὶ ἐλπί-
10 *δος καὶ εὐτυχίας καὶ φίλων, χρὴ γινώσκειν ὅτι ἐν πάσῃ καταρχῇ οἱ ἀγαθοποιοὶ εὑρισκόμενοι δηλοῦσι τὴν εὐδοκίμησιν καὶ τὴν ἐκ τῶν φίλων ὠφέλειαν, οἱ δὲ κακοποιοὶ εὑρισκόμενοι δηλοῦσι τὸ ἀνάπαλιν.*

Ex Apomasaris astrologia iudiciaria.

E libro I.

15 52. *νδ'. Περὶ καταρχῶν.*

Εἰ βούλει κατάρξασθαί τινος πράγματος, ἀγάθυνε τὸν ὡροσκόπον καὶ τὸν κύριον αὐτοῦ καὶ τὴν Σελήνην καὶ τὸν οἰκοδεσπότην τῆς Σελήνης καὶ τὸν οἰκοδεσπότην τοῦ οἰκοδεσπότου τῆς Σελήνης, καὶ ἔστωσαν ἀκάκωτοι καὶ ὑπὸ ἀγαθοποιῶν ἐφορώμενοι. εἰ δὲ
20 *μὴ βούλει τοῦτο ποιῆσαι, ἀγάθυνον τὸν ὡροσκόπον καὶ τὴν Σελήνην, καὶ ποίησον ἀγαθοποιὸν ἐπίκεντρον, καὶ μὴ εὑρεθῇ ἐπὶ τούτοις τοῖς κέντροις κακοποιός. καὶ ἀπόφυγε τὴν κάκωσιν τῆς Σελήνης*

Capp. 50-51. Ibid.

Cap. 52 : *Φ*, f. 221ᵛ. — *ἔτι περὶ καταρχῶν* a Titulo haec addita sunt : *ζήτει καὶ τοῦ δευτέρου βιβλίου κεφάλαιον ρθ' καὶ ἕτερον τοῦ αὐτοῦ ριη', καὶ τοῦ τετάρτου βιβλίου κεφάλαιον ς' καὶ ιθ'.* 16 *ἀγάθυναι* (cum *ε* supra *αι* script.) *Φ* 16-17 *τὸν ὡροσκόπον αὐτοῦ καὶ τὸν κύριον* a 21 *εὑρεθείη* a

50. On Succession and Death.

If you are asked about the succession of some ruler or his death in a certain place, you shall examine the matter according to the already previously written teaching of Ptolemy.

51. On the Twelfth Place of the Dodecatropos of Inceptions.

Having already written in the eighth chapter, the fifth place, of the Dodecatropos of Inceptions according to the teaching of Theophilus, we now say that, since the eleventh place signifies hope, good fortune, and friends, one must know that in every inception the benefics found there indicate good repute and benefit from friends, while the malefics found there indicate the opposite.

From the judicial astrology of Apomasar.

From Book I.

52. 54. Concerning Inceptions.

If you wish to begin some matter, make the ascendant favorable, and its lord, and the Moon, and the lord of the Moon, and the lord of the lord of the Moon, and let them be unafflicted and beheld by benefic planets. But if you do not wish to do this, make the ascendant and the Moon favorable, and place a benefic planet at an angle, and let no malefic be found at these angles. And avoid the affliction of the Moon.

Chs. 50–51. Ibid.

Ch. 52: Φ, f. 221. — Further on inceptions. To the title the following has been added: seek also chapter 79 of the second book and another of the same, chapter 118, and chapter 6 and 19 of the fourth book. θυνάι (with ε written above αι) Φ 16–17 the ascendant 16 benehis and the lord a 21 would be found 2

ἐν τῇ καταρχῇ, καί, ὅσην δύναμιν ἔχεις, ἀγάθυνον τὴν Σελήνην, καί ποτε μὴ ποιήσῃς ταύτην ἐν τῷ ὡροσκόπῳ· ἀποτρόπαιον γάρ. ποίησον τὴν Σελήνην καὶ τὸν κύριον τοῦ ὡροσκόπου ἐφορῶντας τοὺς ἰδίους τόπους. εἰ δὲ ὁ κύριος τοῦ ὡροσκόπου ἐστὶν κακοποιός, ποίησον αὐτὸν ἐφορᾶν τὸν ὡροσκόπον ἀπὸ τριγώνου σχήματος ἢ ἐξαγώνου. εἰ δὲ κακοποιοὶ ὦσιν ὅ τε κύριος τοῦ ὡροσκόπου καὶ ὁ οἰκοδεσπότης τῆς Σελήνης, μὴ ἐφοράτωσαν οὗτοι τὴν Σελήνην ἀπὸ τετραγώνου σχήματος ἢ διαμέτρου, μήτε μὴν ἔστωσαν ἐπίκεντροι, ἔστω δὲ τὸ ζῴδιον, ἐν ᾧ ἐστιν ἡ Σελήνη, ὀρθοανάφορον· συνεργεῖ γὰρ τὸ τοιοῦτον πρὸς ἐπίτευξιν τῶν προκειμένων. καὶ ἀπόφυγε τὰ πλαγιανάφορα ζῴδια· δυσχέρειαν γὰρ ποιοῦσι ἐν τῷ προκειμένῳ. εἰ δὲ βούλει ἀγοράσαι κτῆμα, ἔστω ὁ Κρόνος ἐν τῷ ἰδίῳ ὑψώματι ἢ ἐν τῷ ἰδίῳ τριγώνῳ ἢ ἐν τῷ οἰκείῳ ὅρῳ, ἐφοράτω δὲ τοῦτον ὁ Ζεύς, καὶ μὴ συσχηματιζέτω τούτῳ ὁ Ἄρης. ἔστω δὲ καὶ ἡ Σελήνη αὐξιφωτοῦσα καὶ συνάπτουσα τῷ Κρόνῳ ἀπὸ τριγώνου σχήματος ἢ ἐξαγώνου καὶ ἐφορῶσα τὸν Δία· δηλοῦσι γὰρ τὰ τοιαῦτα σχήματα εἰσόδους ἱκανὰς ἀπὸ τοῦ κτήματος. εἰ δὲ μὴ δύνῃ, ποιῆσαι τὸν Δία συνορᾶν τὸν Κρόνον, ποίησον τὴν Ἀφροδίτην συσχηματιζομένην τῷ Διί. εἰ δὲ βούλει ἀγοράσαι οἶκον, ποίησον τὴν Σελήνην ἐν τῷ ἰδίῳ ὑψώματι καὶ μεσουρανοῦσαν καὶ συσχηματιζομένην τῷ κυρίῳ τοῦ ὡροσκόπου, καὶ ἔστωσαν ἀμφότεροι ἀκάκωτοι.

53. νε'. Περὶ καταρχῆς διδασκαλίας.

Εἰ βούλει τὴν καταρχὴν εὑρεῖν εἰς τὸ μανθάνειν γράμματα ἢ ἕτερόν τι μάθημα, ποίησον τὴν Σελήνην συσχηματιζομένην τῷ Ἑρμῇ, καὶ ἵνα ὦσιν ἀμφότεροι ἀκάκωτοι, ἔστωσαν δὲ ὡροσκοποῦντες οἱ Δίδυμοι ἢ ἡ Παρθένος. ἔστω δὲ ὁ Ἑρμῆς ἑῷός τε καὶ βορρᾶν ἀναβαίνων, καὶ μὴ ἔστω ἀναποδίζων, μήτε μὴν ἐν τῷ ἰδίῳ ταπεινώματι, μήτε κεκακωμένος. ποίησον δὲ καὶ τὸν οἰκοδεσπότην τοῦ Ἑρμοῦ τοιουτοτρόπως, μὴ ἔστω δὲ ἡ Σελήνη νότον καταβαίνουσα ἢ μειουμένη τῷ φωτί· ἀργίαν γὰρ ἐν τῇ μαθήσει, εἰ οὕτως ἔχει, ἐμποιεῖ. εἰ δὲ μὴ δυνηθῇς ἐν καταρχῇ τὴν Σελήνην ἀγαθου-

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4 οἴκους A 5 ἐφορόντας Φ 9 ἔστω ἐπικ.. Φ 11 ζώδιον Φ 18 δίαν Φ ποίησον Φ ἐφορᾶν a
Cap. 53, Φ, f. 221ᵛ 30 τοιουτοτρόπω Φ 31 τοῖς φῶσιν a

at the inception, and, with whatever power you have, make the Moon benefic, and never place her in the ascendant; for it is inauspicious. Make the Moon and the lord of the ascendant aspect their own places. But if the lord of the ascendant is a malefic, make it aspect the ascendant from a trine figure or a sextile. But if both the lord of the ascendant and the domicile lord of the Moon are malefics, let them not aspect the Moon from a square figure or opposition, nor indeed let them be angular; but let the sign in which the Moon is be of straight ascension, for such a thing cooperates toward the attainment of the proposed matters. And avoid the signs of oblique ascension, for they create difficulty in the matter at hand. But if you wish to purchase a property, let Saturn be in its own exaltation or in its own triplicity or in its proper bound, and let Jupiter aspect it, and let Mars not be in aspect with it. Let also the Moon be waxing and applying to Saturn from a trine figure or sextile and aspecting Jupiter; for such configurations indicate sufficient revenues from the property. But if you cannot make Jupiter behold Saturn, make Venus be configured with Jupiter; and if you wish to purchase a house, make the Moon be in its own exaltation and culminating and configured with the lord of the ascendant, and let both be unafflicted.

53. 55. On the inception of instruction.

If you wish to find the inception for learning letters or some other subject, make the Moon in aspect with Mercury, and let both be unafflicted; let Gemini or Virgo be rising. Let Mercury be oriental and ascending to the north, and let him not be retrograde, nor in his own depression, nor afflicted. Arrange also the lord of Mercury in the same manner; let the Moon not be descending to the south or waning in light, for it produces idleness in learning if it is so disposed. But if you are unable at the inception to make the Moon benefic

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4 houses A 5 carrying Φn18 through Φ 9 let it be.. Φ 11 zodiac signs Φ if Φn30 so νέφοραν a Cap. 53, F, 1. 221 Φ 31 to the lights a

μένην ποιῆσαι, ποίσον αὐτὴν καὶ τὸν κακοῦντα ἀστέρα αὐτὴν ἀποκεκλικότας.

Ex libro II.

54. ρθ'. *Περὶ καταρχῆς ἡμερινῆς ἐχούσης τὸν Ἥλιον ἐν τῷ ἐννάτῳ τόπῳ ἢ τῷ δωδεκάτῳ, ἐπὶ δὲ νυκτερινῆς τὴν Σελήνην.*

Ὅτε τύχῃ ὁ Ἥλιος ἔν τινι καταρχῇ ἐν τῷ ἐννάτῳ ἢ ἐν τῷ δωδεκάτῳ τόπῳ καὶ ἔχῃ λόγον οἰκοδεσπότου ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι, ὅτε καταντήσουσιν εἰς τὸν τόπον ἐκεῖνον ὁ Κρόνος καὶ ὁ Ἄρης, ἢ διαμετρήσουσιν αὐτὸν καὶ ἀναποδίσουσι, κατὰ τὸν καιρὸν ἐκεῖνον ἀναιρεθήσεται ὁ ἔχων τὴν καταρχήν. τὸ αὐτὸ δὲ καὶ ἐπὶ τῆς Σελήνης λάμβανε ἐπὶ τῶν νυκτερινῶν καταρχῶν. εἰ δὲ εὕρῃς ἐν τῇ τοῦ ἔτους ἐναλλαγῇ τὸν κύριον τοῦ μεσουρανήματος ἢ τὸν κύριον τοῦ ὡροσκόπου ὕπαυγον, ἢ τύχῃ ἐν τῷ μεσουρανήματι τῆς ἐναλλαγῆς κακοποιὸς ἀναποδίζων, σημαίνει διαδοχήν.

55. ρι'. *Περὶ καταρχῆς ἀπὸ Κρόνου, τουτέστι πόσους χρόνους κρατήσει ὁ ἄρχων.*

Ὅτε τύχῃ ἐν τῷ καιρῷ τῆς καταρχῆς ὁ Κρόνος ἐνδύναμος καὶ ὑπ' ἀγαθοποιοῦ ἐφορώμενος, καὶ πλάτος μὴ ἔχων μήτε βόρειον μήτε νότιον, καὶ συσχηματίζηται αὐτῷ ἡ Ἀφροδίτη, ἔτι δὲ καὶ ἡ Σελήνη, σημαίνει τὴν τοιαύτην πρᾶξιν πάνυ ἔνδοξον καὶ ἐνδύναμον, καὶ ἀγαπηθήσεται καὶ εὐχαρισθήσεται. καὶ ὁ μετερχόμενος αὐτήν, εἰ ἔστιν ὁ Κρόνος ἐν τῷ Ζυγῷ, καὶ συσχηματίζονται αὐτῷ ἡ Ἀφροδίτη ἢ τι τῶν δύο φώτων, μένει ἐν τῇ πράξει μῆνας τριάκοντα. εἰ δὲ καὶ ἐφορᾷ τοῦτον ὁ Ζεὺς ἀγαθῷ σχήματι, καὶ ἔστιν ἐνδύναμος, διαμένει ἐν τῇ πράξει μῆνας δώδεκα. εἰ δὲ ἔστιν Ἀφροδίτη ἐν τῷ ὡροσκόπῳ ἢ ἐν τῷ μεσουρανήματι, καὶ τύχῃ ἀδύνατος, δίδωσι

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1 *ἀγαθομένην* Φ 2 *ἀποκεκλεικότας* Φ
Cap. 54. Φ, f. 268. — 5 *τὴν* om. Φ 6 *τινὴ* Φ 8 *ἔχει* Φ
9 *καταντήσ* Φ 10 *ἀναποδίζουσι* Φ 13 *εὕροις* Φ
Cap. 55 : Ibid. — 20 *συσχηματίζεται* Φ *καὶ* om. a
23 *εἰ δὲ* a 24 *με* (cum *ν* supra *ε* scripto) Φ 26 *εἰ δὲ ἔστιν - δώδεκα* non exhibet Φ

, make both her and the star afflicting her cadent.

From the book **II.**

54. ρθ'. On Inceptions for a diurnal chart having the Sun in the ninth place or the twelfth 5 place, and for a nocturnal chart the Moon.

When the Sun happens in some inception to be in the ninth or in the twelfth place and holds the role of lord of the ascendant or the midheaven, when Saturn and Mars arrive at that place, or oppose it and turn retrograde, at that time the one who has the inception will be destroyed. Take the same also for the Moon in nocturnal inceptions. But if you find at the yearly ingress the lord of the midheaven or the lord of the ascendant under the rays, or a malefic turning retrograde happens to be at the midheaven of the ingress, it signifies a change of rule.

55. 110. On the inception from Saturn, that is, how many years the ruler will remain in power.

When at the time of the inception Saturn happens to be powerful and beheld by a benefic, having neither northern nor southern latitude, and Venus is configured with him, and likewise also the Moon, it signifies that such an undertaking will be very glorious and powerful, and the one pursuing it will be loved and held in esteem. And the one pursuing it — if Saturn is in Libra and Venus or one of the two luminaries is configured with him — remains in the undertaking for thirty months. But if Jupiter also aspects him with a favorable configuration and is powerful, he continues in the undertaking for twelve months. But if Venus is in the ascendant or in the midheaven and happens to be weak, she gives

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1 agathomene Φ 2 unlocking Φn5 the om. F
Cap. 54. F. G. 268. 6 tines F 8 has F
The Countess Φ 10 they contradict F 13 volumes Φ
Cap. 55 : Ibid. 20 is formed Φ and om. a
23 if not a 24 with (cum ν written above) Φ 26 if it is go
Deka does not present Φ

μῆνας ὀκτώ. εἰ δὲ ἔστιν ἐνδύναμος, δίδωσιν ἔτη ὀκτώ · εἰ δὲ ἔστιν ὁ Ἑρμῆς σημαντικός, καὶ τύχῃ ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι, δίδωσι μῆνας δέκα. εἰ δὲ ἔστιν ἡ Σελήνη ἐπικρατήρωρ καὶ ὑπ' ἀγαθοποιοῦ ὁρωμένη καὶ ἐν τῷ ὡροσκόπῳ οὖσα ἢ τῷ μεσουρα-
5 νήματι, δίδωσι ἔτη πέντε καὶ εἴκοσιν · εἰ δὲ μὴ ἔστι τοιουτοτρόπως, δίδωσιν μῆνας πέντε καὶ εἴκοσιν.

56. ριη'. Περὶ καταρχῶν.

Γίνωσκε ὅτι πρῶτόν σε δεῖ τηρεῖν ἵνα ἐν τῇ καταρχῇ ποιῇς τὸν
10 κύριον τοῦ ὡροσκόπου ἐφορῶντα τὸν ὡροσκόπον · εἰ γὰρ τοιούτῳ ἐπιτύχῃ σχήματι, συντόμως ἀνύσεις τὸ ἐπιχειρισθέν. εἰ δὲ οὐ δύνῃ τοιούτου σχήματος ἐπιτυχεῖν, ποίησον τὸν κύριον τοῦ ὡροσκόπου ἐφορῶντα τὸν κύριον τοῦ οἴκου αὐτοῦ. πρόσεχε δέ, ὅτε τύχῃ ὁ κύριος τοῦ ὡροσκόπου κακοποιός, ἵνα μὴ ἀπὸ κέντρου
15 τινὸς ἐφορᾷ τὸν ὡροσκόπον· ἐμποδισμοὺς γὰρ καὶ ἀφανισμοὺς σημαίνει. μάλιστα δὲ ἐν τῇ καταρχῇ πρόσεχε τὴν Σελήνην, ἵνα μὴ ᾖ ἐναντία. πᾶσα γὰρ καταρχὴ γινομένη τῆς Σελήνης συναπτούσης ἀστέρι ἀναποδίζοντι συντόμως καταλυθήσεται, καὶ πᾶσα καταρχὴ γινομένη τῆς Σελήνης <κε> κακωμένης οὔσης ἐπὶ τὸ χεῖρον κα-
20 ταντήσει. καὶ ὅτε βούλει ποιῆσαι πρᾶγμα, καὶ θέλεις ἵνα ὑπάρχῃ ἐπίμονον, ποίησον τὴν Σελήνην ἐν τῇ καταρχῇ ἐν στερεῷ ζῳδίῳ. εἰ δὲ βούλει ποιῆσαι καταρχὴν εὐκατάλυτον, ποίησον τὴν Σελήνην ἐν τροπικῷ ζῳδίῳ. εἰ δ' ἐπέλθῃ σοι ἀνάγκη ποιῆσαι καταρχὴν τῆς Σελήνης <κε> κακωμένης οὔσης, ποίησον ἐν τῷ ὡροσκόπῳ ἀγαθο-
25 ποιὸν ἀστέρα · εἰ δὲ μὴ δύνῃ, μεσουρανείτω ὁ ἀγαθοποιὸς ἀστήρ. μὴ κατάρξῃ δίκης ἢ φιλονεικίας ἢ ἔριδος τῆς Σελήνης <κε> κακωμένης οὔσης · εἰ γὰρ τοιουτοτρόπως τύχῃ, ἡττηθήσεται καὶ καθυπερτερηθήσεται.

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3 δέκα in Φ incertum, sitne β' vel κ', κ' a
Cap. 56 : Φ, f. 269ᵛ 9 ποιῇς om. Φ 15 ἀφανεισμοὺς Φ
17 μὴ ἔστιν Φ (e compendii solutione) κειταρχὴ Φ
20 ὑπάρχει Φ 22 καταρχὴν in marg., ἀρχὴν in textu Φ 23
ἐπέλθει Φ 25 δύνει Φ 26 φιλονεικείας Φ κακωμένης et ll. 19, 24.

eight months. But if it is powerful, it gives eight years; and if Mercury is significator and happens to be in the ascendant or the midheaven, it gives ten months. But if the Moon is in a dominant position and is beheld by a benefic and is in the ascendant or the midheaven, it gives twenty-five years; but if it is not in such a condition, it gives twenty-five months.

56. ριη'. Concerning Inceptions.

Know that first you must observe, so that at the inception you make the lord of the ascendant aspect the ascendant; for if it happens to be in such a configuration, you will quickly accomplish the undertaking. But if you are unable to obtain such a configuration, make the lord of the ascendant aspect the lord of its own house. Take care, when the lord of the ascendant happens to be a malefic, that it does not aspect the ascendant from any angle; for it signifies obstacles and destructions, and above all at the inception pay attention to the Moon, so that it is not adverse. For every inception made when the Moon is applying to a retrograde planet will quickly be dissolved, and every inception made when the Moon is <already> afflicted will turn out for the worse. And when you wish to undertake a matter and want it to be permanent, make the Moon at the inception in a fixed sign. But if you wish to make an inception that is easily dissolved, make the Moon in a tropical sign; and if necessity compels you to make an inception when the Moon is <already> afflicted, place a benefic planet in the ascendant; and if you cannot, let the benefic planet be at the midheaven. Do not begin a lawsuit, a quarrel, or a dispute when the Moon is <already> afflicted; for if it happens to be so, you will be defeated and overpowered.

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3 δέκα in Φ uncertain, whether β' or x', κ' a Cap. 56 : Φ, f. 269 v 9 ποιῆς om. Φ 15 disappearances 17 μὴ ἔστιν Φ (from resolution of compendium) Fnkeitarche F 20 there is F 22 καταρχήν in margin, ἀρχὴν in text Φ 23 come F 25 is coming Φ 26 φιλονεικείας Φ bad

μένης and ll. 19, 24.

57. E Palchi libro.

ϛ'. Περὶ καταρχῶν.

Ἐπὶ ἑκάστης καταρχῆς λάμβανε τὸν πολεύοντα καὶ διέποντα, καὶ ζήτει μὴ ἄμφω ὡροσκοπῶσι. εἶτα τὸν ὡροσκόπον ζήτει ἐν ποίῳ ζῳδίῳ ἐστίν, ἐν τροπικῷ ἢ στερεῷ ἢ δισώμῳ. ζήτει δὲ τὸ ζῴδιον τοῦ ὡροσκόπου εἰ τῶν ὀρθῶν ἐστιν ἢ τῶν πλαγίων, ἢ τῶν ὑγρῶν ἢ χερσαίων, ἢ τετραπόδων ἢ φωλευόντων. ζήτει δὲ καὶ τὸν κύριον τοῦ ὡροσκόπου ποίαν ἔχει φάσιν, ἀνατολικὸς ἢ δυτικὸς ἢ ἑσπέριος ἢ ἑῷος, ἢ προσθετικὸς ἢ ἀφαιρετικός, ἢ ὑψοῦται ἢ ἐναντιοῦται ἢ ταπεινοῦται · ὁμοίως δὲ καὶ ἐν ποίῳ τόπῳ ἕστηκεν, ἐπίκεντρος ἢ ἐπαναφερόμενος ἢ ἀποκλίνων, ἢ τοῖς ταχυναφόροις ἢ τοῖς βραδυναφόροις · καὶ ὑπὸ τίνων θεωρεῖται, ὑπὸ κακοποιῶν ἢ ἀγαθοποιῶν · καὶ τὸν Ἥλιον καὶ τὴν Σελήνην ἐν ποίοις τόποις τετυχήκασι, καὶ ὑπὸ τίνων θεωροῦνται, ἢ τίνων <ἐν> ὁρίοις εἰσὶν ἢ λαμπρομοιρίαις, ἤγουν ἐν λαμπραῖς μοίραις · καὶ τοὺς τριγωνοδεσπότας τοῦ ὡροσκόπου καὶ τοῦ Ἡλίου καὶ τῆς Σελήνης · καὶ τοὺς οἰκοδεσπότας τοῦ Ἡλίου καὶ τῆς Σελήνης ἐν ποίοις τόποις εἰσίν, καὶ ποίας φάσεις ἔχουσιν, εἰ ἀφαιρετικοὶ ἢ προσθετικοί, καὶ εἰ ἐπιβλέπουσι τὰ φῶτα, μᾶλλον <εἰ> ὁ οἰκοδεσπότης τῆς Σελήνης μὴ ἐναντιοῦται τῇ Σελήνῃ καὶ ἐπιθεωρεῖ αὐτὴν καθ' οἷον δήποτε τρόπον, πλὴν διάμετρον, καὶ εἰ ἐπιδέχεται αὐτῆς τὴν παρουσίαν. ζήτει δὲ καὶ τὴν Σελήνην ἐν ποίῳ τόπῳ ἕστηκεν. ἐν τροπικῷ ἢ ἐν δισώμῳ, καὶ εἰ αὔξει, ἢ λήγει, προσθετικὴ ἢ ἀφαιρετική, ἢ ταχυδρομεῖ, ἢ ὀλιγοδρομεῖ. ζήτει δὲ καὶ τὸν κλῆρον τῆς Τύχης ἐν ποίῳ τόπῳ ἕστηκε, καὶ τὸν κύριον τοῦ κλήρου τῆς Τύχης. σκέπτου δὲ καὶ τὰς ἀπορροίας καὶ τὰς συναφὰς τῆς Σελήνης καὶ τὸ δωδεκατημόριον αὐτῆς καὶ τοῦ ὡροσκόπου. ζήτει δὲ καὶ τοὺς παρανατέλλοντας τῇ Σελήνῃ καὶ τῷ ὡροσκόπῳ, καὶ τοὺς λοιπούς ἀστέρας καὶ τὰ πρόσωπα τῶν δεκανῶν καὶ τὰ τῶν ὁρίων ἀποτελέσματα. ζήτει δὲ καὶ τὴν Σελήνην μὴ ἐν ταῖς ἐκλειπτικαῖς ἢ ἀφωτίσταις μοίραις τυγχάνῃ, μάλιστα ἐν τῷ καταβιβάζοντι, καὶ μὴ κενοδρομῇ ἢ ἐπὶ σύνδεσμον φέρεται τοῦ Ἡλίου, ἢ διχοτομεῖται, ἢ ἀπόστροφός ἐστιν τοῦ ἰδίου οἰκοδεσπότου · εἰ γὰρ καὶ ἐν δισώμῳ τύχῃ ἡ Σελήνη πρὸ τοῦ ὡροσκόπου ἐν τῷ ἄνω ἡμισφαιρίῳ, δηλοῖ ὅτι τὸ πρᾶγμα καὶ πρὸ τούτου ἐκινήθη, ὡς εἶναι δεύ-

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Cap. 57 : Φ, f. 321. Cf. *Cat.* V, iii, p. 126 s. 8 ἢ ἑῷος om. a
9 ἢ ἐναντιούται om. a 10 ἐπαναφερόμενος (αι supra φε scrip.) Φ
13 ἐν addidi et l.18 εἰ 17 προσθετικοί est πρ in Φ (et l. προσθετική)
20 αὐτῆς corr. : αὐτοῦ cod. 34 ἐκινήθει (η supra ει script.) Φ

57. From the Book of Palchi.

ζ. On Inceptions.

For every inception, take the one who is active and governing, and seek that they do not both rise on the ascendant. Then seek in what sign the ascendant is — in a tropical, a fixed, or a bicorporeal sign. Seek whether the sign of the ascendant belongs to the upright or the oblique, or to the watery or terrestrial, or to the four-footed or the lurking. Seek also what phase the lord of the ascendant has — whether eastern or western, vespertine or acronical, additive or subtractive, whether it is exalted, in opposition, or in depression; likewise in what place it stands — angular, succedent, or cadent, in fast-rising or slow-rising signs; and by whom it is regarded — by malefics or benefics; and in what places the Sun and Moon happen to be, and by whom they are regarded, or in whose terms or bright degrees — that is, in the luminous degrees; and the triplicity lords of the ascendant and of the Sun and of the Moon, and the domicile lords of the Sun and of the Moon, in what places they are and what phases they have, whether subtractive or additive, and whether they behold the luminaries — particularly whether the domicile lord of the Moon does not oppose the Moon but regards it in whatever manner, except by diameter, and whether it receives her presence.Seek also in what place the Moon stands — in a tropical or in a bicorporeal sign — and whether it is waxing or waning, additive or subtractive, or travelling swiftly or slowly. Seek also the Lot of Fortune in what place it stands, and the lord of the Lot of Fortune. Consider also the separations and applications of the Moon and her twelfth-part and that of the ascendant. Seek also the stars rising alongside the Moon and the ascendant, and the remaining stars, and the faces of the decans, and the effects of the terms. Seek also that the Moon not happen to be in the ecliptic or in the lightless degrees, especially in the descending node, and that she not be void of course, or carrying herself toward conjunction with the Sun, or at dichotomy, or turned away from her own domicile lord; for if the Moon should also happen to be in a bicorporeal sign before the ascendant in the upper hemisphere, it indicates that the matter was already set in motion before this, so that it is secondary.

Cap. 57 : Þ, 1. 321. Cf. Cut. V, iii, p. 126 s.n9 8 or how om.
ἢ ἐναντιούται om. a an10 returning (ai supra fe scrip.)
13 ἐν I added and l.18 εἰ 17 Φnprosthetics est me in o et 1. prosthetic)n34
20 of this corr. : his cod. ἐκινηθει (η supra et script.) Φ

τερον τὴν ἐρώτησιν. εἰ δὲ καὶ μετὰ τοῦ ὡροσκόπου τύχῃ ἡ Σελήνη ἐν τῷ κάτω ἡμισφαιρίῳ, δηλοῖ ὅτι τὸ πρᾶγμα πρῶτον ἤρξατο, καὶ πάλιν ἄρχεται. ζήτει δὲ καὶ τὸ πρόσωπον τοῦ δεκανοῦ, ἐν ᾧ ἐστιν ὁ ὡροσκόπος, φυλάττου δὲ καὶ τὰς τρεῖς ἐννεάδας τῆς Σελήνης, καὶ τὰς τέσσαρας ἑβδομάδας καὶ παντὸς μηνὸς κατὰ Ῥωμαίους τὴν ὀγδόην ἡμέραν καὶ τὴν ὀγδόην καὶ δεκάτην καὶ τὴν ὀγδόην καὶ εἰκοστήν· πρὸς πολλὴν δὲ ἀσφάλειαν φυλάττου καὶ τὰς μαλίνας τῆς Σελήνης, καθὰ οἱ Γάλλοι φυλάττουσι. ἀπὸ οὖν ἑβδόμης καὶ εἰκοστῆς τῆς Σελήνης ἕως τρίτης καὶ ἡμισείας ἡμέρας αὗται καλοῦνται τῆς Σελήνης μαλῖναι· ἐν ταύταις ταῖς ἡμέραις οὐδὲν δεῖ πράττειν. ἀπὸ δὲ τρίτης καὶ ἡμισείας τῆς Σελήνης ἕως ἑνδεκάτης καλοῦνται λιδοῦναι· ἐν ταύταις πάντα δεῖ πράττειν. ἀπὸ δωδεκάτης ἕως ὀγδόης καὶ δεκάτης καὶ ἡμισείας πάλιν μαλῖναι. ἀπὸ δὲ ἐννάτης καὶ δεκάτης ἕως ἕκτης καὶ εἰκοστῆς λιδοῦναι. αἱ δὲ λοιπαὶ πᾶσαι, ἕως τρίτης καὶ ἡμισείας τῆς Σελήνης, μαλῖναι· δεῖ δὲ ἐν ταῖς λιδούναις πάντα πράττειν, Σελήνης οὔσης ὑπὸ γῆν καὶ μὴ ὑπὲρ γῆν.

58. ι' Πῶς δεῖ εἰδέναι ἀλόγων γεννήσεων καταρχάς.

Ἐὰν ὁ τοῦ κλήρου τῆς Τύχης κύριος ἀσύνδετος τῷ ὡροσκόπῳ τύχῃ, καὶ ὁ τοῦ ὡροσκόπου δεσπότης ἐν τοῖς φωσὶ εὑρεθῇ καὶ μάλιστα τῆς Σελήνης, καταρχὴ νομιστέον. ἐπὰν δὲ καὶ τὰ φῶτα ἀλλήλοις καὶ τοῖς ὡροσκοποῦσιν ἀλλοτριωθῇ τῷ σχήματι, τῶν συναφῶν πρὸς τοὺς κακοποιοὺς γινομένων, καὶ τῶν κέντρων ἢ τῶν ἐπαναφορῶν ὑπὸ τῶν κακοποιῶν κατεχομένων ἄνευ τῆς τῶν ἀγαθῶν ἀστέρων θεωρίας, σημαίνει γένεσιν ἀλόγου εἶναι ἢ τέρατος ἢ ἀγρίου ἀλόγου (πρὸς τὴν τῶν ζῳδίων φύσιν τῶν ποιούντων τὸ σύμπτωμα), ἢ καὶ καταρχὴν περὶ ἀλόγου ζῳου. συσχηματιζομένων τῶν ἀγαθοποιῶν, τὰ γεννώμενα ποιεῖ χειροήθη καὶ μετὰ ἀνθρώπων διαιτώμενα.

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7 μαλίας (ν supra secundum α script.) Φ. Cf. *Cal.*, V, l. c. 9 τρίτης καὶ ἡμισίας ego, collata l. 15 ; ἕως ς' ς'' ἡμέρας ἤτοι ζ ς'' Φ 17 μεταγῆν Φ

Cap. 58 : Φ, f. 323. 19 καταρχῶν Φ 21 δεσπότης καὶ καὶ τοῖς Φ, δεσπότης καὶ a 23 τῆς (cum litt. οις supra τῆς script.) ὡροσκοπούσης (litt. σιν supra ησ script.) Φ. 28 ἀλόγων ζώων a 29 γεννόμενα Φ 30 διαιτώμεθα (μενα supra μεθα scripta) Φ.

the question further. And if the Moon happens to be together with the ascendant in the lower hemisphere, it indicates that the matter began first, and is beginning again. Also seek the face of the decan in which the ascendant is located, and guard also the three enneads of the Moon, and the four weeks, and according to the Romans, the eighth day of every month, and the eighteenth, and the twenty-eighth. For greater security, guard also the malinae of the Moon, as the Gauls observe them: from the twenty-seventh day of the Moon until the third and a half day — these are called the malinae of the Moon — during these days one must do nothing. From the third and a half day of the Moon until the eleventh, they are called liduinae; during these one must do everything. From the twelfth until the eighteenth and a half, malinae again. From the nineteenth until the twenty-sixth, liduinae. All the remaining days, until the third and a half day of the Moon, are malinae. One must do everything during the liduinae when the Moon is below the earth and not above the earth.

58. 10 How One Must Know the Inceptions of the Births of Irrational Animals.

20 If the lord of the Lot of Fortune happens to be unconnected to the ascendant, and the ruler of the ascendant is found among the luminaries, and especially that of the Moon, it must be considered an inception. But when the luminaries are estranged from one another and from the ascending signs by their configuration, with conjunctions occurring with the malefic planets, and the angular houses or the 25 succedent houses being occupied by the malefics without the observation of the benefic stars, it signifies that the birth is of an irrational animal, or of a monster, or of a wild irrational animal (according to the nature of the signs producing the event), or also an inception concerning an irrational living creature. When the benefic planets are configured together, the creatures born are made tame and living among 30 humans.

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7 μαλίας (ν written above the second α) Φ. Cf. Cal., V, l. c. 9 τρίτης καὶ ἡμισίας ego, collata l. 15; ἕως ς' ς' ἡμέρας ἤτοι ζ "Φ 17 μεν ταγήν Φ

Cap. 58: Φ, l. 323. 19 καταρχῶν Φ 21 δεσπότης καὶ καὶ τοῖς Φ δεσπότης καὶ a 23 τῆς (with letters οις written above τῆς) ροσκοπούσης (letters σιν written above ης) Φ. 28 ἀλόγων ζώων 2 20 born F 30 διαιτώμεθα (μενα written above μεθα) Φ.

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